

**THE IMPLEMENTATION AND THE EFFECTIVENESS OF THE
ANTI-CORRUPTION PROGRAMME OF THE ANGLICAN CHURCH OF KENYA IN
MASENO NORTH DIOCESE**

BY

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DECLARATION

This thesis is my original work and has not been presented for any degree program in any University.

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DEDICATION

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ABSTRACT

Corruption is a global problem which has affected many countries. Responding to it has required action from all, both at the international level, and also at the national level. In Kenya, the response is by both the government and non- governmental organizations that include Anglican Church of Kenya with its anti-corruption program. In spite of the efforts put into fight the vice, corruption rages on and remains widespread. It is unclear whether or not the widespread nature of corruption is related to the efforts made to combat it. As such, the overall objective of this study therefore was to investigate the implementation and the effectiveness of the anti-corruption programme of the ACK in Maseno North Diocese. Specifically, the study sought to examine the general perception of corruption by ACK members of Diocese of Maseno North, examine the program's methods of dealing with corruption in the Anglican Church of Kenya (ACK) Diocese of Maseno North, explore the adherents' attitude towards the anti-corruption program in the Anglican Church of Kenya Maseno North Diocese; and to lastly assess the impact of the anti-corruption program in the institutions of Anglican Church of Kenya Maseno North Diocese. The research was guided by the functional theory of religion as propounded by Emile Durkheim. According to this theory, religion is not only concerned with spiritual matters but also with social ills in the society which makes it to be an active participant in the society. Research design was descriptive. The study area was Maseno North Diocese of the Anglican Church of Kenya (ACK) that includes Vihiga and Kakamega counties. The study population was 17,500 adherents and by using Fisher et.al method, 384 were sampled for study. Three sampling procedures namely; simple random, purposive and systematic samplings were used in this study. Both primary and secondary sources of data were employed. Primary data collection methods included; interview, questionnaires, and focus group discussion. Secondary sources of data included both published and unpublished materials. Both qualitative and quantitative methods of data analysis were employed. Quantitative data was analyzed descriptively based on the percentage of the respondents. Qualitative data was analyzed based on the views of the respondents and was categorized into various themes. The results of the study showed that members of the ACK Maseno North Diocese still felt that the church, just like any other institutions in Kenya, is rife with corruption and corrupt individuals. The ACK has put in place an anti-corruption programme based at the diocesan level that is slowly been trickled down to the parishes. Majority of the respondents felt that the ACK ant-corruption programme has not been very effective in implementation and that the impact of ACK anti-corruption programme is yet to be effective in the various institutions of ACK. The general conclusion is that the implementation and effectiveness of the ACK anti-corruption programme is still slow. Therefore there is need to effectively sensitize people on the anti-corruption programme in all parishes and ACK institutions to make it more effective on the ground.

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LIST OF ABBREVIATIONS

ACK	-	Anglican Church of Kenya
ACA	-	Anti-Corruption Agency
ACAs	-	Anti-Corruption Agencies
ACC	-	Anti-Corruption Commission
ACI	-	Anti-Corruption Initiative
AU	-	Africa Union
AMECAE	-	Association of Member Episcopal Conference of East Africa
CITAM	-	Christ is the Answer Ministries
COG – K	-	Church of God in Kenya
DOSS	-	Directorate of Social Services
EACC	-	Ethics and Anti- Corruption Commission
EISA	-	Electoral Institute for Sustainable Democracy in Africa
HIV/AIDS	-	Human Immuno-deficiency/Acquired Immune Deficiency Syndrome
KACA	-	Kenya Anti – Corruption Authority
KACC	-	Kenya Anti – Corruption Commission
KANU	-	Kenya African National Union
KIA	-	Kenya Institute of Administration
MCC	-	Muslim Consultative Council
MDGs	-	Millennium Development Goals
NARC	-	National Rainbow Coalition
NCCK	-	National Council of Churches of Kenya
NGO	-	Non-Governmental Organizations
NIS	-	National Integrity System
PAG	-	Pentecostal Assemblies of God
PFM	-	Public Financial Management
PETS	-	Public Expenditure Tracking Survey
SUPKEM	-	Supreme Council of Kenya Muslims
UN	-	United Nations

OPERATIONAL DEFINITIONS OF TERMS

Church	Church in this study will be the Anglican Church of Kenya.
Commission	Means Justice and Peace Commission of the Anglican Church of Kenya.
Province	The Province in this study means ecclesiastical area that the Maseno North Diocese covers.
Corruption	This is immoral and antithetical behaviours to the virtues of society, abuse or misuse of position and authority that undermines the Christian witness. Corruption is bribery, embezzlement of funds, favours and nepotism.
Anti-corruption	This is the process within the Anglican Church of Kenya anti-corruption initiative established as specialized entity with the purpose of combating corruption in the church.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Corruption is a global problem which has affected many countries in the world and all continents (Chabal and Daloz, 1999:106). To respond against corruption requires action from all at the international level, while at the national level it is a domestic task which requires the response to come from within. It is not only a global issue but is also a continental issue and national issue. As a continental issue, corruption is a feature of African social, political and even religious life, with disastrous consequences. It impedes economic development and increases poverty by making a few individuals richer and many poorer (Kunhiyop, 2008: 164).

Further, Kunhiyop states that, the British Broadcasting Cooperation was not exaggerating when it observed that;

Corruption is illegal everywhere in, but everywhere it is woven deep into the fabric of everyday life. From the bottle of whisky slipped under the country to speed a traveler's way through customs, to the Presidents and Ex-Presidents living beyond their declared means. It results in an assumption that no business will ever get done without changing hands (Kunhiyop, 2008:164).

The term "corruption" is used as a shorthand reference for a large range of illicit or illegal activities. Although there is no universal or comprehensive definition as to what constitutes corrupt behavior, the most prominent definitions share a common emphasis upon the abuse of public power or position for personal advantage. The Oxford Unabridged Dictionary (2002) defines corruption as perversion or destruction of integrity in the discharge of public duties by bribery or favor while Merriam Webster's Collegiate Dictionary (2006) defines corruption as inducement to wrong by improper or unlawful means (as bribery). The succinct definition utilized by the World Bank (1997) is: "the abuse of public office for private gain." This

definition is similar to that employed by Transparency International (TI 2006), the leading NGO in the global anti-corruption effort, it (TI) maintains that corruption involves behavior on the part of officials in the public sector, whether politicians or civil servants, in which they improperly and unlawfully enrich themselves, or those close to them, by the misuse of the public power entrusted to them.

According to Baker (2005), corruption is a behavior that is not honest or legal by people in official positions. Anechiarico, Frank, and James (1998) observed that there is no single, comprehensive, universally accepted definition of corruption. Attempts to develop such a definition invariably encounter legal, criminological and, in many countries, political problems. Indeed, this observation is well illustrated by the efforts of the UN to define corruption. According to Monica (2004) when the negotiations of the United Nations Convention against Corruption began in early 2002, one option under consideration was not to define corruption at all but to list specific types or acts of corruption. Monica observed that proposals to require countries to criminalize corruption mainly covered specific offences or groups of offences that depended on what type of conduct was involved, whether those implicated were public officials, whether cross-border conduct or foreign officials were involved, and if the cases related to unlawful or improper enrichment (Monica, 2004:66).

According to the study carried out by the Transparency International with a sample of 146 countries worldwide, Kenya was ranked in 17th position as being most corrupt. Out of a score of 10, Kenya scores 2.1 percent, after Haiti which is the most corrupt country at 1.5 percent and Nigeria, which is Africa's most corrupt nation in the sample at 1.6 percent. Corruption in Kenya cuts across all sectors of development thus creating an unjust society in which addressing other pressing social issues is made difficult. This includes Human Immuno-deficiency/Acquired

Immune Deficiency Syndrome (HIV/AIDS), Environment, Agriculture, and Gender and generally all other issues on advocacy among others.

IMF (2000) noted that corruption is the misuse of authority, power or trust for personal benefits and is a temptation indulged in not only by public officials, but also by others holding trusted position, by not-for-profit or private enterprises or organizations. This implies that when an individual in authority deviates from carrying out his duties which he swore by oaths of office and allegiance and engages in acts which solely benefit him, he is said to be corrupt. Also, Section 2 of the ICPC Act (2000) defines corruption to include vices like bribery, fraud and other offences that are related. In this definition, bribery is outstanding and refers to the giving or receiving of money or any kind of favour in return or exchange for undue advantage over other people.

A study done in Bolivia agreed that values and beliefs, seen in context, may hold the key not only to our understanding of attitudes towards corruption, but also to what we can do about it. Transparency, accountability and more efficient bureaucracies are obviously part of the solution. However, Bolivia shows us that reducing tolerance of corruption is also a critical factor that goes to the very heart of the problem. Anti-corruption policies are usually wholly focused on regulating behaviour by punishing infractions of ethical codes. Clearly they also need to proactively develop integrity programmes that can promote and embed best practice. The challenge of actively promoting integrity – not just fighting corruption – will determine whether there can be real change in both attitudes and outcomes in Bolivia (Zuniga & Heywood, 2015).

While Leff gives an economic definition of corruption when he lucidly states that corruption is an extra – legal institution used by individual or groups to gain influence over the actions of

bureaucracy. As such, the existence of corruption per se indicates only that these groups participate in decision making process to a greater extent than, would otherwise be the case (Economic Development through Bureaucratic corruption, American behavioral scientists, 1964: 8).

Corruption is one of the social evils and injustice upon human society. The Christian perspective indicates that:

The word corruption means moral decay, morally bad or something that changes from good to bad. Corruption follows the giving or taking bribery in any form. In the majority cases, money or wealth is passed from one person to another for a favor. Corruption can also be defined as an abuse of the rules of the law and acting contrary to the legitimate and moral expectation of society... in other words, corruption is unfair means or process of accessing and controlling underserved goods, positions and services in the society (James, 1999:222).

Whereas Otenyo observes that;

Although Africans know that corruption in all its forms is illegal and undesirable, it seems to have a hold on them everywhere they go. Even the police who are supposed to be the guardians of the law also receive bribes to obstruct the administration of justice (Otenyo, 1998:60).

It is also evident that there are institutions especially, legal ones whose mandate is to control the spread of corruption. However, corruption has multiplied instead of declining (Kibwana, 1996:3). The term corruption has no technical definition. This fact is captured by Theobald when he states that:

Corruption like any other form of behavior when placed under the scrutiny of social science lens proves to be an elusive and complex phenomenon. In fact the more one examines it, the more difficult it becomes to separate corruption from other social exchange. The fact of definition is, not made easier by the fact that corruption by its nature is inseparable from questions of public morality and mortality in general. This has sometimes-excited attendance to condemn, which has impelled analysis (Theobald, 1990:1-2.).

According to Kenya Anti-Corruption and Economic Crimes Act, 2003 corruption means an offence that involves bribery, fraud, embezzlement or misappropriation of public funds, abuse of office, breach of trust; or an offence involving dishonesty- in connection with any tax, rate or impost levied under any Act; or under any written law relating to the elections of persons to public office (The Anti-Corruption and Economic Crimes Act, 2003:4). What emerges from the attempts to define corruption as reviewed above is that there seems to be no knowledge of what really corruption is. In fact, as it emerges from the Anti-Corruption and Economic Crimes Act, 2003, in Kenya, corruption is synonymous with bribery, embezzlement or any such action as contained in the Act. This implies that anti-corruption initiatives are being directed towards something unknown. This paper henceforth notes that lack of conceptual clarity, could perhaps be one cause for the supposed failed attempts to fight corruption.

A study done on corruption by Chinyere (2017) on higher institutions in Nigeria states that generally, the word corruption is used to describe any act that violates generally accepted norms and behaviour of any society. Corruption is the dishonest or unapproved behaviour, mostly of people in authority". In line with this, Olubunmi (1995:5) viewed corruption "as an illegal behaviour of people who are either in office or public places and use their authority to do wrong things in return for money or favour". These definitions imply that corruption has to do with persons or individual violating ethical behaviours while they occupy an office or position of authority in schools, colleges, universities, governmental institutions, church, traditional stool in any given society.

Nyukuri and Gathaka contends that the complex nature of corruption syndrome affects the individual, the family, the community, the country and the world at large. He further says that,

unless corruption is confronted and alienated in any society, the destiny of that society is endangered. He mentions the following forms of corruption which cause the above mentioned effects which are social, economic, political, legal, physiological, cultural, environmental and religious. (Nyukuri and Gathaka, 2003: 44). According to Nyukuri and Gathaka, corruption is generally described as being dishonest or wicked behavior according to Christians. The term is applied when someone is willing to act dishonestly or illegally in return for money or personal gain. Such an action in Christian teaching is sin. Offering and taking of bribes are some of the actions of corruption.

Moses was advised by his father-in-law to choose and appoint men who were among other things trustworthy and who hate a bribe (Exodus, 18:21). He knew very well that a bribe blinds the official, and subverts the cause of those who are in the right (Exodus 23:8). It also blinds the eyes of the wise (Deuteronomy, 16:19).

Hence corruption is generally perceived as an immoral and antithetical behaviours to the virtues of society, abuse or misuse of position and authority that undermines the Christian witness. Corruption is bribery, embezzlement of funds, favours and nepotism.

Faith leaders or religious institutions are often held to high standards of morals and ethics with the assumption that they operate from religious principles. Unfortunately, people often fall short of assumptions and expectations or communities shy from asking these actors to be transparent for accountability's sake. In an environment where corruption is rampant (Transparency International (2014) scores Kenya at 25/100, ranking 145 out of 175 countries), religious leaders face similar social pressure found in other sectors of society. As Kenya grows into a middle-income country, "prosperity gospel" is flourishing and brings hope to those seeking to climb out of poverty. Corruption has affected all spheres of life and spirituality has not been left behind.

In an environment where corruption is high there is a possibility of the church getting involved in the vice. The Anglican Church of Kenya may have members engaged in the Gospel of prosperity. Therefore it should join the government in the fight against corruption. In an environment of devolution, Kenyans are tired of corruption but struggling with how to minimize it. Will local level governance result in greater transparency and accountability? The culture of corruption is not exclusive to the public sector but also in religious segment. Religious ethics has the potential to teach values and call for fiscal accountability across sectors: indeed, several faith-inspired actors are trying. However, lack of coordination or sporadic interventions have yet to transform the culture or prevent new “divinely inspired” actors from taking advantage of those seeking spiritual guidance (Cormann, 2014). However, despite the above different perceptions by different scholars, the perceptions about corruption by ACK Church in Maseno North Diocese remain unestablished.

The U.S. efforts to combat corrupt practices form a key part of their foreign policy. Under Secretary John Kerry’s leadership, the State Department has elevated fighting corruption as a foreign policy priority and core part of their human rights agenda. The United States is building greater transparency globally, especially within governments, so that spending and procurement decisions, contracting, and public services are easily accessible and can be tracked by citizens. For example, the Open Government Partnership (OGP), launched by President Obama in 2011 with seven other heads of state, is partnering with civil society to help countries advance transparency and accountability through national action plans for reform. Seventy countries, including 10 in Africa – Sierra Leone, Liberia, Cote d’Ivoire, Ghana, Nigeria, Tunisia, Kenya, Tanzania, Malawi, and South Africa – currently participate in OGP (Feldstein, 2016).

In South Africa, the National Anti-Corruption Strategy set out strategies to; rejuvenate a national dialogue and direct energy towards practical mechanisms to reduce corruption and improve ethical practice across sectors and amongst citizens in South Africa provide a robust conceptual framework and strategic pillars to guide anti-corruption approaches across relevant sectors in the country, support coordination between government, business and civil society efforts to reduce corruption and improve accountability and ethical practice and provide a tool for monitoring progress towards a less corrupt society (Corruption Watch, 2017).

There is no one-size-fits-all solution when it comes to the design and implementation of anti-corruption strategies. Experience has shown that the effectiveness of a national anti-corruption strategy will depend to a great extent on whether it has been designed taking into consideration the country's context and main corruption challenges. Furthermore, political will and coordination with other on-going efforts to fight corruption and improve governance in the country is instrumental. In addition, anti-corruption strategies should include a strong and manageable monitoring and evaluation system that provides for participation of civil society organizations and other external stakeholders (Martini, 2013).

In countries where religion plays a vital role in the lives of most people, it has often been assumed that many, including public servants, derive their ethical framework from their religion. Religions provide a language of ethics and, often, an actual 'list' of rules to live by, some of which may be of particular importance in fighting corruption. Despite this, many of the most corrupt countries in the world (according to Transparency International's Corruption Perception Index) also rank high in terms of religiosity (using indicators such as those used by the Pew Global Attitudes Project). This raises some important questions: do people separate public and private morality? Are attitudes towards corruption informed by religious teachings? In particular,

do public servants see religious teachings concerned with ethics as applying to their work or do they see them as either irrelevant or difficult to implement in practice? Does the specific religion make a difference to attitudes towards corrupt behaviour? Do the actions of religious leaders, by either publicly condemning corruption or engaging in corrupt activities themselves, make a difference to followers' attitudes towards corrupt behaviour? (Pavarala & Malik, 2010).

Despite the rapid economic growth in many countries in the Asia-Pacific region, poor governance and corruption remain a major challenge to human development by fuelling inequalities and undermining access to public services. We live in a region where inequalities are rising, where the largest number of people living in extreme poverty reside 743 million, and an almost equal number, or 700 million people live without electricity. To curb corruption, fourteen countries in the Asia-Pacific region have so far drafted an anti-corruption strategy that is a country's comprehensive anti-corruption policy document to coordinate national anti-corruption action. The development of anti-corruption strategies has often been driven by the efforts of States Parties to implement preventive measures under the United Nations Convention against Corruption.

The experience with anti-corruption strategies in the region has shown that strategies can be useful to articulate a long-term vision against corruption when developed in consultation with a wide range of stakeholders. Engaging stakeholders beyond government against corruption include the participation of youth, women, civil society as well as local communities – to change attitudes and make a real impact on people's daily lives. This report reviews the experiences of fourteen countries in the region in designing, implementing, and monitoring anti-corruption strategies as well as the drivers for developing these strategies. It also calls for using evidence-based corruption measurement tools to develop and evaluate anti-corruption strategies

effectively. This is essential to avoid that anti-corruption strategies remain mere declaration of intent and ensure that anti-corruption efforts are result-based (UNDP, 2014).

Corruption undermines the fairness of institutions and processes and distorts policies and priorities. As a result, corruption damages the legitimacy of regimes leading to a loss of public support and trust for state and government institutions. Grounded in a Human Rights Based Approach, the new UNDP initiative engages civil society actors and the private sector, as well as government institutions at the national and local level, to identify and remove corruption bottlenecks in select service delivery sectors. It will mainstream anti-corruption measures in national and local development processes, and promote global knowledge and advocacy so that anti-corruption continues to be a development priority. The overall results will contribute to the achievement of the Sustainable Development Goals, particularly Goal 16 on building peaceful, just and inclusive societies (UNDP, 2004).

Corruption is not only about bribes. People especially the poor get hurt when resources are wasted. That's why it is so important to understand the different kinds of corruption to develop smart responses. It is also important to give power to the people to create pathways that give citizens relevant tools to engage and participate in their governments – identify priorities, problems and find solutions (Hunja, 2015).

The earliest measure to respond to corruption in the former government of president Moi was the leaders' conference chaired by the President himself at Kenya Institute of Administration (KIA) in 1978. This was followed by other measures and initiatives under KANU Government. The National Rainbow Coalition (NARC) government took over and one of its main campaign message and promise was "*Zero tolerance on corruption*" once it came to power. The spirit to

fight corruption was echoed by the president Honorable Mwai Kibaki during the handover ceremony and the opening of the ninth parliament by citing corruption as one of the vices that have undermined the economy, our politics, and our national psyche and tarnished the reputation of Kenyans (Nyukuri and Gathaka, 2003:53).

The EACC is a public body established under Section 3 (1) of the Ethics and Anti-Corruption Commission Act, 2011. The organization was established to combat and prevent corruption and economic crime in Kenya through law enforcement, preventive measures, public education and promotion of standards and practices of integrity, ethics and anti-corruption. The EACC is also mandated to investigate corrupt conduct, trace and recover corruptly acquired public property, advice on corruption prevention mechanisms and educate the public on the dangers of corruption. This mandate is carried out through three Directorates: The Directorate of Investigations and Asset Tracing; the Directorate of Legal Services and the Directorate of Preventive Service (EACC, 2013). While many countries have adopted strategies aimed at coordinating government efforts in different sectors and institutions, and at monitoring and evaluating progress, there are not so many successful examples when it comes to implementation at the local level. In general, the implementation and impact of these strategies have so far been limited. This study thus looks at the new strategy enacted by the Anglican Church of Kenya.

Corruption is also a reality of life in Kenya. That's why auditing and monitoring by non-government organizations helps to ensure promises are kept on providing local services to the community, such as repairs to water pipes or delivery of health care. By tracking how money is spent, people can successfully hold public officials to account, ensuring that benefits flow to the intended recipients. Non-government and other organizations support these schemes through training grassroots volunteers. Corruption is also a reality of life in Kenya, which is why the UK

supports the Kenyan government in its anti-corruption initiatives. Kenya's Ethics and Anti-Corruption Commission tackles corruption from the national level to the local community. It has charged public officials with corruption as well as conducted surveillance operations and arresting local police officers found guilty of taking bribes from motorists. The UK government has an anti-corruption strategy to safeguard UK taxpayers' money with rigorous risk assessments and monitoring for all aid funded projects in Kenya. The UK is a global leader on transparency. If fraud or corruption is found, the UK government takes action to recover taxpayers' money (Bond Society, 2016).

Corruption is a very serious scourge in society as well as being a long standing governance issue that Kenya must address effectively if we are to realize the goals and objectives of the County's development blueprint, Kenya Vision 2030 and the Millennium Development Goals. Systemic corruption in Kenya has created scandals and impaired the ability of the Government to serve its people effectively. The effects of corruption do not discriminate against regions, colour, race, tribe or even political or economic groups. They affect the entire society. It is envisaged that advisory and advocacy activities of this programme will educate citizens on their basic rights and responsibilities in the governance process. Through this programme, local communities will be able to appreciate their roles as citizens in the anti-corruption process. They will not only seek to jealously guard against violations of their entitlements, but also take up their respective duties and responsibilities aimed at improving governance in Kenya (2010). The report further states that given these debilitating effects, everybody in society must be involved in the fight against corruption. Stakeholders in governance and anti-corruption processes such as the public and private sectors, civil society organizations, media and citizens must, therefore, work together to comprehensively address the problem of corruption. The need for stakeholders' participation and

collaboration has been underscored by a number of legal and policy instruments such as the United Nations Convention against Corruption, African Union Convention on Preventing and Combating Corruption, Anti-Corruption and Economic Crimes Act, National Anti-Corruption Plan and Kenya Vision 2030.

Corruption being a vice touches on public office or public interest and private aspect of life. This has its effect or consequences. Some of the effects may be immediate, short term, or long term. The abject poverty, poor infrastructure, unemployment, high mortality rates, bad governance, insecurity, weak judicial system, moral decay and rampant human rights violations that characterize our way of life are either directly or indirectly related to corruption. Other forms of corruption include land grabbing, politically motivated clashes, mismanagement of the economy and inequitable distribution of natural resources. The abject poverty in the country which is as a result of corruption can be reduced by addressing the issue (Adili, 2005: 10). Due to the realization that corruption among the leadership of this nation is a just reflection of the entire society, in the effort of eradicating corruption, 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 (Nderitu, 2011:1). However, the methods used to combat corruption in ACK of Maseno North Diocese remains unknown.

On perception of people on anti-corruption programmes while the level of corruption is an important indicator of a government's performance, people may see anti-corruption efforts equally, if not more, important in their evaluation of the government. To many, since corruption is unavoidable and threatens all societies, the extent to which a government fights corruption and succeeds in doing so matters more than the actual or perceived level of corruption. Citizens are likely to support a government and even credit its rulership with “legitimacy” if they are satisfied

with the government's anti-corruption performance. Furthermore when people's living standards improve significantly in a corruption-ridden setting, it is still possible that they will attribute the change to effective corruption control and thereby develop a more favorable attitude toward the government (Li, et al., 2017). Whether an anti-corruption programme is positive or negative on people it's the poor who are more vulnerable to and are often victimized by corrupt officials. Compared to the rich, they are more likely to see corruption as prevalent and are less likely to be satisfied with the government's anti-corruption effort and performance. However, if their economic status improves significantly, and they consequently suffer less from corruption, they are also more likely to attribute the change to the government's anti-corruption effort (Kaufmann, et al., 2008). However, the impact of the anti-corruption program on the people's attitude in Anglican Church of Kenya (ACK) Maseno North Diocese has not been done.

In the anti-corruption context, many studies have been carried out to explore the extent to which social norms have an impact on shaping behaviours and attitudes around corruption. Some even attempt to extrapolate specific societal characteristics that can influence individual behaviour on corruption, such as the degree to which interpersonal trust and informality are common in a society. However, most studies focus on attempting to prove whether there is in fact any verifiable link between norms and corruption. The literature remains somewhat inconclusive on the correlation between social norms and corruption (Rose-Ackermann, 1999). Therefore, campaigns that focus on raising awareness, changing attitudes and promoting anti-corruption education can be more effective in reducing corruption.

Having suffered from poor living conditions and poverty for decades under the former centrally-planned economy, the Chinese people are keen to see the country getting modernized and they support, in particular, those government officials who are capable of promoting economic

development in their localities. For these reasons, the economic performance of local governments often becomes the most important criterion for selecting local officials. Some local people even think that a little bit of corruption is acceptable as long as local government officials can bring economic benefits to them. They can tolerate corrupt officials who are capable of promoting the economy but not mediocre leaders who are honest yet accomplish nothing. In theory, individuals' objective economic status may influence their evaluation of anti-corruption performance through two mechanisms: their experience with corruption and possible gain or loss from corruption. In a country where corruption and social inequality prevail, the rich may have more opportunities to form close ties with political elites and therefore benefit from a corrupt regime. Wealth accumulation may be aligned with hidden power-money deals, benefiting from corrupt exchanges with powerful elites (Chong & Gradstein, 2007; You & Khagram, 2005).

The impact of anti-corruption programmes on institutions vary from one country to another. For example in the Corruption Perception Index 2004 listed Georgia among 60 countries suffering from serious corruption. In order to decrease the level of corruption and increase access, equity and quality, new education policies had to be introduced. Increased transparency and objectivity in university admissions, transparent accreditation of higher education institutions, and objective procedures for hiring university academic and administrative staff became the top priorities for education policymakers. However, these policies encountered certain challenges and achieved uneven degree of success in fighting corruption. Transparency International Georgia carried out three separate surveys with a total of 9736 individuals. Some of the issues raised pertain to another large problem of inefficient banking system in Georgia and to still existing 'hidden income' from private sector that hinders the development of efficient loan system in the country (Karosanidze and Christensen, 2005).

UNDP is a global knowledge leader in the field of anti-corruption and works with governments around the world to tackle corruption and its consequences. Through the Global Anti-Corruption Initiative (GAIN), UNDP focuses on strengthening systems, institutions and civic engagement to combat corruption and to better manage and deliver public resources. To address the consequences of corruption and to ensure that public resources go to the most vulnerable, UNDP helps countries develop pro-poor policies, support participatory planning, monitoring and decision making and to mainstream anti-corruption measures throughout the planning and budgeting cycle. It is noted that corruption undermines democratic institutions, slows economic development and contributes to governmental instability.

Corruption attacks the foundation of democratic institutions by distorting electoral processes, perverting the rule of law and creating bureaucratic quagmires whose only reason for existing is the soliciting of bribes (UNDP, 2018). Keuleers adds by stating that corruption doesn't only divert resources from development, it corrodes public trust in government institutions, undermines the rule of law, impairs the systems of checks and balances, and contributes to violence and insecurity (Keuleers, 2017). Corruption is a complex challenge, and addressing it requires collective action with broad cooperation and strong commitment from all sectors. UNDP therefore values its close collaboration with the UN Member States, civil society and the private sector to strengthen and amplify the impact of anti-corruption efforts at all levels.

EACC (2010) survey in Machakos reported that it is envisaged that advisory and advocacy activities of this programme will educate citizens on their basic rights and responsibilities in the governance process. Through this programme, local communities will be able to appreciate their roles as citizens in the anti-corruption process. They will not only seek to jealously guard against

violations of their entitlements, but also take up their respective duties and responsibilities aimed at improving governance in Kenya.

Despite of established programs in response to corruption in Kenya, the Anglican Church of Kenya (ACK) through its Diocese has not isolated itself in the response. Previously in an effort to respond to corruption, ACK initiated justice and peace commission of Anglican Church of Kenya under the Anglican Church of Kenya Directorate of Social Services (DOSS). It is anticipated that with the inclusion of Justice and Peace Commission (JPC) in the Anglican Church of Kenya Directorate of Social Services (DOSS), the response against corruption through awareness in the church was to be enhanced and expanded. Scott rightly supports this when he states that, “the church should submit to the revelation of yesterday within the realities of today” (Scott, 1996:6). However, the impact (the effectiveness) of the anti-corruption program in the Institutions under Anglican Church of Kenya (ACK) Maseno North Diocese has not been assessed.

It is against this background that this study aimed at examining the anti-corruption program of the Anglican Church of Kenya (ACK) in Maseno North Diocese. With this understanding, four specific objectives namely general perception of corruption of the ACK members, the examination of the ACK ACI program methods of dealing with corruption, exploring the impact of the program on the people’s attitude in Anglican Church of Kenya (ACK) Maseno North Diocese, and assessing the effectiveness of the anti-corruption program in the Institutions under Anglican Church of Kenya (ACK) Maseno North Diocese were examined.

1.2 Statement of the Problem

Corruption is a complex challenge, and addressing it requires collective action with broad cooperation and strong commitment from all sectors. Corruption in Kenya has become common or widespread and is almost a norm. This is so in spite of institutions, legal and otherwise, whose mandate is to fight it. In an effort to fight corruption, the government of Kenya has set up strategies in collaboration with stakeholders in governance and anti-corruption institutions such as the public and private sectors, civil society organizations, media and citizens to work together to comprehensively address the problem of corruption. One of these bodies or institutions is the Anglican Church of Kenya. The role of the Anglican Church of Kenya in addressing corruption has not been fully documented. This study therefore aimed at investigating the implementation and the effectiveness of the Anti-Corruption Programme of the Anglican Church of Kenya in Maseno North Diocese.

1.3 Objectives

1.3.1 General Objective

To investigate the implementation and effectiveness of the anti-corruption program of the Anglican Church of Kenya (ACK) in Maseno North Diocese.

1.3.2 Specific Objectives

- (i) Examine the general perception of corruption among the ACK members.
- (ii) Examine the Anglican Church of Kenya programme methods of dealing with corruption.
- (iii) Explore the impact of the anti-corruption program on the people's attitude in Anglican Church of Kenya (ACK) Maseno North Diocese.
- (iv) Assess the impact (the effectiveness) of the anti-corruption program in the Institutions under Anglican Church of Kenya (ACK) Maseno North Diocese.

1.3.2 Research Questions

This study was guided by the following research questions:-

1. What is the General Perception of Corruption among ACK members?
2. What are the program's methods of dealing with corruption in the Anglican Church of Kenya (ACK)?
3. What is the impact of ACK anti-corruption programme on people's attitude in the Anglican Church of Kenya (ACK) Maseno North Diocese?
4. How effective is ACK anti-corruption programme in the ACK institutions?

1.4 Scope of the Study

This research was confined in Maseno North Diocese of the Anglican Church of Kenya for an in-depth study and analysis. Further, the research area was selected since it was one of the few dioceses that were initially selected for the rolling out of the program to assess its effectiveness in such set-ups. This was for the purpose of examining out how the anti-corruption programme of Anglican Church of Kenya (ACK) in Maseno North Diocese responds to corruption in these areas. Maseno North Diocese covers some parts of Western and Nyanza provinces. The following Parishes were sampled for study; Esiandumba Parish, Bunyore Parish, Luanda, Kakamega-Christ the King Church, Chakaline, Naitiri, Munjiti Parish, Mois-bridge, Kimang'eti, and Webuye in Maseno North Diocese. However for in-depth information, frequent visits were made to Nairobi City where the Anglican Church of Kenya (ACK) National Headquarters of Directorate of Social Services office and other leaders are based.

1.5 The Significance of the Study

The study rationale was based on the fact that corruption eradication is an echoic challenge. It is a vice which touches public office, public interest and private aspect of life, and has its effects

and consequences. Corruption is a big obstacle to Sustainable Development Goals (SDGs), to the extent to which the prospect of achieving the SDGs, a key area of empirical inquiry, remains questionable. Two of the SDGs which corruption has hindered are education and health (Zinnbauer, 2010). The National Council of Churches of Kenya (NCCCK) affirms that recognizably, corruption and impunity are the greatest enemies to stability, peace and prosperity in Kenya. To respond to this, the Council sought to address this issue by empowering Kenya to change their attitudes and embrace good governance and accountability. This was to enable the citizenry to respond against corruption from the grassroots. This is yet to be done by Empowering Communities for Self-Governance and Development (ECSGD) Project (NCCCK Communication, 2011). Some of the effects may be immediate, short-term or long-term. The church being the “Salt of the earth and the light of the World” cannot stand in isolation in addressing the issue of corruption in Kenya. The late President Kenyatta, in his address to Association of Members Episcopal Conference of East Africa (AMECEA) bishops observed that;

The church is the conscience of society and today the society needs conscience. Do not be afraid to speak. If we go wrong and you keep quiet, one day you may have to answer for our mistakes (Kibwana, 2001).

One of the works done earlier by Kibwana (1996) on this subject covered legal, political and socio – economic perspectives. This study sought to address the subject under Christian perspective to add on the aforementioned work that was done earlier. Thus an information gap that was filled in this study was to show how corruption can be responded to in a Christian perspective in regard to anti-corruption programme specifically within the Anglican Church of Kenya (ACK), Maseno North Diocese, other churches within Kenya and beyond. Therefore, it was believed that this research would be critical to scholars in religion, theology, members of the

anti-corruption institutions, theological and seminary lecturers and students, bishops, pastors, church lay leaders, Kenyan citizens engaged in the response against corruption and government policy makers.

1.6 Theoretical Framework

The study was guided by the Functional Theory of Religion as propounded by Emile Durkheim (1858). According to Durkheim, collective consciousness, values, and rules are critical to a functional society. According to Durkheim, society should be analyzed and described in terms of functions. Society is a system of interrelated parts where no one part can function without the other. These parts make up the whole of society. If one part changes, it has an impact on society as a whole. Religion, in particular Christian religion, has been known to be an active participant among all societies because it is a way of satisfying the hunger of the soul towards attainment of the status, which is free from the problem of mundane existence. The function of religion is for the most part wide-ranging that the extent of the function may not be defined. It is commonly accepted that religion regulates the way society operates as well as the way the individuals relate to each other in the society. Religion functions in many ways such as bestowing hope to the bereaved family, legitimizing and regulating social control as a conscience to the society in a sense that it supplies the perspective from which people make vital decisions in their lives (Nyakundi, 2003:99).

Functionalists argue that there is a social structure that shapes individual behaviour through the process of socialisation. The ‘consensus bit’ means that Functionalists believe that a successful society is based on ‘value consensus’ – people agree around a set of shared norms and values. This value consensus enables people to co-operate and to work together to achieve shared goals. Functionalists also believe that a successful society has a stable social structure, in which

different institutions perform unique functions that contribute to the maintenance of the whole. Functionalists generally believe institutions perform positive functions (they do good things for the individual and society). Durkheim argued that society has a reality of its own over and above the individuals who comprise it. Members of society are constrained by 'social facts', by 'ways of acting, thinking and feeling which are external to the individual and endowed with a power of coercion, by reason of which they control him'. Social facts include such things as beliefs, moral codes, and basic norms and values which are passed from one generation to the next and shared by individuals who make up a society. From this point of view it is not the consciousness of the individual that directs human behaviour but common beliefs and sentiments which shape his or her consciousness (<https://revisesociology.com/2016/09/01/functionalism-sociology/>).

This study used the framework of Functional Theory of Religion to show the role of the church in the life of an individual within the ACK Diocese of Maseno North. It is clear that the church influences individual as one and the society as a collective group. In both private life of the individual and public life of the society, religion stands at the center of the way life is experienced physically, mentally, socially and spiritually. In relation to this research, the theory assumes that a human society is a system made up of various parts and Christian religion is one of them. If one is eliminated, the whole society will be distracted in its functioning hence forcing it to readjust to seek equilibrium. The theory affirms that religion has a functional role towards society and thus, the Christian religion especially the ACK Maseno North Diocese has a functional role in response to corruption in Kenya's society.

Having seen that the church influences individual as one and the society as a group, the two are inseparable and if one is affected, the other suffers positively or negatively in its functions. This means that each part of the society has a functional role towards its cohesions and each part is

understood with reference to the whole. Through this theory, the current study sought to establish the role of the ACK Maseno North Diocese in the response against corruption in its Province. The researcher holds that the church has a functional role in the society and one of the functions is responding against corruption.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This literature review centered on the general perception on corruption, anti-corruption strategies, the impact of anti-corruption initiatives on people's attitudes and Christian responses and the impact of anti-corruption programmes on institutions. The above mentioned areas were the main variables of the current study.

2.2 General Perception on Corruption

Corruption being a vice which touches public office or public interest and private aspects of life has its effects or consequences. Some of the effects may be immediate (short-term) or long-term. Most of the social, economic and political problems in the society can be attributed to corruption. The abject poverty, poor infrastructure, unemployment, high mortality rates, bad governance, insecurity, weak judicial system, moral decay and rampant human rights violations that characterize the way of life are either directly or indirectly related to corruption. Unprecedented efforts have been made to raise awareness about corruption, its insidious nature and the damaging effects it has on the welfare of entire nations and their peoples. Bardhan (1997) noted that, corruption not only distorts economic decision-making, it also deters investment, undermines competitiveness and, ultimately, weakens economic growth. Indeed, according to Johnston (1997), there is evidence that the social, legal, political and economic aspects of development are all linked, and that corruption in any one sector impedes development in them all. As observed by Heidenheimer and Michael (2002), there is now increasing recognition throughout the public and private sector that corruption is a serious obstacle to effective government, economic growth and stability.

According to Transparency International's Global on Corruption Report, US\$ 4 trillion is spent on government procurement annually worldwide. This is spent on the constructions of dams and schools, provision of medical equipment and pharmaceuticals for health sector, provision of text books and stationery in schools, construction of waste disposal services, public buildings and other infrastructure important for economic growth. Therefore, increasing the cost and decreasing the quality of these goods and services due to corruption in public procurement and contracting constitute extra tax on the poorest vulnerable citizens in developing countries and Kenya in particular (Transparency International, 2005).

The term corruption has no technical definition. This fact is captured by Theobald when he states that:

Corruption like any other form of behavior when placed under the scrutiny of social science lens proves to be an elusive and complex phenomenon. In fact the more one examines it, the more difficult it becomes to separate corruption from other social exchange. The fact of definition is, not made easier by the fact that corruption by its nature is inseparable from questions of public morality and mortality in general. This has sometimes-excited attendance to condemn, which has impelled analysis (Theobald, 1990:1-2).

The Christian perspective indicates that:

The word corruption means moral decay, morally bad or something that changes from good to bad. Corruption follows the giving or taking bribery in any form. In the majority cases, money or wealth is passed from one person to another for a favor. Corruption can also be defined as an abuse of the rules of the law and acting contrary to the legitimate and moral expectation of society... in other words, corruption is unfair means or process of accessing and controlling underserved goods, positions and services in the society (James, 1999:222).

Herdenheimer (2004) identifies usages that seek to define corruption in terms of two basic models or concepts. The study notes that the majority of social science writers base their definitions of corruption on concepts relating to the public office or public interest while a smaller group develops definition mainly related to demand and supply arguments from classical economic theory. Consequently this study endeavored to trace the genesis of a corrupt activity to a wrongful exercise of authority by the holder of a public office in its attempt to fill the lacuna of knowledge.

When considering public interests, Fredrick (1966:74) observes that corruption exists whenever a power holder who is in charge of doing certain things as being functionary of office holder, by monetary or other rewards not legally provided for is induced to take actions which favor whoever provides the rewards and thereby does damages to the public and its interest. According to Kibwana et al (2000:6) earlier research on corruption which covered legal, political and socio economic perspectives, those interviewed by that time only 1.3% believed that the government is committed to the eradication of corruption, 69% believed it is not, while 84% believed only when citizens become vigilant watchdogs can corruption be eradicated. Further, Kibwana says that; Kenyan's stability depends on the manner issues of corruption are handled and whatever efforts, policies or strategies are put in place to eradicate poverty, will be meaningless unless the issue of corruption is seriously addressed. He, however, does not state how the religious society especially how the church can engage herself in the response against corruption. This research thus critically examined the anti-corruption programme of the ACK in Maseno North Diocese and challenges faced in this approach was also highlighted.

When addressing Transparency International Kenya Chapter on the lack of transparency and accountability, the then Attorney General Amos Wako said that;

International Monetary Fund (IMF) is currently looking at the KACA bills and will soon make its comment known. It is after these, that I will take them to the cabinet for approval before I publish them in readiness for tabling them before parliament. This is the understanding we have reached with IMF that anything I draft must also be looked at by the constitution before I take it to the Parliament (Daily Nation, 2001).

Similarly, during his visit to Kenya, the former American Secretary of State, Collin Powell remarked that;

“I candidly mentioned to the president that we needed more reform efforts visible for the World Bank and International Monetary Fund (IMF) to continue the valuable work they do here in Kenya.” In a veiled threat, Powell concluded; “The US Government will be watching to see what will happen.” (Institute for Security Studies, Cape Town, Volume 9, Number 5/6/2000).

Wako and Powell in the above statements are showing the need for the government to be serious in its reform efforts of responding against corruption before it can receive assistance from the World Bank and International Monetary Fund (IMF). This shows the pressure from outside upon the Kenyan government to respond against corruption but there is no religious aspect in it. This is what this study seeks to address. Thus, as Chabal and Daloz (1999:106), recognized corruption as a global issue and suggested ways to respond against it, they did not include the church's role in this response. Since the church is better placed to reach the grassroots of the society, this study examined its role in the response against corruption. Studies have revealed that, corruption is a complex and a multifaceted phenomenon and given Kenya's socio-economic and political culture, it would be presumptuous to assume that in the short- or even medium-term it would be easy to attain a society with zero tolerance on corruption. It can be possible, however, with commitment and concerted efforts from all stake holders to evolve the society. Even the attainment of minimally less corrupt society would require that the entire society, and in particular the leadership, to undertake strategic political, economic and public analysis to

determine the factors that compromise the anti-corruption initiatives and the available options in the response against corruption. After seeing the aforementioned facts on corruption the ACK Maseno North Diocese cannot stand in isolation without addressing the same in its Province.

Responding to corruption is not an easy task. Corruption is the outcome of a variety of interdependent factors and, accordingly, there is no easy solution. Effective anti-corruption action requires a broader conception of governance. Governance reforms are the key starting point, and they have been the key pillar of donor anti-corruption strategies so far. The term governance captures a number of different institutions, relationships and processes. For instance, the World Bank (2007) defines governance as the manner in which public officials and public institutions acquire and exercise authority to provide public goods and services). To a large extent, donor-supported efforts in developing countries have focused on creating and improving institutions of horizontal accountability, such as anti-corruption commissions, audit institutions among others. The effect of these types of interventions in terms of reducing corruption has been rather disappointing (Stevenson, 2005).

A case in point is represented by the independent anti-corruption commissions that have been set up in a number of countries. Outside Hong Kong and Singapore, these have not been a success. In particular, a study of anti-corruptions commissions in five African countries argues that the ability of any Anti-Corruption Commission (ACC) to tackle contemporary, very high level political corruption is in question (Doig, et al., 2007). As it concerns anti-corruption and governance interventions, the areas of focus are democratization and corruption, which then addresses vertical or electoral accountability, and public financial management (PFM). These areas of focus inturn addresses managerial or horizontal accountability, grassroots monitoring and civil society, with the media focusing on societal accountability.

Comparative data on developed and developing countries show that democratically governed countries have lower levels of corruption than those with less democratic regimes (Shen and Williamson, 2005). However, while a democratic system as such may be good for limiting corruption, available evidence points to the fact that democratization processes do not automatically translate into a reduction in corruption and may in fact be associated with increasing corruption. Tax evasion and corruption in the tax system is a huge problem in many developing countries. In Guatemala, tax evasion was estimated at more than two-thirds of revenues collected in 2003 (Mann, 2004). Customs is a sector that has been seen as particularly vulnerable to corruption. For example estimates from Tanzania show that official import statistics underreported their value by 70% in the mid-1990s (Fjeldstad, 2005). Besides lost revenue, corruption in revenue administrations also produces serious distortions in the economy. Corruption increases costs and can in these cases limit the extent of economic activity in the private sector (Gauthier and Reinika, 2001). Recent contributions also stress the link between taxation and governance, arguing that the absence of tax payments may lead citizens to make fewer demands on the government performance and get less involved in the democratic process (Moore, 2004).

The rationale behind grassroots monitoring is that the people who benefit from public services are in a good position to hold public decision-makers into account, since it is in their interest to do so. A couple of studies from Uganda indicate that grassroots monitoring can be effective in responding to corruption and in improving the quality of public service delivery. In a public expenditure tracking survey (PETS) of the education sector in Uganda. Reinika and Svensson (2005) find that on average only 13% of disbursed grants from the central government reached

the schools in the mid-1990s. In other words, the greater part of the funds was captured by local officials, which could reflect either corruption or diversion to unintended ends.

To remedy this situation, the government started to publish situation, monthly grants to districts in newspapers. This had a substantial effect on the amounts that schools received in 2001. Reinika and Svensson (2005) find that the effect of access to this information on grants received was statistically significant. Although grassroots monitoring has been found to reduce corruption in the above cases, an important qualification to the impact of such monitoring has been identified in a study by Olken (2004). He uses data from a field experiment in Indonesia, studying 600 village road projects. In some villages, participation of the local community was increased through invitations to village level meetings. Interestingly, increased participation changed the form of corruption to the increase in the theft of building material. This study is set to examine the role of the church in addressing corruption at the local level through the parishes.

A free and active mass media can play an important role in reducing corruption. It is one of the fundamental checks on the exercise of power by both elected representatives and public officials in liberal democratic societies (White, 2000). Stapenhurst (2000) says that the media has two functions that are essential in tackling corruption. Firstly, the media is a mechanism for the exercise of societal accountability. It monitors and reports on government and state activities and provides a channel for demands of citizens and organized groups. Secondly, the media is an important source of information and is therefore integral to public awareness and informed debates. This study therefore examined various strategies that the ACK church in Maseno North Diocese has put in place to address corruption.

Murphy, et al., (1991) argued that corruption is well understood through its forms. They noted that many specific forms of corruption are clearly defined and understood, and are the subject of numerous legal or academic definitions. Miller (2005) agreed with Murphy, et al (1991) and added that many of the forms of corruption are criminal offences, although in some cases Governments consider that specific forms of corruption are better dealt with by regulatory or civil law controls. Muthomi (2006) argued that corruption manifests itself in one or more of various forms, through bribery, extortion, fraud, embezzlement and other forms of malfeasance by public or corporate officials. He maintained that although universal in its existence, the pervasiveness of corruption varies across nations and organizations. Corruption occurs in different forms, in different types of organizations and at different levels. Typologies of corruption include Grand Corruption, Political Corruption, Corporate Corruption, Administrative Corruption and Petty Corruption. Petty corruption is the common man's version of corruption. It is said that petty corruption involves small sums paid to low-level officials to "grease the wheels" or cut through bureaucratic red tape (Muthomi, 2006: 4). This section discusses in detail, some of the forms of corruption mentioned in this paragraph.

According to TI (2007), Grand Corruption is corruption that pervades the highest levels of a national Government, leading to a broad erosion of confidence in good governance, the rule of law and economic stability. Petty Corruption can involve the exchange of very small amounts of money, the granting of minor favours by those seeking preferential treatment or the employment of friends and relatives in minor positions. The most critical difference between grand corruption and petty corruption is that the former involves the distortion or corruption of the central functions of Government, while the latter develops and exists within the context of established

governance and social frameworks. This study assessed the various forms of corruption within the ACK in Maseno North Diocese.

Rose-Ackerman (1999) argued that in discussions of transactional offences such as bribery, "active bribery" usually refers to the offering or paying of the bribe, while "passive bribery" refers to the receiving of the bribe. In criminal law terminology, the terms may be used to distinguish between a particular corrupt action and an attempted or incomplete offence. For example, "active" corruption would include all cases where payment and/or acceptance of a bribe had taken place. According to UN (2004), it does not include cases where a bribe was offered but not accepted, or solicited but not paid. In the formulation of comprehensive national anti-corruption strategies that combine criminal justice with other elements, such distinctions are less critical. Nevertheless, care should be taken to avoid confusion between the two concepts. Bribery as Simis (1982) argued is the bestowing of a benefit in order to unduly influence an action or decision. It can be initiated by a person who seeks or solicits bribes or by a person who offers and then pays bribes. Anechiarico et al., (1998) noted that bribery is probably the most common form of corruption known. Definitions or descriptions appear in several international instruments, in the domestic laws of most countries and in academic publications. The "benefit" in bribery can be virtually any inducement: money and valuables, company shares, inside information, sexual or other favours, entertainment, employment or, indeed, the mere promise of incentives. The benefit may be passed directly or indirectly to the person bribed, or to a third party, such as a friend, relative, associate, favourite charity, private business, political party or election campaign (Anechiarico et al., 1998:78).

According to Ades & Di Tella (1997), the conduct for which the bribe is paid can be active: the exertion of administrative or political influence or it can be passive: the overlooking of some offence or obligation. Bribes can be paid individually on a case-by-case basis or as part of a continuing relationship in which officials receive regular benefits in exchange for regular favours. Ades & Di Tella (1997) maintained that in jurisdictions where criminal bribery necessarily involves a public official, the offence is often defined broadly to extend to private individuals offered bribes to influence their conduct in a public function, such as exercising electoral functions or carrying out jury duty. Baker (2005) holds that public sector bribery can target any individual who has the power to make a decision or take an action affecting others and is willing to resort to bribery to influence the outcome. Politicians, regulators, law enforcement officials, judges, prosecutors and inspectors are all potential targets for public sector bribery.

Provisions that define or criminalize bribery include: article 8 of the UN Convention Against Transnational Organized Crime, GA/Res/55/25, Annex and article VI of the Inter-American Convention against Corruption of 29 March 1996 (OAS Convention), which require Parties to criminalize offering of or acceptance by a public official of an undue advantage in exchange for any act or omission in the performance of the official's public functions. Article 1 of the OECD Convention on Combating Bribery of Foreign Public Officials in International Business Transactions and Article VIII of the OAS Convention require Parties to criminalize the offering of bribes by nationals of one State to a Government official of another in conjunction with a business transaction. Articles 2 and 3 of the European Union Convention on the Fight Against Corruption Involving Officials of the European Communities or officials of Member States of the European Union, Journal C 195, (1997), requires Parties to criminalize the request or receipt by a public official of any advantage or benefit in exchange for the official's action or omission

in the exercise of his functions ("passive bribery"), as well as the promise or giving of any such advantage or benefit to a public official ("active bribery"). The Council of Europe's Criminal Law Convention on Corruption, ETS No. 173 (1998), goes further by criminalizing "active" and "passive" bribery of, inter alia, domestic public officials, foreign public officials, domestic and foreign public assemblies, as well as private sector bribery, trading in influence and account offences. Since the question as to whether or not bribery take place within the church institutions remains unclear, the current study sought to determine whether or not the practice is rampant in church institutions in Maseno North Diocese.

As noted by Ferrero and Brosio (1997) in the context of corruption, embezzlement, theft and fraud all involve the taking or conversion of money, property or valuable items by an individual who is not entitled to them but, by virtue of his or her position or employment, has access to them. Hindess (2001), held that a number of recent international legal instruments have sought to ensure that parties have offences addressing this type of conduct with varying degrees of specificity. These include the Organization of American States' Inter-American Convention against Corruption (1996) and the European Union's Convention drawn up on the basis of Article K.3 of the Treaty on European Union, on the protection of the European Communities' financial interests (1995).

Klitgaard, et al (2000) noted that as with bribery and other forms of corruption, many domestic and international legal definitions are intended to form the basis of criminal offences. Thus, they include only those situations involving a public official or where the public interest is crucially affected. According to the UN Anti-corruption Toolkit (2004), in some legal definitions "theft" is limited to the taking of tangible items, such as property or cash, but non-legal definitions tend to include the taking of anything of value, including intangibles such as valuable information. In

the toolkit, the broader meaning of "theft" is intended. Examples of corrupt theft, fraud and embezzlement abound. Virtually anyone responsible for storing or handling cash, valuables or other tangible property is in a position to steal it or to assist others in stealing it, particularly if auditing or monitoring safeguards are inadequate or non-existent. Employees or officials with access to company or Government operating accounts can make unauthorized withdrawals or pass to others the information required to do so. Brunetti and Weder (1998) held that elements of fraud are more complex. Officials may create artificial expenses; "ghost workers" may be added to payrolls or false bills submitted for goods, services, or travel expenses. The purchase or improvement of private real estate may be billed against public funds. Employment-related equipment, such as motor vehicles, may be used for private purposes. In one case, World Bank-funded vehicles were used for taking the children of officials to school, consuming about 25% of their total use (World Bank, 1997).

Ades and Di Tella (1997) observed that whereas bribery involves the use of payments or other positive incentives, extortion relies on coercion, such as the use or threat of violence or the exposure of damaging information, to induce cooperation. They (Ades and Di Tella, 1997) argue that as with other forms of corruption, the "victim" can be the public interest or individuals adversely affected by a corrupt act or decision. In extortion cases, however, a further "victim" is created, namely the person who is coerced into cooperation. While extortion can be committed by Government officials or insiders, such officials can also be victims of it. According to African Union (2003), the Union's Convention requires Parties to criminalize the use or presentation of false or incorrect representations or non-disclosure of information the effect of which is the misappropriation or wrongful retention of funds from the budget of the European Communities. The UN (2006) points out that officials in a position to initiate or conduct criminal

prosecution or punishment often use the threat of prosecution or punishment as a basis for extortion. Alternatively, officials who have committed acts of corruption or other wrongdoings may be threatened with exposure unless they themselves pay up. Low-level extortion, such as the payment of "speed money" to ensure timely consideration and decision-making of minor matters by officials, is widespread in many countries.

According to Klitgaard, et al., (2000) in some cases, corruption can involve the abuse of discretion, vested in an individual, for personal gain. For example, an official responsible for Government contracting may exercise the discretion to purchase goods or services from a company in which he or she holds a personal interest or propose real estate developments that will increase the value of personal property. Such abuse is often associated with bureaucracies where there is broad individual discretion and few oversight or accountability structures, or where decision-making rules are so complex that they neutralize the effectiveness of any accountability structures that do exist. This study set to establish the perception of corruption among the ACK members of Maseno North Diocese.

Monica (2004) observed that generally, favoritism, nepotism and clientelism involve abuses of discretion. Such abuses, however, are governed not by the self-interest of an official but the interests of someone linked to him or her through membership of a family, political party, tribe, religious or other group. If an individual bribes an official to hire him or her, the official acts in self-interest. If a corrupt official hires a relative, he or she acts in exchange for the less tangible benefit of advancing the interests of family or the specific relative involved (nepotism). As Hopkins (2002) reported, the favoring of, or discriminating against, individuals can be based on a wide range of group characteristics: race, religion, geographical factors, political or other

affiliation, as well as personal or organizational relationships, such as friendship or membership of clubs or associations.

As noted in the United Nations Manual on Anti-corruption Policy (2004), most forms of corruption involve the creation or exploitation of some conflict between the professional responsibilities of a corrupt individual and his or her private interests. The acceptance of a bribe creates such a conflict of interest. Most cases of embezzlement, theft or fraud involve an individual yielding to temptation and taking undue advantage of a conflict of interest that already exists. In both the public and private sector, employees and officials are routinely confronted with circumstances in which their personal interests conflict with their responsibility that require them to act in the best interests of the State or their employer.

According to Kimberly (1997), one of the most difficult challenges in developing anti-corruption measures is to make the distinction between legitimate contributions to political organizations and payments made in an attempt to unduly influence present or future activities by a party or its members once they are in power. A donation made because the donor supports the party and wishes to increase its chances of being elected is not corrupt; it may be an important part of the political system and, in some countries, is a basic right of expression or political activity protected by the constitution. A donation made with the intention or expectation that the party will, once in office, favour the interests of the donor over the interests of the public is tantamount to the payment of a bribe. Tanzi and Ludger (1997) argued that regulating political contributions has proved difficult in practice. Donations may take the form of direct cash payments, low-interest loans, the giving of goods or services or intangible contributions that favour the interests of the political party involved. Tanzi and Ludger further noted that one common approach to combating the problem is to introduce measures that seek to ensure transparency by requiring

disclosure of contributions, thus ensuring that both the donor and recipient are politically accountable. Another is to limit the size of contributions to prevent any one donor from having too much influence (Tanzi & Ludger, 1997:34).

As it is apparent from this section, corruption is a multifaceted behaviour. This pseudopodal character as has been reviewed has made anti-corruption agencies to try and fight corruption from its forms. Accordingly therefore, the assumption seems to be that, when one stops bribery or extortion, then it is assumed they are stopping corruption. In mathematical theorization, this seems to rest on an assumption that the sum total of parts of a thing is equal to the thing. To what extent this assumption could be entertained rests a philosophical reflections. This study sought to examine the measures that the church has taken to prevent corruption in its area of jurisdiction especially in Maseno North Diocese.

Without proper vigilance and effective countermeasures, corruption can occur anywhere. Recent corruption cases exposed in the World Bank (1997) and the United Nations (2004) have shown that any society or organization is susceptible, even where well established checks and balances are in place. Combating corruption, building integrity and establishing credibility require time, determination and consistency. When anti-corruption strategies are first instituted, a long-term process begins, during which corrupt values and practices are gradually identified and eliminated. In most cases, a complex process of interrelated elements is involved: reforms to individual institutions take place in stages as problems are identified; countermeasures are developed and implemented; personnel are reoriented and retrained.

Corruption is generally connected with the activities of the state and especially with the monopoly and discretionary power of the state. Therefore, as Gary Baker, Nobel Laureate in

economics, pointed out in one of his Business Week columns if we abolish the state, we abolish corruption. But, of course, quite apart from the fact that corruption can exist in the private sector, a civilized society cannot function without a state, and in modern, advanced societies, the state must have many functions (Baker, 2005). The Baker argument seems to collide with the reality that some of the least corrupt countries in the world, such as Canada, Denmark, Finland, the Netherlands, and Sweden, have some of the largest public sectors, measured as shares of tax revenue or public spending in gross domestic product. Thus, the solution to the problem of corruption may not be as simple as just reducing the level of taxation or public spending. According to Miller et al (2005), the existence of these regulations and authorizations gives a kind of monopoly power to the officials who must authorize or inspect the activities. These officials may refuse the authorizations or may simply sit on a decision for months or even years. Thus, they can use their public power to extract bribes from those who need the authorizations or permits.

According to Tanzi (1998), corruption is likely to be a major problem in tax and customs administrations when the laws are difficult to understand and can be interpreted differently so that taxpayers need assistance in complying with them; the payment of taxes requires frequent contacts between taxpayers and tax administrators; the wages of the tax administrators are low; acts of corruption on the part of the tax administrators are ignored, not easily discovered, or when discovered penalized only mildly; the administrative procedures (e.g. the criteria for the selection of taxpayers for audits) lack transparency and are not closely monitored within the tax or customs administrations; tax administrators have discretion over important decisions, such as those related to the provision of tax incentives, determination of tax liabilities, selection of audits, litigations, and so on; and more broadly, the controls from the state (the principal) on the

agents charged with carrying out its functions are weak (Tanzi, 1998:64). According to Kpundeh (2006) in some countries, at one time, corruption became so endemic in the tax administration (e.g., Peru and Uganda) that the government decided to close down the existing administrations and to replace them with new ones. In several countries, customs administrations have been very corrupt, leading to the jailing of the Director of Customs and in several cases, resulting in the replacement of the domestic customs organizations with the services of foreign companies.

Rauch and Peter (1997) observed that in most countries, the government engages in the provision of goods, services, and resources at below-market prices for example, foreign exchange, credit, electricity, water, public housing, some rationed goods, access to educational and health facilities, access to public land, and so on. Even access to some forms of pensions, such as those for disability, fall into this category because the individuals who get them have paid less in contributions to the pension funds over time than the pension they get once their disability status is approved. In some countries, disability pensions have been a fertile ground for corruption. In others, some individuals benefited enormously when they were able to get access to large amounts of credit or foreign exchange at below-market prices. Rauch and Peter argued that sometimes, because of limited supply, rationing or queuing becomes unavoidable. Excess demand is created and decisions have to be made to apportion the limited supply. These decisions are often made by public employees. Those who want these goods (the users) would be willing to pay a bribe to get access (or a higher access) to what the government is providing. It is thus not surprising that in all the areas mentioned above, cases of corruption have been reported (Rauch and Peter, 1997: 32). Decisions such as those described above are often worth a lot to individuals or enterprises. Theobald (1990) argued that it is natural that attempts will be made by some of them to get favourable decisions, in some cases by paying bribes and in other cases by

simply exploiting close personal relations with public officials. He held that the bribes may be paid to public officials whose salaries may be very low and whose “temptation price” may be far less than the value of the potential benefit from a favourable decision to the bribers (Theobald, 1990:24).

The quality of the bureaucracy varies greatly among countries. In some, public sector jobs give a lot of prestige and status; in others, much less so. Many factors contribute to that quality. Many years ago, Max Weber (1947), the outstanding German sociologist, described what should be the characteristics of an ideal bureaucracy. Tradition and the effect that it has on the pride that individuals have in working for the government may explain why, all things being equal, some bureaucracies are much more efficient and much less vulnerable to corruption than others. Rauch and Peter (1997) have gathered information on the degree to which civil servants’ recruitment and promotions are merit based for 35 developing countries. Their results indicate that the less recruitment and promotion are based on merit, the higher is the extent of corruption. Rauch and Evans concluded that absence of politically-motivated hiring, patronage, and nepotism, and clear rules on promotions and hiring, in addition to some of the factors discussed separately below, all contribute to the quality of a bureaucracy (Rauch & Peter, 1997:56).

Over the years, many observers have speculated that the wages paid to civil servants are important in determining the degree of corruption. For example, Assar Lindbeck (1998) attributes the low corruption in Sweden in this century partly to the fact that at the turn of the century, high-level administrators earned 12–15 times the salary of an average industrial worker. Assar Lindbeck says that one can speculate that there may be corruption due to greed and corruption due to need. The higher the wage level, the lower is corruption. The relationship between wage level and corruption index has been tested empirically by Van Rijckeghem and

Weder (1997). In other words, the fight against corruption, pursued exclusively on the basis of wage increases, can be very costly to the budget of a country and can achieve only part of the objective. Furthermore, as argued above, even at high wages, some individuals may continue to engage in corrupt practices.

2.3 The Anti-Corruption Methods (Initiatives) In Dealing with Corruption

De Sousa (2009: 18) and Doig, et al., (2007: 252) point out that anti-corruption agencies have one or more of those common features or functions notably; investigation and enforcement duties, prevention responsibilities, public awareness and capacity building, monitoring and research duties as explained more below. The Church is the place where regeneration is promised, this is accomplished by simple faith in the Son of the Living God and becoming born again and being led by the Spirit of the Lord. There is need for a thorough teaching by the Church on the crucifixion of the flesh because corruption is deeply ingrained in the mind set of people and it can only be exterminated when the hearts of the people are changed and there is a strong purposeful determination to do away with corruption (2Timothy 2:19).

Systemic corruption erodes the legitimacy of laws and political leadership and makes a flourishing economy impossible. Approaches to combating corruption include improving integrity standards, advocating policies that limit opportunities for corruption, and designing institutional reforms that level the playing field for all businesses. CIPE helps the business community take collective action both in the public arena, by advancing public sector reform and transparency in government, and in the private sector, by promoting and strengthening compliance standards for companies (<https://www.cipe.org/what-we-do/anti-corruption-ethics/> - accessed on 29 November 2018) and in tandem with the Globethics.net standards (<https://www.globethics.net/> -accessed on 29 November 2018).

The office of the Ombudsman is one of the anti-corruption initiatives with a pertinent mission to receive and investigate in an independent manner all allegations pertaining to mal-administration. Hence, the primary function of the Ombudsman office is to examine two kinds of matters. On the one hand, the aforementioned office deals with decisions, processes, recommendations, and acts of omission or commissions that are contrary to law, rules, or regulations; that depart from established practice or procedure; or that are perverse, arbitrary, unjust, biased, oppressive, discriminatory, or motivated by bribery, jobbery, favoritism, nepotism, or administrative excesses. On the other hand, the Ombudsman deals with cases of neglect, inattention, delay, incompetence, inefficiency, and ineptitude in the administration or discharge of duties and responsibilities. This study was set to examine various strategies used by ACK Church in Maseno North Diocese in handling corruption issues. Similarly, the Office of the Ombudsman is potentially better able to resist improper pressure from the chief executive than other bodies owing to its high profile as a constitutional institution. Meaning, the above office may perform an auditing function to stimulate information flows that reveal the extent of corruption in government (Martinez-Vazquez, et al., 2007: 225). The confidentiality of its procedures may give the office an added advantage in shielding informants and complainants from possible intimidation. In this case, the Ombudsman can recommend improvements to procedures and practices and give public officials an incentive to keep their files in order at all times. Nevertheless, the effectiveness of the Ombudsman's office will depend on its independence of the budget and not be subordinate for funding to another larger department. Lack of resources will jeopardize the fulfillment of its assigned mandate. Therefore, a country's integrity system reform is paramount in addressing undesirable situations (Pope, 1999: 139).

Over recent years, the extent of corruption depends on the amount of monopoly power and discretionary power that officials exercise and the degree to which they are held accountable for their actions. Moreover, monopoly power can be large in highly regulated economies. In a similar vein, Pope (2000: 15-42) underlines that discretionary power is often large in developing countries and transition economies where administration rules and regulations are often poorly defined. Subsequently, accountability may be weak as a result of poorly defined ethical standards of public service, weak administrative and financial systems, or ineffective watchdog agencies (TI, 2009). Therefore the anti-corruption initiatives seek to reduce the monopoly and discretionary power of the officials and enhance accountability through watchdog agencies. Thus, such initiatives when designed as part of a national effort to reduce corruption in the public sector constitute an integrity system. In other words, an integrity system creates a system of checks and balances that limit situations in which conflicts of interest arise or have a negative impact on the common good (TI, 2010). This means, an integrity system embodies a comprehensive view of reform, addressing corruption in the public sector through government processes, such as leadership codes, organizational change, and through civil society participation such as the democratic process, private sector activity and media activity. This study assessed whether the ACK church in Maseno North Diocese has an integrity system that give checks and balances to check on corruption.

Moreover, Pope (2000: 37) underscore that the notion of the National Integrity System (NIS) is built on intertwined sixteen pillars notably, Political Parties, Supreme Audit Institution, Public Service, Public Procurement, Anti-Corruption Agencies, Civil Society, Regional and Local Government, Electoral Commissions, Judiciary, Police and Prosecutors, Ombudsman, Media, Private Sector and International Institutions. The latter interdependent pillars of integrity support

the superstructure of national integrity that underlines sustainable development, much as pillars might support the roof of a house, meaning, the battle against corruption requires a holistic approach that engages all sectors of the state, specialized institutions and non-state actors. Furthermore, it is crucial to underline the point that the quality of the NIS varies from one country to another according to the different views of donors. Pope (2000) notes that one of the weaknesses of the NIS, as an analytical framework, is that it does not capture the interaction between the various institutions well, all of which is modeled after Western states. Although the above scholars have outlined the role of national integrity system that assists in institutional anti-corruption strategy, they do not address how NIS can be initiated at the grassroots especially in churches with Provinces such as in Maseno North Diocese.

Over recent years, civil society has become a fairly new vital force on the global landscape to the extent that it is helping humankind to find new forms of addressing current global problems of corruption through public awareness. Similarly, Peter Eigen states that civil society should be in coalition with the government and private sector in order to tackle the overwhelming corruption (TI, 2000). In this regard, civil society interventions to reduce corruption cover a range of activities such as awareness raising, advocacy, community sensitization, and direct monitoring of service delivery. These activities most often take an indirect approach to reducing corruption. The use of community sensitization is ideal at a local level. The study underscored the importance of community sensitizing in fighting corruption.

Following from the above, civil society should increasingly become active where government does not reach. Meaning, civil society will have to play the role of critic, catalyst and advocate of those interests unrepresented or underrepresented through different mediums. Moreover, civil society can mobilize and alert the people and it is needed to reach the hearts and minds of

ordinary citizens who may find it hard to believe that their governments are making a genuine effort to tackle corruption (Martinez-Vazquez, et al., 2007). In this case, civil society should play a role of a guarantor of interests of neglected people (UNDP, 2010). Therefore, civil society should be everywhere to help governments and the private sector throughout people mobilization and linkage of reform measures and integrity systems with the interests and experience of local people. Martinez-Vazquez, et al (2007: 224) underline that, in order to maintain the political will it is important for strategy to design formal channels of civil society's participation and programmes to increase citizen's voice and general capability to demand greater accountability from their political leaders. However, in all countries, implementation of civil society legislation remains insufficient and institutions for the management and control of the will of the civil society need to be strengthened for its effectiveness in the battle against corruption (Council of Europe Report, 2001: 12). The anti-corruption hotline is a channel through which employees, suppliers, contractors, and other third parties can report irregular activities, free from victimization or repercussions. The primary means of detecting fraud and corruption will and should always remain a sound system of internal controls and regular internal audits. These measures or initiatives should be supplemented by an anti-fraud and corruption-reporting channel where information regarding fraud and corruption is collected and reports investigated.

In a similar vein, vital to the above function is the assurance of anonymity, commitment to investigate all irregularities, protection of whistle-blowers and consistent application of the fraud policy, regardless of the seniority of the alleged offender. Nevertheless, one may ask the question, who operates the hotline? To answer this question, for the effectiveness and efficiency of this pertinent campaign, the operator should in most cases be an independent external professional party which provides a 24-hour professional service, available in all the official

languages. The latter is to ensure that the report can remain anonymous and confidential. The question is does ACK Church have whistle blowers as a strategy to address corruption in their areas of jurisdiction?

The Anti-Corruption Laws or Measures comprises all legal instruments and conventions aimed at combating corruption through prevention, law enforcement and public education on corruption. Therefore, under this topic, emphasis is put on some major global measures such as the United Nations Convention against Corruption, the African Union Convention on Preventing and Combating Corruption, and the Southern African Development Community Protocol against Corruption (Thomashausen, et al., 2000: 5-48).

On the international level, from 1996 to date, the United Nations General Assembly adopted the code of conduct for international public officials' declaration against corruption and bribery in international commercial transactions. Others include the 1999 UN global program against corruption; the UN convention against transnational organized crime, adopted in November 2000; and the 2003 UN convention against corruption (United Nations Office on Drugs and Crimes; UNODC, 2005: 21). In a similar vein, on regional level firstly, the European Union Council has adopted some major anti-corruption measures. These include the adoption of twenty guiding principles for the fight against corruption in 1997; the 1998 Criminal Law Convention on Corruption, establishment of the Group of States against Corruption (GRECO) in May 1999; model code of conduct for public officials, adopted in May 2000; and the 2003 framework decision on combating corruption in the private sector, followed by the protocols to the convention on the protection of the European communities' financial interests (UNODC, 2005: 131-139). Secondly, on 29 March 1996, the American states' members adopted the inter-American convention against corruption, followed by the adoption of the 1999 convention on

combating bribery of foreign public officials in international business transactions. Thirdly, at African regional level, there is the African Union convention on preventing and combating corruption (AUCPCC) adopted in Maputo on 11 July 2003, the economic community of West African states (ECOWAS) protocol on the fight against corruption and the May 2001, Accra Declaration on collaborating against corruption (UNODC, 2005: 211).

Martinez-Vazquez, et al (2007: 226) note that one of the principal functions of a parliament is to oversee the executive branch of government, including government finances. Hence, by helping ensure accountability and transparency in public sector finances, the Parliament can contribute to curbing corruption. Similarly, the approach of the Parliament in its battle against corruption has involved the enactment of laws. In addition, the Parliament is playing a role through its debates, questioning of government officials, and the work of its committees. Nevertheless, in most developing countries, with the advent of a multiparty system, Parliament has never been in a better position to exercise its power and represent the popular will. Hence, multiparty politics should strengthen the people's voice in Parliament and serve, impeach and remove from office a corrupt President and pass votes of non-confidence in the government. However, the use of these powers can be exercised legitimately only by a body whose own integrity and honesty are above reproach. In other words, the parliamentary ethics need to be strengthened if Parliament is to play a key role in the fight against corruption.

Martinez- Vazquez, et al (2007) further correctly state that Supreme audit institutions are in most cases the linchpin of a country's integrity system without neglecting responsible internal financial management. As the agency responsible for auditing government income and expenditure, the supreme audit institution acts as a watchdog over financial integrity and credibility of reported information as well as auditing the performance or value of money.

Although, the supreme audit institutions are known by different names depending on each country's terminology. For instance, in Anglo-Saxon countries this institution is called the auditor general, while in many French-speaking countries it is the Cours de Comptes having similar functions as the former.

Practically, the Auditor General is the external auditor of Government, acting on behalf of the taxpayer, through Parliament, and it is on his investigations that Parliament has to rely on for assurances about the accuracy and regularity of government accounts. Moreover, the Auditor General is also responsible for ensuring that the executive complies with the will of the legislature as expressed through parliamentary appropriations. In addition to the above, other responsibilities include promoting the efficiency and cost- effectiveness of government programs and preventing corruption through the development of financial and auditing procedures designed to reduce the incidence of corruption and increase the likelihood of its detection (Martinez-Vazquez, et al., 2007). Lastly, to assure independence, the office should have relative freedom to manage the budget of the department and to hire and assign competent professional staff. The latter is important if it is to maintain its ability to match the capacity of senior officials in government.

No one may ignore that the degree of corruption differs from one country or institution to another owing to respective socio-economic dynamics. Hence, to design effective anti-corruption initiatives should be tailored to specific contexts in which policy makers should not overlook different challenges that may hinder its effective implementation.

In a similar vein, Meagher (2002: 74) underlines that there is no way that the Anti-Corruption Initiatives (ACI) can be effective in a situation where essentially every important institution is compromised. Hence, thorough knowledge of a country's or an organization's socio-economic

dynamics, by policy makers, is a good point of departure for an effective ACI. In this case, there is a plethora of challenges averting the effectiveness of anti-corruption initiatives nevertheless; the present study focuses on some of those considered to be major, to a certain degree.

The UNDP Report (2008: 37) notes all the international and national initiatives against corruption regard the prevention and combating of corruption not as end, but as vital factors in promoting good governance. Ideally, good governance, in turn, is a crucial precondition for reducing poverty and promoting sustainable development. Thus, anti-corruption frameworks and donors all face challenges to the extent that, on the one hand, they need to link the realms of corruption prevention and the combat of corruption and on the other hand, they need to link anti-corruption efforts as a whole with broader political and economic reform. Although the UNDP report on the importance of good governance in the fight against corruption, it does not engage on the role of governance by the church in the fight against corruption.

The UNCAC constitutes a unique international legal framework for anti- corruption policies. Its strength lies in its comprehensiveness as it addresses both preventive and enforcement measures. Thus, given principles of alignment as mentioned in the Paris Declaration on Aid Effectiveness, the challenge for donors is to adhere to UNCAC provisions as a common basis for their policy dialogue with partner countries on governance and anti- corruption (UNDP 2008: 37). Therefore, Doig and Marquet (2009: 69) states that fighting corruption requires strong partnerships between all stakeholders such as political elites, donors, media, financial institutions, national audit institutions, the private sector and civil society, partly because there is limited expertise in the area of anti-corruption.

It is increasingly realized that any support for fighting corruption needs to be centered on more comprehensive initiatives at the country level because, stand-alone projects are likely to be less effective and are often only short-term remedies. In this case, Quah (2001: 10-18) and Aidt (2003: 649), respectively, comment that compliance with a comprehensive national anti-corruption strategy is one of the reasons for the lack of anti-corruption effectiveness. Similarly, Martinez-Vazquez, et al (2007: 224) and Doig (2009: 68) underscore that to evaluate the extent of corruption within the existing institutions and organizations, identify the types of corrupt practices affecting these institutions, and to evaluate the weaknesses of the existing anti-corruption structures, if there are any; are the entire first necessary step in anti-corruption strategy design. The above authors state that comprehensive initiatives in the fight of corruption are necessary for implementation of anti-corruption activities. However, they do not show how these activities should be run for an effective anti-corruption strategy.

However, many donors operate under their own rules of engagement and have their own set of conditions that make a holistic approach difficult. Moreover, the competing interests of donors, multi-mandates among international players and the lack of leadership among donors at the country level also hinder the effectiveness of anti-corruption efforts (UNDP, 2008: 37). Nevertheless, De Speville (2008) notes that anti-corruption strategies can include clear definitions of corruption and enforcement provisions, adequate funding and qualified staffing, strong codes of ethics within the organization itself, but, the government must have the honest political will to fight corruption. Summing up, Martinez-Vazquez, et al (2007: 224) comment that the country-specific assessment and the careful consideration of national realities is the cornerstone for the development of an effective national anti-corruption initiative.

The major challenge for anti-corruption interventions is securing the political will for designing strategies and implementing them. In many countries, politicians in power are usually reluctant to do so. Very often, anti-corruption initiatives are politicized and used against political rivals. Moreover, changes in government and leadership also lead to competing and changing agendas (UNDP, 2008: 38). For example, Meagher (2004: 94) argues that a primary reason as to why most of the African Anti-Corruption Agencies (ACA) have remained ineffective is that there is “no structural independence or only partial autonomy” from the governments that established them. Conversely, Quah (2001: 35) notes that the Corrupt Practices Investigation Bureau (CPIB) in Singapore has succeeded due in part to its strong bureaucratic autonomy, in particular from law enforcement.

Therefore, De Speville (2008), De Sousa (2009) and Meagher (2004) posit that anti-corruption initiative implementation should not be, on the one hand, victimized by any political interference or manipulation. On the other hand, the authors add that fiscal or budgetary autonomy of anti-corruption agencies should be a prerequisite for their effectiveness. Moreover, the appointment and removal of senior officials of the ACA should be done according to good governance principles. Henceforth, a comprehensive anti-corruption approach should understand that securing political will is fundamentally important to local policy ownership and the commitment to country-led strategies (Heidenheimer, 2004). Similarly, Martinez-Vazquez, et al (2007: 222-224) admit that a sound leadership and political commitment are all together a necessary key for the success of anti-corruption efforts. The reviewed scholars indicate that political goodwill is imperative in a successful anti-corruption agenda. This study tended to examine whether there is any form of collaboration between the government and the ACK Church’s initiative in combating anti-corruption initiatives.

Most of the time, grand corruption steals the headlines and ‘petty corruption’, which is more likely to have a direct impact on the poor, is not emphasized by donors. De Sousa (2009) laments that, a number of anti-corruption programmes address grand corruption and forget the fact that the poor who have very limited resources lose more than the rich who can afford to bribe. In a similar vein, anti-corruption programmes should not just, from a poverty alleviation perspective, look at grand corruption but also at corruption in the service delivery sector that affects the poorest groups (UNDP, 2008: 36-38). Moreover, approaching corruption from a development perspective could help develop programmes without the ‘anti-corruption’ label and thus could prevent anti-corruption programmes from being overly politicized. This is what this study was set to achieve.

De Sousa, Lamour and Hindess (2009: 70) and Martinez-Vazquez, et al (2007: 236) argue that scarcity of resources hinders the effectiveness of anti-corruption initiatives. In other words, unskilled and limited staff members and inadequate financial support are all challenges hampering the implementation of a comprehensive initiative and questioning its sustainability. As an illustration, experience shows that newly established, specialized anti-corruption agencies in many developing countries are doomed to fail partly because of a lack of resources and adequate staffing (UNDP, 2008). Therefore, Martinez-Vazquez, et al (2007: 224) lament that policy makers, prior to the formulation of an anti-corruption strategy, should spend their time and resources on planning. The authors add that, even if it is not implemented as a package, the anti-corruption strategy must define all anti-corruption elements and the interrelationships between all of them. Ideally, the above plan should contain the operational details of the strategy’s implementation, such as the agents responsible for each specific task, the sequencing of proposed reforms, and the flow of resources to sustain the process (Doig and Marquet, 2009:

68). Briefly, the anti-corruption action plan, in this case, should make explicit the mechanisms and processes of coordination to ensure accountability through the cohesiveness of the strategy. This is what the study attempted to achieve.

In order to make anti-corruption programmes and approaches work effectively, a strong monitoring mechanism and methodologies are essential, which are often lacking in many countries. Moreover, the literature points to the idea of public accountability of the ACA. This idea is twofold. Firstly, a critical part of their success or failure is the degree of involvement of the public. Everyday citizen complaints and oversight of abuses of corruption provide the agencies salient information they can then use to potentially investigate crimes. Yet as De Speville points out, the ACA must also be accountable to the public via legislative and/ or executive oversight so as not to breed suspicion that the agency itself might be abusing its power (De Speville, 2008: 5). Furthermore, Quah (2001) finds that on this point, Hong Kong's ICAC and the CPIB, from Singapore, have been effective because of the strong government oversight of the agency itself so as to prevent ACA members from becoming corruptible while giving the agency a sense of legitimacy with the public. Citing the strong public oversight in the case of Ecuador's Comisión de Control Cívico de la Corrupción (CCCC), Meagher (2004: 93) argues that strong linkages to oversight and accountability can "go some way towards counteracting weakness in other areas" that the ACA might suffer from. A strong connection to civil society and established citizen organizations is also helpful.

To successfully implement anti-corruption initiatives, it is important to have built-in monitoring and evaluation mechanisms through regular onsite visits, regular meetings of stakeholders, and a review of both compliance with the original plan and the impact of the project. This implies that measuring the performance and impact of anti-corruption initiatives requires careful attention to

be paid to what they can be expected to achieve and which specific outcomes are feasible (Johnson, Hechler, De Souse & Mathisen, 2011: 02). Therefore, the understanding of the concepts evaluation and monitoring from the outset is important. This study set to explore how monitoring and evaluation of anti-corruption programmes by ACK Church in Maseno North Diocese is implemented for successful campaign.

Johnson, et al., (2011: 06) note that monitoring is an internal process within an ACA. It is a way to collect and analyze information on whether the ACA is on track to meet its objectives in a systematic and regular fashion. On the other hand, the authors add that evaluation goes further and can be used to explain causal relationships and determine the value of a project, program, or policy. In a similar vein, Johnson, et al., (2011: 06) assert that evaluation tools for any kind of project may be firstly, grouped into three main categories with respect to their timing in the project cycle. In the first category, there is an *ex ante* project appraisal which is aimed at assessing whether funding should be provided to a particular project for cost-benefit analysis or risk assessment. The interim assessment, as a second category, assesses performance while the intervention is being implemented so that programmatic adjustments can be made in response to monitoring data. The third category is the *ex post* project evaluation which assesses the performance of the project after implementation, through, for example, qualitative or quantitative evaluation methodologies. Secondly, there are five types of evaluation notably, Rapid assessment, Process evaluation, Programme evaluation, Impact evaluation and Organizational capacity assessment. Chadwick (2005: 286) underscore that Rapid assessment is focused mainly on the potential impact identification and screening as a form of impact pre-assessment. It is useful in situations where time is short and there is a need for a prompt response, such as in the case of a natural disaster. Similarly, the Process evaluation focuses on the implementation and

operations of a project or institution. It usually attempts to determine whether the project is aligned with its original design. The costs and time requirements for process evaluations are comparatively low.

Moreover, Johnson, et al., (2011: 7) state that there are many kinds of programme evaluations and questions related to design, implementation and results. In this case, the authors add that if cause-and-effect questions are being asked, the foundation for the evaluation is often a logic model or theory of change, which should be established at the beginning for each evaluation. Furthermore, there is an Impact evaluation which is a specific kind of evaluation with a sophisticated methodology that uses counterfactual analysis to attribute observed outcomes to the intervention. Lastly, organizational capacity assessment is similar to audits, which assess the conformity of the intervention to procedures, norms, and criteria established in advance. Organizational capacity is the ability of an organization to use its resources to perform. The authors comment that there are also types of monitoring, notably Compliance monitoring, Activity monitoring, Financial monitoring, Organizational monitoring, Context monitoring, Beneficiary monitoring, and Result monitoring. The latter is useful to the researcher to the extent that Results monitoring focuses on achievement of planned results, especially outcomes and impacts. Therefore, the present research used the Programme evaluation and Results monitoring to the extent that it corroborates with the set framework and theory of change for the assessment of the outcomes or effectiveness of anti-corruption initiatives.

Johnson, et al., (2011: 06-09) state that the purpose of the evaluation of anti-corruption initiatives is to obtain knowledge regarding the relevance and effectiveness of their mandate and functions to curb corruption within an organization or a country. This means that evaluation helps to identify lessons learned regarding what kind of anti-corruption initiatives may work, mostly for

vulnerable people, what is less likely to work, and what may harm national or organizational efforts against corruption. Similarly, Huther and Shah (2000: 10) note that anti-corruption initiatives can be evaluated based on the Operations Evaluation Department (OED) methodology. The latter states that anti-corruption programmes are judged to be relevant if they have the potential to achieve their objectives, given a country's existing institutional and policy environment. The authors add that the OED evaluation is aimed at assessing the relevance, efficacy, efficiency, sustainability and effectiveness of anti-corruption initiatives. In view of assessing the anti-corruption strategies, efficacy require a measurement of the effect of a certain set of anti-corruption activities on the level of corruption or corrupted activity. On the other hand, an anti-corruption strategy is considered efficient when it generates maximum reduction in the corruption incidence (good targeting), associated with welfare gains obtained with reduced costs. Concerning sustainability, the anti-corruption activities are sustainable if they produce changes in the expectations of public officials' responsibilities.

Moreover, Schacter, et al., (2000) argue that judgment about relevance combine two distinct factors: technical relevance and welfare relevance. Thus, the technical relevance refers to the impact of specific activities on the incidence of corruption and the welfare relevance relates to the relative importance, for growth and poverty reduction of a particular type of corruption. Furthermore, the ITAD (2011: 05) underscores that the objectives of anti-corruption initiatives evaluation are to obtain descriptive and analytic information related to the impacts of anti-corruption initiatives throughout the aforementioned theory of change.

Anti-corruption initiatives and establishment of related institutions in Kenya can be traced back to The Prevention of Corruption Act (Cap.65 of 1956). The Act was primarily to be enforced by the Police Department. Despite its existence, corruption grew over the years. Efforts were made

to establish an Anti-corruption squad within the Criminal Investigation Department of the Kenya Police, but the squad was disbanded before it could have any significant impact. The Act was amended in 1987 to provide for the establishment of the Kenya Anti-corruption Authority (KACA) to fight corruption, taking this function away from the police. Its formation was a tacit admission of the problem of corruption in Kenya at that time. According to Kibwana and Akivaga (2001), KACA investigated and proceeded to prosecute a number of public officials alleged to have engaged in corrupt practices as defined by the Act. Part 2 of the Prevention of Corruption Act (Cap.65 of 1956) and subsequent amendments established the Kenya Anti-Corruption and Economic Crimes Board to work with the Kenya Anti-Corruption Authority (KACA). The principal functions of the board were to advise KACA on the exercise of its powers under the Act, and to approve the acceptance of grants and donations to KACA.

The Economic Crimes Court was also established under the Prevention of Corruption Act Cap.65 of 1956 and subsequent amendments. It exercised unlimited jurisdiction in respect of crimes under the Act itself. The Act vested power in KACA's officers to conduct investigations, obtain information necessary for presentation before the court, effect arrest for offences under the Act, and intercept private information upon an ex parte application to the court. However, in December 2000 (High Court of Kenya 2003), the High Court in the case of *Gachiengo vs. Republic* (2000) ruled that the existence of KACA undermined the powers conferred on both the Attorney General and the Commissioner of Police by the Constitution of the Republic of Kenya. Consequently, KACA was disbanded.

The object of the Anti-Corruption and Economic Crimes Act 2003 was to provide for the prevention, investigation and punishment of corruption, economic crimes and related offences and incidental matters. The Act embodied a broad conception of corruption viz. bribery, fraud,

embezzlement or misappropriation of public funds, abuse of office, and breach of trust or an offence involving dishonesty in connection with any tax, rate or impost levied under any Act. Part II of the Anti-Corruption and Economic Crimes Act 2003 provided for the appointment of special magistrates with exclusive jurisdiction to try offences specified in the Act. They were obliged, as far as was practicable, to hold the trial of an offence under the Act on a day-to-day basis until completion. Part III A of the Act established the Kenya Anti-Corruption Commission (KACC) as the premier institution for fighting corruption in the country, vested with a wide mandate to investigate corrupt conduct, trace and recover corruptly acquired public property, devise corruption prevention mechanisms and educate the public on the dangers of corruption. Part III B established the Kenya Anti-corruption' Commission Advisory Board as a corporate body independent and answerable only to Parliament. The Board was to advise the Kenya Anti-Corruption commission generally on the exercise of its powers and the performance of its functions under the Act. Further, it was to recommend to parliament persons to be appointed and/or removed from Director and Assistant Directors of the Commission, and to approve grants and donations to the Commission. However, on August 24th 2011, Parliament passed the Ethics and Anti-Corruption Commission Act 2011, effectively repealing the Anti-corruption and Economic Crimes Act 2003, thereby disbanding the Kenya Anti-corruption Commission office (Republic of Kenya 2003, Section 45).

Pursuant to Article 79 of the Constitution of Kenya 2010, the Ethics and Anti-Corruption Commission (EACC) was established by the Ethics and Anti-Corruption Commission Act No.22 of 2011. The Act mandates the Commission to, *inter alia*, develop and promote standards and best practices in integrity and anti-corruption; oversee the enforcement of codes of ethics prescribed for public officers; monitor the enforcement of codes of conducts of members of

professional bodies established under any law; advise, on its own initiative, any person on any matter within its functions; raise public awareness on ethical issues, educate the public on the dangers of corruption, and enlist and foster public support in combating corruption; work with other State and public offices in the development and promotion of standards and best practices in integrity and anti-corruption measures, and receive complaints on the breach of the code of ethics by a public officer. The Act further provides that the Commission shall investigate and recommend to the Director of Public Prosecutions the prosecution of any acts of corruption or violation of codes of ethics or other matters prescribed under this Act or any other law enacted pursuant to Chapter Six of the Constitution (Republic of Kenya, 2011).

2.4 Impact of the Anti-Corruption Programs (Initiatives) on the People's attitude

Many scholars have identified several effects of corruption. Braguinsky (1996) argued that whereas corruption may often occur in private, its implications for society in general are grave and this must form the basis for the unyielding response against it. Braguinsky maintains that irrespective of the perpetrators of corruption, there are costs borne by society, which is the basis for the refusal to tolerate it. Principally, corruption harms society and the economy by diverting resources towards less deserving people. In this manner the more deserving within the economy are short-changed. For instance due to corruption, resources may be allocated without considerations of priority and where the returns may be optimized (Braguinsky, 1996: 34). Crank and Caldero (2004) clearly state that corruption is harmful to a society and the economy since its effect is equivalent to taxing honest work and instead rewarding mediocrity and dishonesty. As such, genuine hardworking people are demotivated since merit ceases to be the basis of reward. Crank and Caldero observed that the competitive edge in institutions and people, which is essential to good service, is replaced by competition in corrupt practices and this

distorts the nature of any market, and in turn the policies that govern such markets. A common argument heard in business circles is that survival is impossible without competition (Crank and Caldero, 2004: 123).

According to Kaufmann, et al., (1996), where corruption is perverse, injustice is perpetrated because those with an unethical orientation get privileged access to resources and services to which others are excluded. It is in this regard that Kaufmann, et al held that this aggravates social injustice and increases poverty while this social and economic exclusion translates into class disharmony. Exclusion maintaining the tensions increases to the extent that the whole society is under structural strain. Societies in which exclusion is reinforced by corruption do experience instability that may result in violence and massive destruction. Finally, at the purely commercial level, corruption does discourage investments because it raises substantially the transaction costs in the conduct of business. Due to the additional cost, the goods and services procured through the corruption process are uncompetitive (Kaufmann et al., 1996:65).

Klitgaard, et al (2000) observed that corruption has severe implications for the economy because it causes a gradual depression in the investments as the costs contingent to corruption cut down on the expected returns. Businesses then withdraw to places or countries where there is an atmosphere more conducive to investment. Klitgaard emphasized that the prime consequence to the economy is that corruption does cause the loss of investment, both local and foreign. Since no rational investor will knowingly establish a business in a corrupt country, the need to deal decisively with this problem is imperative (Klitgaard et al., 2000:47). As much as Klitgaard examines that impact of corruption on the economy, he does not assess the impact of anti-corruption programmes on people's attitude. This study aims to fill this gap in knowledge.

The office of the Ombudsman is one of the anti-corruption initiatives with a pertinent mission to receive and investigate in an independent manner all allegations pertaining to mal-administration (EISA Report, 2009). Hence, the primary function of the Ombudsman office is to examine two kinds of matters. On the one hand, the aforementioned office deals with decisions, processes, recommendations, and acts of omission or commissions that are contrary to law, rules, or regulations; that depart from established practice or procedure; or that are perverse, arbitrary, unjust, biased, oppressive, discriminatory, or motivated by bribery, jobbery, favoritism, nepotism, or administrative excesses. On the other hand, the Ombudsman deals with cases of neglect, inattention, delay, incompetence, inefficiency, and ineptitude in the administration or discharge of duties and responsibilities. Even though the office of ombudsman looks at the effects of corruption the above scholars have not examined the impact of the office on people's attitude. This study aims to assess the impact it has on people's attitudes.

Similarly, the Office of the Ombudsman is potentially better able to resist improper pressure from the chief executive than other bodies owing to its high profile as a constitutional institution. Meaning, the above office may perform an auditing function to stimulate information flows that reveal the extent of corruption in government (Martinez-Vazquez, et al., 2007: 225). The confidentiality of its procedures may give the office an added advantage in shielding informants and complainants from possible intimidation. In this case, the Ombudsman can recommend improvements to procedures and practices and give public officials an incentive to keep their files in order at all times. Nevertheless, the effectiveness of the Ombudsman's office will depend on its independence of the budget and not be subordinate for funding to another larger department. Lack of resources will jeopardize the fulfillment of its assigned mandate. Therefore,

a country's integrity system reform is paramount in addressing undesirable situations (Langseth & Stapenhurst and Pope, 1999: 139).

Over recent years, the extent of corruption depends on the amount of monopoly power and discretionary power that officials exercise and the degree to which they are held accountable for their actions. Moreover, monopoly power can be large in highly regulated economies. In a similar vein, Pope (2000: 15-42) underlines that discretionary power is often large in developing countries and transition economies where administration rules and regulations are often poorly defined. Subsequently, accountability may be weak as a result of poorly defined ethical standards of public service, weak administrative and financial systems, or ineffective watchdog agencies (TI, 2009). Therefore, the anti-corruption initiatives seek to reduce the monopoly and discretionary power of the officials and enhance accountability through watchdog agencies. Thus, such initiatives, when designed as part of a national effort to reduce corruption in the public sector, constitute an integrity system. In other words, an integrity system creates a system of checks and balances that limit situations in which conflicts of interest arise or have a negative impact on the common good (TI, 2010). This means, an integrity system embodies a comprehensive view of reform, addressing corruption in the public sector through government processes, such as leadership codes, organizational change, and through civil society participation such as the democratic process, private sector activity and media activity. This study examined the impact of an integrity system on people's attitude towards anti-corruption initiatives in ACK Maseno North Diocese.

Moreover, Pope (2000: 37) underscore that the notion of the National Integrity System (NIS) is built on intertwined sixteen pillars notably, Political Parties, Supreme Audit Institution, Public Service, Public Procurement, Anti-Corruption Agencies, Civil Society, Regional and Local

Government, Electoral Commissions, Judiciary, Police and Prosecutors, Ombudsman, Media, Private Sector and International Institutions. The latter interdependent pillars of integrity support the superstructure of national integrity that underlines sustainable development, much as pillars might support the roof of a house, meaning, the battle against corruption requires a holistic approach that engages all sectors of the state, specialized institutions and non-state actors. Furthermore, it is crucial to underline the point that the quality of the NIS varies from one country to another according to the different views of donors. Pope (2000) notes that one of the weaknesses of the NIS, as an analytical framework, is that it does not capture the interaction between the various institutions well, all of which is modeled after Western states.

Over recent years, civil society has become a fairly new vital force on the global landscape to the extent that it is helping humankind to find new forms of addressing current global problems of corruption through public awareness. Similarly, Peter Eigen states that civil society should be in coalition with the government and private sector in order to tackle the overwhelming corruption (TI, 2000). In this regard, civil society interventions to reduce corruption cover a range of activities such as awareness raising, advocacy, community sensitization, and direct monitoring of service delivery. These activities most often take an indirect approach to reducing corruption. The question is how the public does or members of the church respond to the anti-corruption programmes set by the ACK Church of Maseno North Diocese.

Following from the above, civil society should increasingly become active where government does not reach. Meaning, civil society will have to play the role of critic, catalyst and advocate of those interests unrepresented or underrepresented through different mediums. Moreover, civil society can mobilize and alert the people and it is needed to reach the hearts and minds of ordinary citizens who may find it hard to believe that their governments are making a genuine

effort to tackle corruption Martinez-Vazquez, et al (2007: 184-185). In this case, civil society should play a role of a guarantor of interests of neglected people (UNDP, 2010). Although the above report looks at the role of civil society in addressing corruption, it does not examine the attitude of members of the church in the endeavor. This is what this study was set to achieve.

Therefore, civil society should be everywhere to help governments and the private sector throughout people mobilization and linkage of reform measures and integrity systems with the interests and experience of local people. Martinez-Vazquez, et al (2007: 224) underline that, in order to maintain the political will it is important for strategy to design formal channels of civil society's participation and programmes to increase citizen's voice and general capability to demand greater accountability from their political leaders. However, in all countries, implementation of civil society legislation remains insufficient and institutions for the management and control of the will of the civil society need to be strengthened for its effectiveness in the battle against corruption (Council of Europe Report, 2001: 12).

The anti-corruption hotline is a channel through which employees, suppliers, contractors, and other third parties can report irregular activities, free from victimization or repercussions. The primary means of detecting fraud and corruption will and should always remain a sound system of internal controls and regular internal audits. These measures or initiatives should be supplemented by an anti-fraud and corruption-reporting channel where information regarding fraud and corruption is collected and reports investigated (UNDP, 2010). In a similar vein, vital to the above function is the assurance of anonymity, commitment to investigate all irregularities, protection of whistle-blowers and consistent application of the fraud policy, regardless of the seniority of the alleged offender. Nevertheless, one may ask the question, who operates the hotline? To answer this question, for the effectiveness and efficiency of this pertinent campaign,

the operator should in most cases be an independent external professional party which provides a 24-hour professional service, available in all the official languages. The latter is to ensure that the report can remain anonymous and confidential.

Anti-corruption initiatives and establishment of related institutions in Kenya can be traced back to The Prevention of Corruption Act (Cap.65 of 1956). The Act was primarily to be enforced by the Police Department. Despite its existence, corruption grew over the years. Efforts were made to establish an Anti-corruption squad within the Criminal Investigation Department of the Kenya Police, but the squad was disbanded before it could have any significant impact. The Act was amended in 1987 to provide for the establishment of the Kenya Anti-corruption Authority (KACA) to fight corruption, taking this function away from the police. Its formation was a tacit admission of the problem of corruption in Kenya at that time. According to Kibwana, et al (2001), KACA investigated and proceeded to prosecute a number of public officials alleged to have engaged in corrupt practices as defined by the Act. Part 2 of the Prevention of Corruption Act (Cap. 65 of 1956) and subsequent amendments established the Kenya Anti-Corruption and Economic Crimes Board to work with the Kenya Anti-Corruption Authority (KACA). The principal functions of the board were to advise KACA on the exercise of its powers under the Act, and to approve the acceptance of grants and donations to KACA. The Economic Crimes Court was also established under the Prevention of Corruption Act Cap.65 of 1956 and subsequent amendments. It exercised unlimited jurisdiction in respect of crimes under the Act itself. The Act vested power in KACA's officers to conduct investigations, obtain information necessary for presentation before the court, effect arrest for offences under the Act, and intercept private information upon an ex parte application to the court. However, in December 2000 (High Court of Kenya 2003), the High Court in the case of Gachiengo vs. Republic (2000) ruled that

the existence of KACA undermined the powers conferred on both the Attorney General and the Commissioner of Police by the Constitution of the Republic of Kenya. Consequently, KACA was disbanded. Although KACA set up initiatives to handle corruption the attitude of the public towards these initiatives does not hold. This is what this study intended to fill.

The object of the Anti-Corruption and Economic Crimes Act 2003 was to provide for the prevention, investigation and punishment of corruption, economic crimes and related offences and incidental matters. The Act embodied a broad conception of corruption viz. bribery, fraud, embezzlement or misappropriation of public funds, abuse of office, and breach of trust or an offence involving dishonesty in connection with any tax, rate or impost levied under any Act (Republic of Kenya 2003, Section 45). Part II of the Anti-Corruption and Economic Crimes Act 2003 provided for the appointment of special magistrates with exclusive jurisdiction to try offences specified in the Act. They were obliged, as far as was practicable, to hold the trial of an offence under the Act on a day-to-day basis until completion. Part III A of the Act established the Kenya Anti- Corruption Commission (KACC) as the premier institution for fighting corruption in the country, vested with a wide mandate to investigate corrupt conduct, trace and recover corruptly acquired public property, devise corruption prevention mechanisms and educate the public on the dangers of corruption. Part III B established the Kenya Anti-corruption' Commission Advisory Board as a corporate body independent and answerable only to Parliament. The Board was to advise the Kenya Anti-Corruption commission generally on the exercise of its powers and the performance of its functions under the Act. Further, it was to recommend to parliament persons to be appointed and/or removed from office Director and Assistant Directors of the Commission, and to approve grants and donations to the Commission. However, on August 24th 2011, Parliament passed the Ethics and Anti-Corruption Commission

Act 2011, effectively repealing the Anti-corruption and Economic Crimes Act 2003, thereby disbanding the Kenya Anti-corruption Commission.

Pursuant to Article 79 of the Constitution of Kenya 2010, the Ethics and Anti-Corruption Commission (EACC) was established by the Ethics and Anti-Corruption Commission Act No.22 of 2011 (Republic of Kenya, 2011). The Act mandates the Commission to, inter alia, develop and promote standards and best practices in integrity and anti-corruption; oversee the enforcement of codes of ethics prescribed for public officers; monitor the enforcement of codes of conducts of members of professional bodies established under any law; advise, on its own initiative, any person on any matter within its functions; raise public awareness on ethical issues, educate the public on the dangers of corruption, and enlist and foster public support in combating corruption; work with other State and public offices in the development and promotion of standards and best practices in integrity and anti-corruption measures, and receive complaints on the breach of the code of ethics by a public officer. The Act further provides that the Commission shall investigate and recommend to the Director of Public Prosecutions the prosecution of any acts of corruption or violation of codes of ethics or other matters prescribed under this Act or any other law enacted pursuant to Chapter Six of the Constitution.

There are different types of anti-corruption initiatives depending on the assigned goals or development priorities and programmers of a particular country. Thus, there is a common background pertaining to the pattern of anti-corruption initiatives. Nevertheless, the list of anti-corruption efforts worldwide is not exhaustive. Hence, among the anti-corruption efforts, there are anti-corruption measures and watchdog agencies such as anti-corruption agencies or commissions, public opinion awareness, a national integrity system, Office of the Ombudsman and whistle blowers or hotline campaigns.

The first type of anti-corruption initiative comprises all legal instruments and conventions aimed at combating corruption through prevention, law enforcement and public education on corruption. Therefore, under this topic, emphasis is put on some major global measures such as the United Nations Convention against Corruption, the African Union Convention on Preventing and Combating Corruption, and the Southern African Development Community Protocol against Corruption (Thomashausen, 2000: 5-48). On the international level, from 1996 to date, the United Nations General Assembly adopted the code of conduct for international public officials' declaration against corruption and bribery in international commercial transactions. Others include the 1999 UN global program against corruption; the UN convention against transnational organized crime, adopted in November 2000; and the 2003 UN convention against corruption (United Nations Office on Drugs and Crimes (UNODC), 2005: 21).

In a similar vein, on regional level, firstly, the European Union Council has adopted some major anti-corruption measures. These include the adoption of twenty guiding principles for the fight against corruption in 1997; the 1998 Criminal Law Convention on corruption, establishment of the Group of States against Corruption (GRECO) in May 1999; model code of conduct for public officials, adopted in May 2000; and the 2003 framework decision on combating corruption in the private sector, followed by the protocols to the convention on the protection of the European communities' financial interests (UNODC, 2005: 131-139). Secondly, on 29 March 1996 the American states' members adopted the inter-American convention against corruption, followed by the adoption of the 1999 convention on combating bribery of foreign public officials in international business transactions. Thirdly, at African regional level, there is the African Union convention on preventing and combating corruption (AUCPCC) adopted in Maputo on 11 July 2003, the economic community of West African states (ECOWAS) protocol on the fight against

corruption and the May 2001 Accra Declaration on collaborating against corruption (UNODC, 2005: 211).

Martinez-Vazquez, et al (2007: 226) note that one of the principal functions of a parliament is to oversee the executive branch of government, including government finances. Hence, by helping ensure accountability and transparency in public sector finances, the Parliament can contribute to curbing corruption. Similarly, the approach of the Parliament in its battle against corruption has involved the enactment of laws (Martinez- Vazquez, et al., 2007: 182-184). In addition, the Parliament is playing a role through its debates, questioning of government officials, and the work of its committees. Nevertheless, in most developing countries, with the advent of a multiparty system, Parliament has never been in a better position to exercise its power and represent the popular will. Hence, multiparty politics should strengthen the people's voice in Parliament and serve, impeach and remove from office a corrupt president and pass votes of non-confidence in the government. However, the use of these powers can be exercised legitimately only by a body whose own integrity and honesty are above reproach. In other words, the parliamentary ethics need to be strengthened if Parliament is to play a key role in the fight against corruption. Supreme audit institutions are in most cases the linchpin of a country's integrity system without neglecting responsible internal financial management. As the agency responsible for auditing government income and expenditure, the supreme audit institution acts as a watchdog over financial integrity and credibility of reported information as well as auditing the performance or value of money. Although, the supreme audit institutions are known by different names depending on each country's terminology. For instance, in Anglo- Saxon countries this institution is called the auditor general, while in many French-speaking countries it is the Cours de Comptes having similar functions as the former.

Practically, the Auditor General is the external auditor of Government, acting on behalf of the taxpayer, through Parliament, and it is on his investigations that Parliament has to rely on for assurances about the accuracy and regularity of government accounts. Moreover, the Auditor General is also responsible for ensuring that the executive complies with the will of the legislature as expressed through parliamentary appropriations. In addition to the above, other responsibilities include promoting the efficiency and cost- effectiveness of government programs and preventing corruption through the development of financial and auditing procedures designed to reduce the incidence of corruption and increase the likelihood of its detection (Martinez-Vazquez, et al., 2007). Furthermore, the supreme audit institution is of such significance that it warrants special appointment and removal procedures for staff, as well as protection from the interference of the governing party, politicians, and senior civil servants. Ideally, the issues of staff selection, accountability, and authority can be incorporated into a country's constitution. To be effective, any external auditor must be neither accountable to, nor susceptible to pressures from, its clients or its subjects. Being part of or managed by a government department, its audits would create a systemic conflict of interest and open the door to manipulation. Lastly, to assure independence, the office should have relative freedom to manage the budget of the department and to hire and assign competent professional staff. The latter is important if it is to maintain its ability to match the capacity of senior officials in government.

No one may ignore that the degree of corruption differs from one country or institution to another owing to respective socio-economic dynamics. Hence, to design effective anti-corruption initiatives should be tailored to specific contexts in which policy makers should not overlook different challenges that may hinder its effective implementation.

In a similar vein, Meagher (2002: 74) underlines that there is no way that the Anti-Corruption Initiatives (ACI) can be effective in a situation where essentially every important institution is compromised. Hence, thorough knowledge of a country's or an organization's socio-economic dynamics, by policy makers, is a good point of departure for an effective ACI. In this case, there is a plethora of challenges averting the effectiveness of anti-corruption initiatives nevertheless; the present study focuses on some of those considered to be major, to a certain degree.

The UNDP Report (2008: 37) notes all the international and national initiatives against corruption regard the prevention and combating of corruption not as end, but as vital factors in promoting good governance. Ideally, good governance, in turn, is a crucial precondition for reducing poverty and promoting sustainable development. Thus, anti-corruption frameworks and donors all face challenges to the extent that, on the one hand, they need to link the realms of corruption prevention and the combat of corruption and on the other hand, they need to link anti-corruption efforts as a whole with broader political and economic reform.

The UNCAC constitutes a unique international legal framework for anti- corruption policies. Its strength lies in its comprehensiveness as it addresses both preventive and enforcement measures. Thus, given principles of alignment as mentioned in the Paris Declaration on Aid Effectiveness, the challenge for donors is to adhere to UNCAC provisions as a common basis for their policy dialogue with partner countries on governance and anti- corruption (UNDP 2008: 37). Therefore, Doig (2009: 69) states that fighting corruption requires strong partnerships between all stakeholders such as political elites, donors, media, financial institutions, national audit institutions, the private sector and civil society, partly because there is limited expertise in the area of anti-corruption.

It is increasingly realized that any support for fighting corruption needs to be centered on more comprehensive initiatives at the country level because, standalone projects are likely to be less effective and are often only short-term remedies. In this case, Aidt (2003: 649) respectively comment that compliance with a comprehensive national anti-corruption strategy is one of the reasons for the lack of anti-corruption effectiveness. Similarly, Martinez-Vazquez, et al., (2007: 224) and Doig (2009: 68) underscore that to evaluate the extent of corruption within the existing institutions and organizations, identify the types of corrupt practices affecting these institutions, and to evaluate the weaknesses of the existing anti-corruption structures, if there are any; are the entire first necessary step in anti-corruption strategy design. However, many donors operate under their own rules of engagement and have their own set of conditions that make a holistic approach difficult. Moreover, the competing interests of donors, multi-mandates among international players and the lack of leadership among donors at the country level also hinder the effectiveness of anti-corruption efforts (UNDP, 2008: 37).

Nevertheless, it is noted that anti-corruption strategies can include clear definitions of corruption and enforcement provisions, adequate funding and qualified staffing, strong codes of ethics within the organization itself, but, the government must have the honest political will to fight corruption. Summing up, Martinez-Vazquez, et al., (2007: 224) comment that the country-specific assessment and the careful consideration of national realities is the cornerstone for the development of an effective national anti-corruption initiative.

The major challenge for anti-corruption interventions is securing the political will for designing strategies and implementing them. In many countries, politicians in power are usually reluctant to do so. Very often, anti-corruption initiatives are politicized and used against political rivals. Moreover, changes in government and leadership also lead to competing and changing agendas

(UNDP, 2008: 38). For example, Meagher (2004: 94) argues that a primary reason as to why most of the African Anti-Corruption Agencies (ACA) have remained ineffective is that there is “no structural independence or only partial autonomy” from the governments that established them. Conversely, Quah (2001: 35) notes that the Corrupt Practices Investigation Bureau (CPIB) in Singapore has succeeded due in part to its strong bureaucratic autonomy, in particular from law enforcement.

Therefore, De Speville (2008), De Sousa (2006) and Meagher (2004) posit that anti-corruption initiative implementation should not be, on the one hand, victimized by any political interference or manipulation. On the other hand, the authors add that fiscal or budgetary autonomy of anti-corruption agencies should be a prerequisite for their effectiveness. Moreover, the appointment and removal of senior officials of the ACA should be done according to good governance principles. Henceforth, a comprehensive anti-corruption approach should understand that securing political will is fundamentally important to local policy ownership and the commitment to country-led strategies (Heidenheimer, 2004). Similarly, Martinez-Vazquez, et al., (2007: 222-224) admit that a sound leadership and political commitment are all together a necessary key for the success of anti-corruption efforts.

Most of the time, grand corruption steals the headlines and ‘petty corruption’, which is more likely to have a direct impact on the poor, is not emphasized by donors. De Sousa (2006) laments that, a number of anti-corruption programmes address grand corruption and forget the fact that the poor who have very limited resources lose more than the rich who can afford to bribe. In a similar vein, anti-corruption programmes should not just, from a poverty alleviation perspective, look at grand corruption but also at corruption in the service delivery sector that affects the poorest groups (UNDP, 2008: 36-38). Moreover, approaching corruption from a development

perspective could help develop programmes without the ‘anti-corruption’ label and thus could prevent anti-corruption programmes from being overly politicized.

Sousa, Lamour and Hindess (2009: 70) and Martinez-Vazquez, et al., (2007: 236) argue that scarcity of resources hinders the effectiveness of anti-corruption initiatives. In other words, unskilled and limited staff members, and inadequate financial support are all challenges hampering the implementation of a comprehensive initiative and questioning its sustainability. As an illustration, experience shows that newly established, specialized anti-corruption agencies in many developing countries are doomed to fail partly because of a lack of resources and adequate staffing (UNDP, 2008).

Therefore, Martinez-Vazquez, et al (2007: 224) lament that policy makers, prior to the formulation of an anti-corruption strategy, should spend their time and resources on planning. The authors add that, even if it is not implemented as a package, the anti-corruption strategy must define all anti-corruption elements and the interrelationships between all of them. Ideally, the above plan should contain the operational details of the strategy’s implementation, such as the agents responsible for each specific task, the sequencing of proposed reforms, and the flow of resources to sustain the process (Doig, 2009: 68). Briefly, the anti-corruption action plan, in this case, should make explicit the mechanisms and processes of coordination to ensure accountability through the cohesiveness of the strategy.

In order to make anti-corruption programmes and approaches work effectively, a strong monitoring mechanism and methodologies are essential, which are often lacking in many countries. Moreover, the literature points to the idea of public accountability of the ACA. This idea is twofold. Firstly, a critical part of their success or failure is the degree of involvement of

the public. Everyday citizen complaints and oversight of abuses of corruption provide the agencies salient information they can then use to potentially investigate crimes. Yet as De Speville points out, the ACA must also be accountable to the public via legislative and/ or executive oversight so as not to breed suspicion that the agency itself might be abusing its power (De Speville, 2008: 5).

Furthermore, Quah (2001) finds that on this point, Hong Kong's ICAC and the CPIB, from Singapore, have been effective because of the strong government oversight of the agency itself so as to prevent ACA members from becoming corruptible while giving the agency a sense of legitimacy with the public. Citing the strong public oversight in the case of Ecuador's Comisión de Control Cívico de la Corrupción (CCCC), Meagher (2004: 93) argues that strong linkages to oversight and accountability can "go some way towards counteracting weakness in other areas" that the ACA might suffer from. A strong connection to civil society and established citizen organizations is also helpful (Camerer, 2001).

Lusthaus, et al., (2002: 15) confirm that organizational capacity is the ability of an organization to use its resources to perform. The authors comment that there are also types of monitoring, notably Compliance monitoring, Activity monitoring, Financial monitoring, Organizational monitoring, Context monitoring, Beneficiary monitoring, and Result monitoring. The latter is useful to the researcher to the extent that Results monitoring focuses on achievement of planned results, especially outcomes and impacts. Therefore, the present study made use of the Programme evaluation and Results monitoring to the extent that it corroborates with the set framework and theory of change for the assessment of the outcomes or effectiveness of anti-corruption initiatives in Botswana from the development perspective.

Moreover, Schacter and Shah (2000) argue that judgment about relevance combine two distinct factors: technical relevance and welfare relevance. Thus, the technical relevance refers to the impact of specific activities on the incidence of corruption and the welfare relevance relates to the relative importance, for growth and poverty reduction of a particular type of corruption.

The Church is the place where regeneration is promised, this is accomplished by simple faith in the Son of the living God and becoming born again and being led by the Spirit of the Lord. There is need for a thorough teaching by the Church on the crucifixion of the flesh because corruption is deeply ingrained in the mind set of people and it can only be exterminated when the hearts of the people are changed and there is a strong purposeful determination to do away with corruption (Shield, 2004: 191). 2Timothy 2:19 says, “ The foundations of God stand sure, the Lord knows those who are His and let everyone that names the Lord’s name depart from inquiry”. Example of how the Church should stand has been demonstrated by Dr. (Mrs.) Dora Akunyili, even though not a frontline Christian has consistently maintained her stand on non-peddling of fake drugs in Nigeria. Expectedly, her enemies have not gone to sleep, they are bent on rubbishing her name; but with a strong Christian background and a sound moral training. Akunyili emerges as a good example for the anti-corruption war (the news, May 10 2004 no. 18 vol.22. p21).

The church as God’s salt and light in society cannot ignore human suffering and need. The church will be equally wrong if it only cares for the soul and leaves the body and spirit to poverty and despair. Bready says that, historically the church has played a great role in transformation and reforms in the lives of men and women around the world. The Evangelized Revival did more to transfigure the moral character of the general populace than any other movement (Bready, 1939: 327).

Scott says that British history can tell that;

The evangelist leaders of the next generation led by William Wilberforce were committed to evangelism and social action. Three days before his death in 1871, John Wesley wrote to Wilberforce to assure him that God had raised him up not to be glorious enterprise and urged him up for his weary of well doing. The group led by William Wilberforce which came to be known as Clapham sect fought for the first settlement of slaves in Sierral Leone in 1787, the abolition of the trade in 1807, the registration of slaves in the colonies in 1820, which put to an end slave smuggling and finally their emancipation in 1833 (Scott,1996: 3-4)

The above writers have shown how Christians and the church are supposed to be in the society which they find themselves and also the role which they played on the issue of slave trade. It is on this note that this study will investigate if members of the Anglican Church of Kenya (ACK) in Maseno North Diocese have lived to their expectation in the fight against corrupt Kenyan society.

Pierce (1978) quoting Finney's 23rd lecture on Revival say that:

The great business of the church is to reform the world... The church of Jesus Christ was originally formed to be a body of reformers. The very profession of Christianity implies the profession and virtually an oath to do all that can be done for the universal reformation of the world. The church transformed the life of the Northern Thailand by eliminating its three major curses – small pox, Malaria and Leprosy. Wells and pure water often came through the help of the church. Industrial schools were stressed through the 19th century, and industries were established. In addition, the missionaries were constantly the protectors of the native people against exploitation and injustice by government and commercial companies (Pierce, 1978: 7-9).

Kurgat in (Onkware, 2004: 107) contends that, it is the duty of the church to point out wrong from any quarter including, political wrong regardless of consequences. Further to this, Sider says that; 'a church that fully implements New Testament teaching will offer a powerful attractive alternative to our world so broken by greed, corruption, selfishness and racism'(Sider, 2003: 107). According to the two views presented by the above mentioned scholars, they portray the church as a solution provider and thus the church has a challenge in providing a solution to combat corruption.

Kibwana, et al., (2001) observed that corruption tends to concentrate wealth, not only increasing the gap between rich and poor but providing the wealthy with illicit means to protect their positions and interests. Kibwana held that, in turn, it can contribute to social conditions that foster other forms of crime, social and political instability and even terrorism. Corruption can be found in all walks of life. It hinders economic development, diverts investments in infrastructure, institutions and social services and also undermines efforts to achieve other country specific targets (Kibwana, et al., 2001: 63). As Mbula (2008) notes examples of the effects of corruption where resources are not optimally used are numerous in Kenya and do involve claims of favouritism of some people or even regions at the expense of others. In this regard Mbula cautioned that if this occurs again and again, the people or institutions that are capable of contributing to growth are stifled (Mbula, 2008: 5).

When opening a five-day meeting of general secretaries of Catholic secretariats at St. Thomas Aquinas Seminary in Nairobi in July 1977 the former President Daniel Arap Moi said;

Church leaders and the laity should not be afraid to speak out if the society which has gone wrong. Local Church leaders and the laity must be the conscience of the society in which they live. Institutionalized evils take the form of the apartheid, the denials of basic human rights, open liberty and corruption. These must be rooted out (Daily Nation, Nairobi, 20 July 1977).

This shows that the Anglican Church of Kenya (ACK) Maseno North Diocese must act as a watchdog to fulfill a prophetic call to all churches specifically in response against corruption, which is one of the social evil and injustice upon human society to be examined in this study.

Moses was advised by his father-in-law to choose and appoint men who were among other things trustworthy and who hate a bribe (Exodus, 18:21). He knew very well that a bribe blinds the official, and subverts the cause of those who are in the right (Exodus 23:8). It also blinds the eyes of the wise (Deuteronomy, 16:19). The eighth century before Christ (B.C.) prophets like Amos

5:12 and Micah 3:11, 7:3 condemned corrupt practices in the society and among the children of Israel. It was unfortunate that Samuel's sons like some people today were involved in corrupt practice (1 Samuel 8:3) but Samuel himself was corrupt free according to his testimony;

Here I am: testify against me before the Lord... Whose Ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or From whose hand have I taken a bribe to blind my eyes with it? Testify against me and I will restore it to you (1 Samuel, 12:3).

Thus, as it concerns leaders, the above two mentioned spiritual leaders were corrupt free. However, how many of our leaders today both spiritual and secular can testify of themselves like the above? How many citizens would stand and declare they have not acted corruptly? Adhering to what the scriptures say, this study examined what is expected from spiritual leaders in the fight against corruption.

Mugambi (1989:2) contends that; if the church is to be the salt of the earth and the light of the world, it is challenged to adjust itself periodically to the changing needs of the world in which it is called. Nthamburi (1991:101) notes that service of the church to the world (social action) should not be regarded as an appendix to the church's mission but rather considered as a form of praxis, which makes the proclamation of the gospel. Social involvement therefore is an indispensable task of the church's mission. This shows that the church has a great role to play in the response against corruption in this country as part of her mission.

Okullu says that:

A modern church is supposed to be outspoken because other groups in society must be cautious, we must have at least some organization, which speaks up for the right of man regardless of what happens tomorrow. The church should be an active organization which speaks of our problems, which we fall in today. The church being one of the religious society in Kenya and the salt of the earth and the light of the world (Matthew, 5:13-14) cannot stand in isolation in addressing the issue of corruption in this country (Okulu, 1987: 10).

Writing late in the nineteen twenties, Niebuhr wrote that ‘the church is a natural social group kin to the family or nation. Its members are born into it, it is often national in scope, it is inclusive and the majority commonly patronizes in’ (Niebuhr, 1929:1). As we examine the above Christian writers, they all show that, the church has a role to play in a society but they have not indicated clearly how the church can deal with corruption. Therefore, this study intended to critically investigate and examine the role of the Anglican Church of Kenya (ACK) anti-corruption programme in Maseno North Diocese.

2.5 The impact of Anti-Corruption Programmes on the Institutions

Multilateral institutions have been involved in supporting national governments in the fight against corruption, in particular in the provision of guidelines and specific toolkits for anti-corruption. The United Nations have brought together governments around the world to agree on a convention against corruption. Transparency International, since its creation in 1993, has supported governments to design effective anti-corruption strategies. Another very important multilateral institution heavily involved in anti-corruption has been the World Bank, proposing specific guidelines to design and implement policies to fight corruption. Anti-corruption bodies come in all sizes and shapes. There is no consensus in the literature if it is better to establish a new anti-corruption agency or strengthen an existent institution. In addition, the creation of an Anti-Corruption Agencies (ACA) does not guarantee that corruption will be eliminated. Even without the existence of a specialized anti-corruption body, improvements in governance such as public administration, or judiciary reforms, may reduce the incidence of graft. This study examined the contribution of multilateral institutions in helping to curb corruption in ACK church institutions.

The Comprehensive Development Framework unveiled in 1999 underscores the importance of governance and public sector institutional reform issues in the Bank's development assistance dialogue. The World Bank Institute has initiated courses on corruption for developing country officials and conducted surveys on service delivery. The Bank has also put a greater emphasis on institutional reform and capacity building through its lending program. Bank assistance for international efforts to curtail corruption has been mainly in the form of sponsorship of major conferences, dissemination notes and support for the adoption of the 1999 OECD Convention on Combating Bribery of Foreign Public Officials in International Business Transactions. The impact of corruption on public service delivery performance and poverty alleviation is widely recognized (Thomashausen and Shah, 2000).

A wide consensus has also recently emerged that corruption is a symptom of failed governance (World Bank, 2000) and hence curtailing corruption requires addressing the causes of mis-governance. Nevertheless, the menu of potential actions to curtail corruption is very large so a framework is needed that provides guidance on ordering potential actions. Prioritization of various actions depends on both the conceptual and empirical views of what works and what does not work in the context of particular countries. Such a framework is also needed for evaluating both Bank and country anti-corruption programs. This note proposes a framework for such evaluations (World Bank, 2000).

To a large extent, donor-supported anti-corruption efforts in developing countries have focused on creating and improving institutions of horizontal accountability, such as anti-corruption commissions, audit institutions, and so on (Kolstad *et al.*, 2008). The effect of these types of interventions in terms of reducing corruption has been rather disappointing (Svensson, 2005). A main sticking point has been the unwillingness of corrupt governments to wholeheartedly

implement reforms that reduce their own opportunities for enrichment. Case in point is experiences with independent anti-corruption commissions that have been set up in a number of countries. Outside of Hong Kong and Singapore, these have rarely been a success. A study of anti-corruption commissions in five African countries argues that the ability of any anti-corruption commission to tackle contemporary, high level political corruption is questionable (Doig, et al., 2005). As a consequence of limited results from effort to improve horizontal accountability, the World Bank and bilateral donors have begun to emphasize reform that strengthens other types of accountability relationships, such as societal accountability through civil society organizations and the media. Although the above scholars discuss the failure and success of anti-corruption programmes they do not outline the impact of the programmes on institutions. This study examined the impact of anti-corruption programmes on the ACK's institutions.

In its current anti-corruption strategy the Bank has modified its policies to accommodate this fact (World Bank, 2007). According to Webb (2007: 35), the World Bank staff, the Board, and governments recognized that the effect of this strategy will depend less on the broad principles than on the specifics of its implementation. The plans for implementation which were developed in 2007 emphasize 'learning by doing'. Policies have to be different in highly corrupt and medium-corrupt regimes. However, long before it was incorporated in the Bank's governance and anti-corruption strategy, this simple fact was addressed by staff in the Independent Evaluation Group (IEG). For example, in their discussion of the World Bank anti-corruption policies, Huther & Shah (2000) argue that it makes little sense to invest foreign aid resources on special anti-corruption investigative units in highly corrupt societies. Such units are likely to become corrupt themselves, they argue. Even if such units are able to stay honest, their efforts

are likely to be wasted if the judiciary system is corrupt. Huther and Shah also make the reasonable modification that a high-wage policy is not likely to reduce corruption in highly corrupt countries. This is the gap in knowledge that this study intended to fill.

The effectiveness of the anti-corruption measure results we can conclude that there are difficulties in the realization of an effective anti-corruption policy implementation. An obstacle for the effectiveness of anti-corruption policies concerning conflicts of interest can be that: Political interests in the transition period were blocking the independence of the institutions in the judicial system. Moreover the employees of the public officials are not committed to their official roles. The theory that dysfunction can be a cause of nepotism is only partially applicable to the case of Romania. There are political and historical conflicts which cause dysfunction. However cultural conflict causing dysfunction cannot be found. Another problem evolves with the uniformity of EU policies, which causes a problem for the implementation of anti-corruption measures. Furthermore, the freestanding agencies are not independent and have political influence. An explanation for the ineffectiveness of anti-corruption against managerial problems can be that the freestanding anti-corruption agencies do not have a permanent planning. Since the realization of a successful anti-corruption policy implementation requires a long term planning, work has to be done here. Moreover, magistrates get too much cases, because of the workload and therefore they handle these cases only superficially. Finally, another obstacle is that citizens do not trust the judicial system (Hadnagy, 2000).

Rauch & Evans (2000) clearly state that moreover, significant above-market rate wages in specific public institutions in order to reduce neglect of duty and corruption may imply that one gets two prices for the same type of service. This may in general make fertile ground for corruption and rent seeking. In a high-corrupt environment, attractive jobs are likely to be sold.

Thus, by inflating the wage levels in some public institutions, consultancies etc., donor agencies, and in particular the World Bank itself, may have had an unhealthy influence on the public administration of the poorest countries. Wage schemes to curb corruption may work properly when combined with rules that make it easier to fire public employees and/or improved monitoring. However, the rationale behind high public-sector wages is to reduce the asymmetric information problem which also makes it difficult to prove that any agent is involved in a corrupt act. Hence, the demands for proof are likely to be relaxed if the probability of being detected is to increase. This means that the standard principal-agent approach requires that the security of employment for public officials has to be lowered. This approach fits well with the ideas of the new public management in which the public sector is to be made more like a private business. It is therefore shown that increased insecurity for public officials goes together with increased corruption. In the provision of public goods, other types of interventions are more effective in reducing corruption. In the Indonesian case, Olken (2005) shows that government audits are remarkably effective in reducing theft, even in a situation where corruption is widespread.

The impact of corruption on public service delivery performance and poverty alleviation is widely recognized (Tomaszewska and Shah, 2000). A wide consensus has also recently emerged that corruption is a symptom of failed governance (World Bank, 2000) and hence curtailing corruption requires addressing the causes of mis-governance. Nevertheless, the menu of potential actions to curtail corruption is very large so a framework is needed that provides guidance on ordering potential actions. Prioritization of various actions depends on both the conceptual and empirical views of what works and what does not work in the context of particular countries. Such a framework is also needed for evaluating both Bank and country anti-corruption programs. This note proposes a framework for such evaluations. Corruption will only take place when

officials expect to derive net positive benefit from the transaction. Successful anti-corruption programs will lower the expected gains and raise the expected penalties of corrupt behavior. That is, anti-corruption programs must change the cost-benefit calculations of public officials who believe that the expected net benefits of corruption are positive. Thus relevant anti-corruption policies geared towards reducing the gross gains will vary with the institutional environment of each country. Policies which reduce the number of transactions that create opportunities for graft and private capture of public programs can include streamlining bureaucracy, economic or financial liberalization. This is the gap in knowledge that this study intends to fill. Are the anti-corruption programmes by ACK church been able to bring any benefits?

Schacter, et al., (2000) agree that anti-corruption policies which promote altruistic behavior in institutions face significant hurdles. Wide spread corruption is likely to be influenced by multiple factors. Consequently, an anti-corruption program which focuses on officials' concerns for others is unlikely to be effective unless it simultaneously addresses these factors—awareness or selective enforcement campaigns may fail if officials do not believe most other officials will not change their ways, creation of ethics offices and ombudsmen may actually lead to greater entrenchment of underlying prejudices or traditions, and public opinion surveys may confirm officials' views of their clients. While policies that promote altruism seem unlikely to be successful by themselves, programs which influence officials' cost-benefit analysis may also reinforce altruistic motivations. Efforts to improve service delivery or policies which reward performance should be effective from either a cost-benefit or altruistic perspective. How do anti-corruption policies by ACK promote altruistic behavior in different institutions?

In countries with endemic corruption, the same institutions serve a function in form only and not in substance. Under a best case scenario, these institutions might be helpful but the more likely

outcome is that they help to preserve the existing system of social injustice. Successful anti-corruption programs are those which address the underlying governance failures, resulting in lower opportunities for gain and a greater likelihood of sanctions. Thus, programs have to be targeted to a country's existing quality of governance. Past experiences of industrialized world confirm these conclusions since, without exception, these countries did not achieve reduction in corruption by introducing technocratic solutions but, rather, by encouraging a sense of public duty among officials through accountability for results. Such an accountability culture came about by empowering people and decentralizing decision making.

To achieve the objectives of UNDP's Strategic Plan (2008-2013), to respond to the growing demand (from partners and UNDP Country Offices), UNDP developed the Global Thematic Programme on Anti-Corruption for Development Effectiveness (PACDE) (2008-2013). PACDE was built upon UNDP's experiences in strengthening democratic institutions, promoting inclusive participation including women's empowerment, civil society, community and youth engagement, strengthening responsiveness and accountability of public institutions, and promoting programming countries' compliances to the international norms and standards such as UNCAC. The programme was anchored in the operating principles for development effectiveness namely national ownership, capacity development, effective aid management and South-South cooperation. More specifically, PACDE focused on clarifying UNDP's niche and policies, putting in place the global and regional management architectures, building UNDP and partner countries' capacities through regional training programmes and initiatives, establishing and strengthening regional networks and service delivery platforms, increasing knowledge and awareness, and enhancing coordination and cooperation with relevant internal and external partners (UNDP Report, 2014-2017).

UNDP's strength also lies in implementing a comprehensive approach that focuses on strengthening state/institutional capacity (the supply side of anti-corruption), facilitating the multi-stakeholder engagement with civil society, community, youth and women's groups to provide monitoring and oversight to these reforms (the demand side of anti-corruption), applying multidisciplinary approach to reduce corruption risks by integrating transparency, accountability and integrity measures in various areas of development, and strengthening advocacy, results and knowledge management. Support to anti-corruption agencies (ACAs) could be a good entry point on anti-corruption, despite criticism that these agencies have limited impact: Once seen as an important institution in the fight against corruption, ACAs are now seen as having little to no impact and are also being politicized in many countries. Anti-corruption agencies are one important piece of the anti-corruption system, as they can play a coordinating role in UNCAC implementation as well as guide and monitor anti-corruption policy. There is a need to invest in both institutional capacity as well as improving the political and legal environment to enable ACAs to perform their role effectively. In general, ACAs play an important role in preventing corruption through system audits, integrity assessments of sectors and enforcing and monitoring integrity standards (UNDP Report, 2014-2017).

Corruption in Zambia takes many faces and is quite common, especially in the area of public service delivery. Thus, delivery of some public services by public officials is perceived to be poor and or uneven across the country and public institutions have often been implicated in corrupt practices. Therefore, the government of Zambia has been trying to provide an environment to fight corruption effectively by establishing the Anti-Corruption Commission (ACC) which has been mandated with the task of sensitizing and educating civil servants or rather public officers about the dangers of corruption and its adverse effects on public delivery

system. The ACC has therefore formulated different and various methods of sensitizing as well as educating civil servants about the need to reduce corruption so as to improve the performance of the Public Service and ultimately the quality of services rendered by public institutions (Mwanza, 2013). This study examined the impact of corruption on ACK's institutions within Maseno North Diocese.

Having gone through available literature, it is evident that the subject of corruption has been addressed before in Kenya legally and in other social science literature. However, the church have not written a lot on this subject apart from making some brief notes on it. Very few researches have been carried out on the subject of corruption but not under Christian perspective. Other writers have examined corruption law in popular articles. The articles are general and meant to sensitize members of the public regarding corruption issues especially in the legal sphere. The two articles in this vein are; '*Can the Law dent corruption in Kenya*' and '*How to end Corruption*' (The Standard, April 1993:15). Other writers opt for examination of an institution like Ombudsman, which can be useful in the fight against corruption. Some other work on the same subject include; *The Anatomy of corruption in Kenya: legal, political and socio economic perspectives* (Kibwana: 1996) and *Initiatives against Corruption in Kenya: Legal and policy interventions in Kenya* (Akivaga: 2001) just to mention a few. As seen above, the work done earlier in this subject covers only legal, political and socio-economic perspectives. However, the Biblical and Christian perspectives have not been dealt with in depth. Thus, an information gap that needed to be filled in this study was how to respond to corruption from a Christian perspective.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

In this chapter the researcher presents the methodology that was used to collect the data and actualize the specific objectives focusing on understanding of the general perception of the ACK faithful towards corruption, the implementation and the effectiveness of the anti-corruption program of the ACK in Maseno North Diocese, its impact on people's attitude and institutions.

3.2 Research Design

Babbie and Mouton (2001: 74) define the research design as a plan ahead of research. Thus the research design is not to be confused with the research methodology which is a process and kind of tools and procedures to be used in research. The research design selected for this particular study adopted a descriptive mixed method approach in which both quantitative and qualitative data. Descriptive research is research used to "describe" a situation, subject, behavior, or phenomenon. It is used to answer questions of who, what, when, where, and how associated with a particular research question or problem. Descriptive studies are often described as studies that are concerned with finding out "what is" (Punch, 2013). It attempts to gather quantifiable information that can be used to statistically analyze a target audience or a particular subject. Description research is used to observe and describe a research subject or problem without influencing or manipulating the variables in any way. Cresswell agrees that descriptive design can provide a rich data set that often brings to light new knowledge or awareness that may have otherwise gone unnoticed or encountered. It allows researchers to observe natural behaviors without affecting them in any way (Cresswell, 2013). This design was therefore appropriate for the study since the study involved establishing who, what, where in an effort of the church in dealing with corruption in Maseno North Diocese.

Descriptive design was used to generate data. The study aimed at collecting information from the respondents on their attitudes and opinions concerning the anti-corruption program of the Anglican Church in Maseno North Diocese. Kerlinger (1969) points out that descriptive studies are not only restricted to fact findings, but may often result into formulation of important principles of knowledge and solution to significant problems. They are more than just a collection of data. They involve measurements, classification, analysis, comparisons and interpretation of data.

3.3 Study Area

Orodho and Kombo (2002) observed that the selection of a research site is essential. It influences the usefulness of the information produced. The idea is to start with a larger population and through progressive elimination, end up with actual site where data is collected.

This study was carried out in Anglican Church of Kenya (ACK) Maseno North Diocese (See Appendix 6). 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 were Esiandumba, Bunyore Parish, Luanda Parish, Christ the King Church Kakamega, Chakaline Parish, Naitiri, Munjiti Parish, Moi's bridge, Kimangeti Parish, and Webuye Parish.

3.4 Study Population

According to Kombo and Tromp (2006) a population is a group of individuals, objects or item which samples are taken for measurement. For example, a population of students (a population refers to entire group of persons or elements that have a least one thing in common, for instance, students at Kenyatta University).

The Anglican Church of Kenya (ACK) Maseno North Diocese comprises of Six (6) Archdeaconries, twelve (12) Deaneries, forty two (42) Parishes and about one hundred and seventy eight (178) Congregations with nearly seventeen thousand five hundred (17,500) Christians (Malaki: 2007:16). The subjects of the study was drawn from the above mentioned Archdeaconries, Deaneries, Parishes, Congregations, Christians and public institutions under the Province of Anglican Church of Kenya (ACK) in Maseno North Diocese. The target population included the clergy, members of mothers union, youth groups, Kenya Anglican Men Association (KAMA) members, administrative secretaries, Parish council members and any other member of the church that do not belong to any of the stated categories. Others also included were Principals of various schools and colleges, and hospital administrators. In order to be included in the study, the respondent had to be a member of ACK and be an adult.

3.5 Sampling procedures

It is very important for a researcher prior to designing a project to consider the type and number of the respondents who will be included in the study. A number of questions have to be answered, such as: will the whole population or a subset be studied? If sampling is preferred, which sampling procedure is most suitable? And how large should the sample be? In this regard, as a complete coverage of the population is not possible in most cases, the option for the sampling method was used in this research study. Babbie (2004: 174- 183) points out that

sampling provides a better option since it addresses the survey of the target population in a short period of time and produces comparable and equally valid results.

Orodho and Kombo (2002) says that it is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group. Webster (1995) notes that, a sample is a finite part of a statistical population whose properties are studied to gain information about the whole. Moreover, it is emphasized that the purposive sampling procedure gives an opportunity to a researcher to decide on the number of the respondents which she/he may consider to be sufficient, since actual members are not of primary importance for the study. The researcher adds that, the intensity of research employed in qualitative research, the type of questions it explores, the purpose it pursues and the methods and techniques it employs make the choice for small samples inevitable (David and Sutton, 2004: 152). On the same note, David and Sutton underline that in purposive sampling the units are selected according to the knowledge and opinion of the researchers about what they think will be appropriate for the topic area. Subsequently, the result from representative samples was applied to the large population.

Three sampling procedures namely; simple random sampling, purposive sampling and systematic sampling were used in this study. By using simple random sampling, 10 parishes identified had equal chance of being sampled. These gave us a total of 10 parishes. 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. Similarly purposive sampling was applied to Principals of 2 schools and 2 colleges and 3 hospital or health centre administrators, which gave a total of 24 respondents. In addition, 1

youth leader, 1 women leader from mothers' union, 2 Parish council members, 2 men and 2 women (group of 8 people) from 10 Parishes were also purposively sampled for study. This made 8 focus groups of a total of 80 people. Systematic sampling was applied to the members of the Anglican Church of Kenya (ACK) in Maseno North Diocese in ten Parishes whereby 28 respondents were sampled from every Parish for questionnaire leading to a total of 280 questionnaire respondents. These gave a total of 384 sampled population. To be considered, the respondents had to provide informed consent to participate in the study.

3.6 Sources of Data

There are two major sources of data used by researchers. These are primary and secondary. According to Kombo and Tromp (2006) they assert that, primary data is the information gathered directly from respondents. This is through questionnaires, interviews, and focus group discussions. Secondary information sources are data neither collected directly by the user nor specifically for the user. It involves gathering data that already has been collected by someone else.

The two major sources of data collection namely primary and secondary used by researchers were used in this study. The primary research refers to the field data collection done directly or indirectly by the researcher on a phenomenon or subject (Ryerson, 2010: 01). In the current study, the primary research was conducted through three methods, namely the oral interview, focus group discussions and questionnaires. The three mentioned methods enabled the researcher to evaluate on the one hand, the outcomes or impacts of the anti-corruption initiatives. On the other hand, the primary research enhanced the researcher to assess the impact of the anti-corruption program of the ACK in Maseno North Diocese.

3.6.1 Primary Sources

The primary research refers to the field data collection done directly or indirectly by the researcher on a phenomenon or subject (Ryerson, 2010: 01). In the current study, the primary research was conducted through three methods, namely the oral interview, focus group discussions and Questionnaires methods. The three mentioned methods enabled the researcher to evaluate on the one hand, the outcomes or impacts of the anti-corruption initiatives. On the other hand, the primary research enhanced the researcher to assess the impact of the anti-corruption program of the ACK in Maseno North Diocese. Primary data was obtained through oral interview guide, questionnaires, and focus group discussions. Further, original documents such as letters, diary and minutes as document analysis method of data collection were examined.

3. 6. 2 Secondary Data

The secondary research also known as desk research, is the most common research method employed in the industry today to the extent that it involves processing data that have already been collected by another party. In addition, with secondary research, researchers will consulted existing studies and findings such as publications, reports, press articles and previous research projects in order to come to a conclusion. Moreover, the advantage of this secondary research is that no new research is needed and it is not costly compared to the primary research which requires more resources. However, the data used in secondary research may be vague, out-dated and followed by inaccurate results. Furthermore, previous studies may not have targeted the exact issue that the current research requires. Nevertheless, the researcher made an effort to overcome the above- mentioned limitations of secondary research. In the current context, the secondary research methods were used to understand the nature of ACK ACI and its possible impacts on fighting corruption. Similarly, the literature review was done through published and unpublished sources. A thorough description follows;

3.6.2.1 Published Sources

In line with the published sources in data collection, there are published literature such as relevant academic books, reports, theses, periodicals, scientific articles and journals from different physical and online libraries (Mouton, 2001: 88). In this research, published sources included the books, periodicals, newspapers, journals, magazines and related articles to the study. These were used to supplement primary data.

3.6.2.2 Unpublished Sources

According to Mouton (2001: 88), the unpublished sources refer to any information or paper that has not been released, or is still in a draft state for publication. Therefore, sources of literature for this secondary research included both published and unpublished sources obtained from the Libraries including Maseno University Library, online libraries, Newspapers Archives, internet, pamphlets and street handouts supplied among others. The references of this current dissertation gives more details of the used secondary sources.

3.7 Methods of Data Collection

Data means facts, assumptions and promises from which inferences may be drawn.

3.7.1 Oral Interview method

Mulsa (1990:177) observes that, if the interviewer behaves as a police officer investigating suspected crime he would only spoil the interview. To have a successful interview a researcher must accomplish two conditions. These are the condition of the interviewer and the condition of the respondents. This study used oral interviews. During this process interview schedule was employed. Informal conversations were used which led to formal interviews. This enabled the researcher to obtain standardized and focused responses from the same question. Unstructured interview (in depth) schedules were used on the respondents above sixty years as the target group

because of their experience and knowledge concerning the study. This allowed the respondents to express themselves freely on the given topic depending on their own experiences. The method was used to cover areas on the general perception on corruption, people's attitude and the impact of the church's anti-corruption programme on various institutions.

Structured interview schedule was employed to the respondents. The target group for this method was 1 Bishop, 1 administrative secretary, 5 Directorate of Social Services officials, 7 heads of ACK Public Institutions and 10 Parish Clergies. The use of structured interviews, subjected every informant to the same question stimuli that was, asking every informant similar questions. Using the structured interviews gave the researcher a high reliability of the information gathered and in-depth information about the perception of church leaders on corruption and specific initiatives the church has put in place on fighting corruption in the church and its institutions. This gave us a total number of 22 key respondents. During this process, tape recording was done. Translation from English to Kiswahili was done to those who could not understand English. Whereas the respondents who knew English were interviewed in the language directly. The oral interview provided opportunity for cross-checking the information from questionnaires to avoid possible misinterpretation and to ensure the understanding of the collected data.

3.7.2 Focus Group Discussion

Eliot and Associates (2005:1) and Rennekamp and Nall (2002: 2) define a focus group as a data collection procedure in the form of a carefully planned group discussion among about ten people plus a moderator and observer, in order to obtain diverse ideas and perceptions on a topic of interest in a relaxed, permissive environment that fosters the expression of different points of view, with no pressure for consensus. In addition, the authors add that the FGD is a special type of group used to gather information from members of a clearly defined target audience.

However, Rennekamp and Nall (2002: 2) lament that the FGD should not be confused with a number of other group methods used for collecting information such as town meetings, public forums, nominal groups, advisory councils, hearings, and study circles. According to the authors, these mentioned groups, however, are not focus groups, nor are committees or task forces charged with carrying out a particular assignment.

The FGD was useful to the extent that group dialogue tended to generate rich information and sharing of personal experiences and perspectives. In this case, nuances and tensions of complex topics and subjects were all teased out. Additionally, a focus group provided, on the one hand, information directly from individuals who are invested in the issue or hold expert knowledge about a topic of which little is known among researchers. On the other hand, a FGD provides information and insights about actual conditions and situations (Eliot & Associates, 2005: 4). Lastly, the focus group discussion provides a relatively low cost and efficient way to generate a great deal of information and also provides a representation of diverse opinions and ideas.

Conversely, Rennekamp and Nall (2002: 3) comment that the focus group discussion has been criticized as facilitating bias, which can undermine the validity and reliability of findings. In other words, discussions can be sidetracked or dominated by a few vocal individuals. It is not doubtful that the focus group discussion may generate important information, but such information often has limited the generalization tend for a whole population. Rennekamp and Nall (2002: 5) add that the focus group may not be appropriate in case of sensitive information or statistical information about an entire population. Similarly, the focus group discussion has been criticized to be inappropriate when working with emotionally or politically charged groups. In this case, the researcher did not overlook the above-mentioned disparities during the focus group discussions.

Kimberelis and Dimitiriads (2005) have observed that focus groups are an efficient way of gathering in a short amount of time because of their synergistic and the fact that they capitalize on group dynamics. Focus group discussions were used to collect data on perceptions of respondents on corruption, methods of dealing with it and the effectiveness of the anti-corruption program in ACK. This was used to ensure that a large number of informants were interviewed and for the purpose of clarification of any incorrect information which might have been obtained through the proceeding methods. The constitution of groups were as follows: 1 youth leader, 1 women leader from mothers' union, 2 Parish council members, 2 men and 2 women from mothers' union. These made a total of 80 members of group participation. Each group had 8 members from 10 sampled parishes. This gave a total of 10 groups. Information on the anti-corruption initiatives by the church and the impact it has on institutions was discussed.

3.7.3 Questionnaires

Kothari (2004:124) notes that questionnaire method of data collection is quiet popular particularly in case of big enquires. It is being adopted by private individuals, research workers, private and public organizations and even by governments. Today, the manner in which data is collected from questionnaires has begun to move from the traditional distribution and mail out/mail back approach. The use of fax machines and the internet is on the rise (Kombo and Tromp, 2006: 1004). This research followed traditional way of distribution and collection. A total of 280 questionnaires were administered to the members of the ACK Maseno North Diocese systematically whereby 28 people were picked upon from every Parish as questionnaire respondents. The questionnaires contained both closed and open ended questions. The use of the questionnaire made the researcher to gather data over a large sample. The target groups were members of the Anglican Church of Kenya in sampled parishes of Maseno North Diocese. The

uses of questionnaires were to enhance effective analysis of the anti-corruption program in Maseno North Diocese and to examine the impact of ACK anti-corruption programme on people's attitude and on ACK institutions.

3.7.4 Document Analysis

Document analysis is a form of qualitative analysis that requires the readers to locate, interpret, analyze and draw conclusions about the evidence presented. Document analysis was carried out on unpublished literature (including minutes of meetings, circular letters, and records on baptized and registered members). Since the study was explorative in nature, samples of documents depicting data available and their use by the ACK leaders were collected and analyzed as an on-going process as themes and sub-themes emerged from oral interviews. These documents served two purposes: first, to provide other data to corroborate information collected during the interviews and vice versa. In addition, the information collected from the documents also provided some information which was used for more clarification of issues during the interviews with the respondents. Second, more inferences were made which inquired more areas of investigation. For instance, data generated from interviews prompted the researcher to conduct deeper analysis of the minutes and published materials on the programme at hand.

3.8 Reliability and Validity

Mugenda and Mugenda (1999) define reliability as a measure of the degree to which a research instrument yields consistent results or data after repeated trial. The pilot study was carried out in one of the ACK churches in Vihiga County to establish reliability of interview schedule. However, these data were not included in the final analyses. This approach enabled the researcher to assess the clarity of the interview items (FGD, document analysis, questionnaire and interview guides) so that those items found to be inadequate or vague were modified to

improve quality and context reliability of the research instrument. Moreover, interview schedules adapted from a similar study in the Dutch context (Schildkamp & Kuiper, 2010) and based on similar research questions and conceptual framework were used to examine answers to the research questions. Validity is the extent to which a measurement measures what is supposed to measure. It is used to judge whether the research accurately describes the phenomena it is intended to describe. First, internal validity was fostered by establishing major similarities and differences between respondent's experiences and beliefs. Furthermore, misrepresentations and interpretations were avoided using member –checks (Beck, 1994; Lincoln & Guba, 1985). All members agreed with the oral interview transcripts thus increasing trust worthiness of the findings.

Construct validity was realized using three approaches: triangulation, member checks and audio-taping of all interviews. Triangulation was used to compare multiple sources of evidence from respondents such as-school leaders; HOD's and class teachers in order to determine the accuracy of the gathered information (Denzin, 1970; Yin, 1994). Moreover, all interviews were made and transcribed to allow in-depth analyses of the data within and across cases. Finally, external validity was enhanced as per previous multiple case studies design (Yin, 1994), from which case – specific and cross-case thick descriptions including citation from respondents in line with the conceptual framework and research questions were provided.

3.9. Ethical Considerations

Ethical choices involve a compromise or trade-off between the interests and rights of different parties in interaction. Babbie and Mouton (2001: 520) illustrate that, the right to research or data collection does not give the right to the researcher or scientist to abuse the rights to privacy of the

studied subjects or interviewees. In this case, the anonymity coupled with confidentiality were both the key ethical factors on which the present research study relied, meaning, it is the protection of the interests of key informants and their identities as the revealing of their study responses could harm them. As no one may ignore that corruption is a sensitive issue and unethical behaviour could cost the lives of the unprotected whistle-blowers, civil society members and volunteer disclosers of the corrupted officials. Therefore, prior to in-depth interviews and focus group discussions, the researcher gave consent forms to respondents and informed key informants about the importance of confidentiality, anonymity and neutrality.

3. 10 Data Analysis, Interpretation and Presentation

Quantitative data was analyzed descriptively while qualitative data was thematically summarized and presented. The quantitative and qualitative data were triangulated for consistency. These approaches allowed uncovering underlying structures, extracting important variables, detecting any anomalies and testing any underlying assumptions. The data collected through the aforementioned was examined and analyzed to establish its authenticity. These methods of data collection, analysis and presentation allowed comprehensive information on the role of the anti-corruption programme of the Anglican Church of Kenya (ACK) of Maseno North Diocese in the response against corruption.

Data obtained from questionnaires, oral interviews and group discussions methods was compared and contrasted with documented data. The primary and secondary data was synthesized and projected into chapters in line with the research objectives, research questions and theoretical frame work. Through description and interpretation as methods of analytical discussion,

conclusion was made in respective stages. Thereafter, conclusions, recommendations and suggestions for further research was made and presented in form.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

In this study the researcher sought to gain insight into and understanding of the general perception of the ACK faithful towards corruption, the implementation and the effectiveness of the anti-corruption program of the ACK in Maseno North Diocese, its impact on people's attitude and institutions. In this regard, the findings are presented descriptively in tables, charts and the use of qualitative information.

4.2 The General Perception of Anglican Church of Kenya (ACK) Faithful Towards Corruption

Under this category, the researcher sought to get a general perception of the ACK adherents and thus 280 questionnaires were sent out to the parishioners in ten parishes each having 28 questionnaires during the data collection stage. Further 10 focus group discussions each with 8 members which made a total of 80 people were reached as outlined in the research design and methodology chapter. In this regard, their responses were summarized after re-reading the data so as to extract themes and patterns, and organize the data from a large total of responses as pointed out above. Thus, the data in this category on the general perception of the ACK adherents on corruption in ACK Maseno North Diocese was organized into the following;

To examine the general perception of the ACK faithful towards corruption, the question raised sought to know what immediately comes to the minds of the respondents when the word 'corruption' is mentioned. The responses were as follows: bribe, bribery, crime and sin, doing what is against the law, evil act, evil in society, evil, failure, getting services or goods through bribery, the government practices, it has become a culture, indiscipline, it is so embarrassing,

misappropriation of resources, mismanagement of funds, misuse of funds and other resources, misuse of leadership, misuse of public funds/resources, money, no accountability, no transparency, non-leadership, police, poverty, selfish and ungodly, sin, social evil, theft cases, theft, tribalism, under-development, unlawful ways of enriching oneself and wealth.

This observation in the current study is consistent with previous studies, for example, Theobald states that: Corruption like any other form of behavior when placed under the scrutiny of social science lens proves to be an elusive and complex phenomenon. The more one examines it, the more difficult it becomes to separate corruption from other social exchange. The definition is, not made easier by the fact that corruption by its nature is inseparable from questions of public morality and mortality in general. This has sometimes-excited attendance to condemn, which has impelled analysis (Theobald, 1990:1-2).

In agreement with Durkheim (1858) theory, much corrupt behaviour on the part of individuals represents what perhaps can be called ‘seduction’—that is, not only the rational calculation of economic advantage in a situation where one thinks one will not get caught, but also, more importantly, the manipulation of values by socioeconomic institutions that systematically manufacture anomie. While Durkheim (1858) saw anomie as a highly negative symptom of the collapse of organic and integrative values in society, one could now argue that globalized capitalist society is a huge machine for the manufacture of just for that very anomie.

From the Christians’ perspective, it indicates as follows:

The word corruption means moral decay, morally bad or something that changes from good to bad. Corruption follows the giving or taking of bribery in any form. In the majority cases, money or wealth is passed from one person to another for a favor. Corruption can also be defined as an abuse of the rules of the law and acting contrary to the legitimate and moral expectation of society... in other words, corruption is unfair means or process of accessing and controlling underserved goods, positions and services in the society (James, 1992:222).

Still focusing on perceptions, the study further inquired from the ACK faithful how the church members feel about the problem of corruption (Table 4.1).

Table 4. 1. Perception on corruption

	Respondents	Proportion
Very Damaging	311	81%
Part and parcel of life	60	16%
I do not know	13	3%
	384	100%

(Source: Field research data)

The findings were as follows: 81% of the respondents said corruption is very damaging, 16% were of the opinion that corruption is part and parcel of life, and 3% did not know. According to the United Nations (2001), corruption can be found in all walks of life. It hinders economic development, diverts investments in infrastructure, institutions and social services and also undermines efforts to achieve other country-specific targets. As a result, the UN notes that the international community has become increasingly concerned with the problem of corruption and its negative impact on economic growth and poverty alleviation (UN, 2004:112). According to Chabal and Daloz (1999:106), corruption is a global issue and there is an enhanced need in the society to develop ways to mitigate this vice.

This was further captured in the FGD group as seen below:

R1—Corruption in any form damages the reputation of individuals
R12—Corruption is not good for people

The study further inquired from the respondents what they perceive to be the causes of corruption amongst the members of the church (Table 4.2).

Table 4.2. Causes of corruption amongst members of ACK Church

	Respondents	Proportions
Political leaders	7	2%
Sin	123	32%
Poverty	117	30.4%
Cannot tell	43	11.2%
All/ more than one	94	24.4%
	384	100%

(Source: Field research data)

The following were the responses: 2% indicated political leaders, sin 32%, poverty 30.4%, cannot tell 11.2%, all or more than one source stated already, 24.4%. These observations in the current study concurs with what Nyukuri and Gathaka (2003:40) observed in their study by demonstrating that there are many different causes of corruption as there are different types and dimensions. Tied to these observations were the narratives that there are many circumstances that encourage corruption, but mostly it takes place where opportunities and discretionary powers are prevalent and where individuals are accountable to the appointing authority rather than to the public. Though specific to the types, the causes of corruption may also be categorized as political, social, economic, religious, legal, psychological, cultural and administrative.

Hope (2000: 23) and Holmes (2006: 205) contend that there is a plethora of factors which can be classified as root causes of corruption in developing countries. Among these factors are, the emergence of a patrimonial state followed by centralized economic decision-making and national economic insecurity. In addition to these, corruption is also fueled by the lack of rule of law, ethical leadership, and agreed loyalty to particular socio-cultural norms within a country. For example, Kodi (2008: 18) comments that President Mobutu and his allies in the former Zaire had taken advantage of the neo-patrimonial regime to loot the countries' treasures. In Mobutu's era,

corruption was the lifestyle of every public servant fueled by impunity. Consequently, corruption has become institutionalized owing to the lack of rule of laws in the former Zaire.

In a similar vein, Bettcher & Melnikov (2008: 3) argues that corruption has multiple roots, but generally can be attributed to the poor design of institutions. According to the author, the roots can be associated to unclear, complex, and frequently changing laws and regulations riddled with lack of transparency and accountability. Moreover, the lack of competition, inadequate and inconsistent low-paid wages and unfair enforcement of laws and regulations are all triggers for corruption. Hence, the spread of cancerous corruption within different private and public institutions, has caused so many hindrances to the development process of developing countries at large.

Further inquiry whether they perceive the church as corrupt by its nature yielded the following results: 28% said yes, 60% said no, while 12% did not respond to this question (Table 4.3).

Table 4.3. Church and presence of corruption

	Respondents	Proportions
Yes	108	28%
No	229	60%
Did not respond	47	12%
	384	100%

(Source: Field research data)

These observations were further reinforced by the discussions from the FGDs:

R13—The church members seem to be engaged in corruption as much as they do not want people to know.....

R18—There seem to be a lot of undocumented corruptions in church such as bribery, embezzlement of funds etc.....

According to Heidenheimer and Michael (2002), there is currently an increased recognition throughout the public and private sector that corruption is a serious obstacle to effective government, economic growth and stability. According to their observations, the church is not exempted from the vice and there is likelihood that there are small pockets of individuals practicing corruption in churches.

In terms of finding out the institutions where corruption is most practiced, the findings are presented in Table 4.4.

Table 4.4. Perceived Institutions where corruption is rampant

	Respondents	Proportions
Government institutions/schools	24	6%
Highest/public offices	60	15%
Finances	12	3%
Elections	24	6%
Church events	12	3%
Leadership	18	4%
Church institution	78	29%
Provincial level	6	1%
Traffic check points	12	3%
Administration offices	6	1%
Police stations	6	1%
I do not know	126	33%
	384	100%

(Source: Field research data)

About 6% of the respondents said that it is most practiced in the government institutions and schools. About 15% of the respondents said that it is practiced in the highest public offices, 3% of the respondents said that it is practiced in the financial departments, 6% said it is practiced most during church elections, 3% of the respondents said that it is most practiced during church events, 4% of the respondents said that is practiced by the leaders, 29% of the respondents said that it is practiced most in the church institutions, 1% said that it is practiced most at the provincial level, 3% of the respondents said that it is most practiced at the traffic checkpoints, 1% of the respondents said that it is practiced most in the administrative offices, and 1% said that it is practiced most in the police stations, and 32% said they do not know. Thus, corruption being a vice which touches public office or public interest and private aspects of life has its effects or consequences. Some of the effects may be immediate (short term) or long term. Most of the

social, economic and political problems in our society can be attributed to corruption. The abject poverty, poor infrastructure, unemployment, high mortality rates, bad governance, insecurity, weak judicial system, moral decay and rampant human rights violations, that characterize our way of life, are either directly or indirectly related to corruption.

According to Transparency International's Global Corruption Report, US\$ 4 trillion is spent on government procurement annually worldwide. The funds are spent on the constructions of dams and schools, provision of medical equipment and pharmaceuticals for health sector, provision of text books and stationery in schools, construction of waste disposal services, public buildings and other infrastructure important for economic growth. Therefore, increasing the cost and decreasing the quality of these goods and services due to corruption in public procurement and contracting constitute extra tax on the poorest vulnerable citizens in developing countries and Kenya in particular (Transparency International: 2005:10). This led to the conclusion by the Transparency International that anti-corruption policies and legislations are urgently required at the national and international level (Transparency International: 2006).

When the respondents were prodded further on the perceived most corrupt institutions in the ACK Maseno North Diocese, the responses are presented on Table 4.5.

Table 4.5. Perceived most corrupt institutions in the ACK Maseno North Diocese

	Respondents	Proportions
Blank (Did not fill in)	158	41%
I do not know	27	7%
None	34	9%
Headquarters	7	2%
Evangelists	7	2%
Stewardship	7	2%
Money generating institutions	7	2%
Not mention due to security	7	2%
Archdeaconry level	7	2%
Clergy	7	2%
Bishop's office	7	2%
Departmental heads/Parish Council	27	7%
Other officials/KAMA,MU,KAYO	34	9%
Finance	7	2%
Individuals/Congregations	7	2%
Development institution/school/hospital/bible college	34	9%
	384	100%

(Source: Field research data)

About 41% of the respondents did not fill in the response, 7% said they do not know, 8% said there was none, 1% identified the ACK headquarters to be the most corrupt institution within the ACK, 1% indicated that corruption was most practiced when one wants to become an evangelist, 1% of the respondents said it is practiced most in the area of stewardship, 1% of the respondents felt insecure to mention, 1% said that it is practiced most at the archdeaconry level, another 1% felt that it is practiced most among the leaders, 1% said it is practiced in the bishops office, while 7% said that it is practiced among the departmental heads office. Further analyses showed that

8% perceived it to be practiced most by all church officials, 1% said that it is practiced most in the finance office, 1% said that it is also practiced most by individuals, while 8% said that it is practiced mostly in the institutions/such as schools, hospitals and college (Table 4.5).

These responses agree with an earlier observation (Heidenheimer and Michael, 2002) and reinforces the fact that corruption maybe rife throughout the public and private sector and that it perceived to be a serious obstacle to effective government, economic growth and stability. The United Nations (2004) also observed that corruption can be found in all walks of life. They noted that it hinders economic development, diverts investments in infrastructure, institutions and social services and also undermines efforts to achieve other country specific targets. As a result, the UN notes that the international community has become increasingly concerned with the problem of corruption and its negative impact on economic growth and poverty alleviation (UN, 2001:112). As much as it is perceived to exist in ACK institutions, the church need to recognize that just as the other institutions, there is a possibility of infiltration as opposed to the belief that churches are ‘holy grounds’.

The respondents were further asked whether or not they had to give a bribe to be employed in Maseno North Diocese (Table 4.6).

Table 4.6. Possibility of Employment in Maseno North Diocese with a bribe

	Respondents	Proportions
Yes	236	62%
No	135	35%
Blank	13	3%
	384	100%

(Source: Field research data)

The findings were as follows: 62% said yes, 35% said no and 3% left it blank (chose not to respond). This trend seems to be quite worrying given that a majority of the individuals confirmed that they had to give out a bribe before being employed to serve in the church. These were happening in church despite the highlights by the Kenya Anti-Corruption Commission (2007) who had made unprecedented efforts to raise awareness about corruption, its insidious nature and the damaging effects it has on the welfare of entire nations and their peoples.

Since the study established that there was some level of bribery and hence corruption, we wanted to know from the respondents who need to be blamed most on the spread of corruption in the church (Table 4.7).

Table 4.7. Who is to blamed most over the spread of corruption

	Respondents	Proportions
Church leaders	49	13%
Church members	158	41%
Those who pay/receive	12	3%
Individual	43	11%
Everyone	24	6%
Nobody	6	2%
Politicians	6	2%
Environment	18	5%
Government	6	2%
Poverty	6	2%
Blank	56	14%
	384	100%

(Source: Field research data)

Their responses were as follows: 13% of the respondents felt that it is driven by the church leaders, 41% said it is driven by church members, 3% said it is driven by the giver and the recipient, 11% said it is driven by individuals, 6% said it is driven by everyone, 2% said that it is driven by nobody, another 2% said it is propagated by politicians, 5% said that it is pushed by the environment, 2% said that it is driven by the government, 2% said it is driven by poverty

while 14% left the question blank and declined to respond (Table 4.7). From these responses, it is evident that the respondents as much as they work in the church, blames the propagation of corruption within and outside the church systems. It remains to be determined how the corruption within the ACK church affects the people's faith and hinders church-related developments.

4.3 The ACK church's program in dealing with corruption at the Maseno North Diocese

The data presented below, which were obtained from 21 Key Informants category were organized into the following themes: the formulation of the anti-corruption initiative, reasons for having this program in the Church, the church commitment in the fight against corruption, the mandate of the program, powers conferred to the program in the fight against corruption and sensitization, Public accountability, transparency and staff capability of the program.

Formulation in the context of Structure and membership of DOSS: Anglican Directorate of Social Services (ACK-DOSS) is the National Directorate of Social Services in the Anglican Church of Kenya. It was established with the mission of advocating for justice and being against injustice. Its specific mandate entails civic education against corruption. They have a committee from the diocesan level with representatives from various parishes. Its chairman becomes a member of the national board. The national office is appointed by the ACK in Kenya and then the officials at the diocesan level are appointed by the bishop of the respective diocese. It has a national advisory board comprising of eight members. ACK-DOSS differs from other anti-corruption agencies in Kenya in that its membership is drawn from church leaders from grassroots and its mandate is biblical. It is not related with any other commissions such as Ethics and Anti-corruption in Kenya. The major achievements of ACK-DOSS are in the areas of social justice, civic education on election and against corruption. It gets its reports from the members of the society and members of the church where their projects are implemented. The objective of

the ACK-DOSS was to educate ACK adherents on the merits of integrity, justice, honesty and patriotism.

Reasons for having this program in the Church: The reasons as to why the church must have an anti-corruption initiative program is multi-faceted. The church as a central civil society stands in strategic position to address corruption, injustices, and social ills since it is able to work and interact directly with people at the lowest and highest levels. Therefore, the church is the voice of the voiceless and must speak on behalf of them to fulfill the church's prophetic ministry. As such, the church must have their anti-corruption program so that it can be fought under Christian perspective. This is critical given the fact that a lot has been written on this subject but not under Christian perspective. The church program then can serve as whistle blower. As a whistle blower, it has to make available several ways of reporting corruption and economic crime to the citizens. Thus, the medium of corruption practices reported to the ACK may be in the format of e-mail, letter, hotline or telephone, fax or in person. Moreover, one is at liberty to be anonymous when making a report. These approaches collectively protect an informant in order to avoid any victimization that one might encounter. Furthermore, during his address reported in Daily Nation on March 20, 2015, the then ACK Arch-Bishop Eliud Webukala urged the President to declare corruption a national disaster. He stated that,

'President Kenyatta must match his actions with words in the war against corruption. A team should be established in all the 47 counties to boost the war on graft. Corruption is a moral issue and must be fought from the moral stand-point view. Kenyans must stop glorifying the vice by giving corrupt individuals positions of responsibilities. I challenge all Kenyans to fight against corruption and these include all churches.'

Additional observations demonstrated that the church need to have ways of engaging in church issues based on the above pronouncements. Other additional statements from the KII are as below:

K21—The church need to have a way of having whistle-blowers so that issues of corruption can be reported and adequately addressed.

K17—Churches need to have anti-corruption programs to address corruption issues.

The church commitment in the fight against corruption: With regard to the commitment of the Church to mitigate corruption, the interview demonstrated that the majority of respondents (43%) of the key informants felt that they were very satisfied, a third of them (29%) were somewhat satisfied and 28% of them were dissatisfied that the church is committed to fight corruption. This was confirmed by its former Archbishop, who is currently serving as the chairman of the National Anti-Corruption Steering Committee at the Anglican Church of Kenya Offices in Nairobi, Kenya. He noted that less efforts have been dedicated to the war against corruption by the government and appealed to the government and the President in the following words:

The President himself should take charge of the war against corruption so that Kenyans are not exploited by these thieves. It is unfortunate that bodies responsible for fighting corruption are now the ones engaging in the vice, the health sector in now on its death bed as Kenyans cannot access cancer treatment due to corruption. We call on the relevant authorities to take appropriate and decisive action against all those mentioned in corruption and ensure lost funds are recovered. Time has come when all must face the law. The culture of impunity has to end. Corruption is a moral issue and must be fought from moral stand point of view. Kenyans must stop glorifying the vice by giving corrupt individuals positions of responsibility. Our team would establish a steering committee in all the 47 counties to boost the war on graft. It currently has presence 19 counties. Parliament, Judiciary and the Executive must work together to get Kenya back on the road to achieving zero-tolerance to corruption.”(Daily Nation, March 20, 2015).

Even though the church leadership has good will in the fight against corruption the program has not been effective in many parishes of the ACK Maseno North Diocese.

The Mandate of DOSS: One of the mandates of ACK Anti-corruption program was to give education on corruption and to create awareness among the adherents of the church. The interview result demonstrated that out of all the respondents, the Public Education mandate was rated with 55% of the respondents reporting that it is the most unsuccessful endeavor as far as creating public awareness is concerned. When it comes to the area of investigation of corrupt members of the church, 15% of respondents reported that there is a lot being made to combat corruption while 30% of respondents believed that the program is not effective in this area.

In general, as much as attempts have been made to combat corruption through establishment of programs within the ACK Maseno North Diocese, members still feel that a lot need to be done in order to completely rid the ACK church of corruption.

There are different types of anti-corruption initiatives depending on the assigned goals or development priorities and programmers of a particular country. Thus, there is a common background pertaining to the pattern of anti-corruption initiatives. Nevertheless, the list of anti-corruption efforts worldwide is not exhaustive. Hence, among the anti-corruption efforts, there are anti-corruption measures and watchdog agencies such as anti-corruption agencies or commissions, public opinion awareness, a national integrity system, Office of the Ombudsman and whistle blowers or hotline campaigns.

As the results have shown corruption damages the social and institutional fabric of a country, we now turn to reform options open to governments to reduce corruption and mitigate its effects. Rose-Ackerman (1998) recommends a two-pronged strategy aimed at increasing the benefits of

being honest and the costs of being corrupt, a sensible combination of reward and punishment as the driving force of reforms. Rose-Ackerman suggests that “the most obvious approach is simply to eliminate laws and programs that breed corruption. In this respect, press freedoms and levels of literacy will, likewise, shape in important ways the context for reforms. Whether the country has an active civil society, with a culture of participation could be an important ingredient supporting various strategies aimed at reducing corruption (Collier, 2007).

Anti-corruption strategies should be based on a sound diagnostic of risk areas to prioritize reforms and provide a baseline to measure progress over time. Anti-corruption policies range from a single national anti-corruption strategy to a set of measures to promote transparency and accountability. In addition to anti-corruption strategies, some countries in the region have introduced targeted approaches against corruption through risk assessments and sectoral approaches. Alternatively, in some cases, countries in the region have—instead of an anti-corruption strategy—promoted broader efforts to promote transparency and accountability (in Australia, for example). Contrary to national anti-corruption strategies, such integrity measures might be implicit because they are embedded into wider governance or judicial reform programs. Experience in the region shows that anti-corruption strategies are easier to implement when they are incorporated within broader national development initiatives. This integration into national development plans has proved an effective way to encourage cross-agency cooperation from the start and avoid silo approaches in promoting human development. For example, in Malaysia anti-corruption is one of the key national results areas pursued through the Government Transformation Programme, which aims to contribute in making the country a high-income nation as per its Vision 2020 (UNDP, 2014). Anti-corruption strategies: understanding what works, what doesn't and Why? Lessons learned from the Asia-Pacific region.

The Corruption Watch (2016) advises that there is need to promote justice by educating the public about the government's responsibility to be corruption-free. *Equal and fair justice for all is crucial for a country's stability and growth. It also helps to effectively fight crime. There is need to support education on corruption by engaging youth in discussions about what ethical behaviour consists of, what corruption is and ways of fighting it, and encouraging young people to demand their right to education. This should be promoted by ensuring that future generations of citizens are brought up to expect corruption-free countries is one of the best tools to ensure a brighter future* (<https://www.corruptionwatch.org.za/what-can-you-do-to-fight-corruption>).

In many of the measures discussed above aimed at combating corruption, the underlying philosophy is one of eliminating the opportunity for corruption by changing incentives, by closing off loopholes and eliminating misconceived rules that encourage corrupt behavior. But an approach that focuses solely on changing the rules and the incentives, accompanied by appropriately harsh punishment for violation of the rules, is likely to be far more effective if it is also supported by efforts to buttress the moral and ethical foundation of human behavior (Rose-Ackerman, 1998). In addition to this, a country needs to develop a sense of moral character in citizens, starting with the family, and all other institutions in society. An upright moral character will even deter the hungry from stealing. Children at school should be informed about the negative influence of corruption on the country. We have to start from bottom up and combine it with bottom down influence, which means our governments have to show how to govern without corruption.

Effective law enforcement is essential to ensure the corrupt are punished and break the cycle of impunity, or freedom from punishment or loss. Successful enforcement approaches are supported by a strong legal framework, law enforcement branches and an independent and

effective court system. Civil society can support the process with initiatives such as Transparency International's. Countries successful at curbing corruption have a long tradition of government openness, freedom of the press, transparency and access to information. Access to information increases the responsiveness of government bodies, while simultaneously having a positive effect on the levels of public participation in a country. Strengthening citizens' demand for anti-corruption and empowering them to hold government accountable is a sustainable approach that helps to build mutual trust between citizens and government. For example, community monitoring initiatives have in some cases contributed to the detection of corruption, reduced leakages of funds, and improved the quantity and quality of public services (https://www.transparency.org/news/feature/how_to_stop_corruption_5_key_ingredients).

The United Kingdom Anti-Corruption Plan recognizes the threat that corruption poses across different sectors both in the UK and overseas. It sets out the actions government will take to: make it harder for criminals in the UK to use corruption to carry out their crimes; strengthen the integrity of institutions across the public and private sectors; make best use of the UK's position as a leading international aid donor and center of world trade and investment to re-enforce the global fight against corruption; stamp out bribery and corruption; and raise global standards. The Government's strategic response to corruption in the UK will adopt the four components used in the Serious and Organized Crime Strategy: prosecuting and disrupting people engaged in corruption (Pursue); preventing people from engaging in corruption (Prevent); increasing protection against corruption (Protect); and reducing the impact of corruption where it takes place (Prepare) (UK Government, 2014).

In Kenya, the recommended strategies as proposed by Thiankulu (<https://www.standardmedia.co.ke/article/2001281726/13-ways-to-combat-corruption-in-kenya>) is that the country should ensure the country's laws do not grant broad discretionary power on any person, authority or institution. In addition, ensure the legal system is crafted in such a way as to give citizens and investors an alternative if they encounter a public officer that is keen on abusing public power and discretion. Make politics, and the public service, high risk and low-reward enterprises. In other words, consider a political economy dimension of corruption in Kenya. It is no accident that the super-rich in Kenya owe their fortune to proximity to the state as opposed to a patentable invention, hard work or remarkable talent. Establish a social value system that stigmatizes instead of celebrating corruption. Our pre-colonial forbearers seem to have had better clues on this. Their social value system celebrated industry, courage, patience, finesse, tenacity, talent and such things. Material possessions were not a sine qua non for having a high status in our pre-colonial societies. Re-establish the moral, social and political legitimacy of the Kenyan state. Most, if not all, our current state institutions have an illegitimate inception, having been established by the colonial government to exploit, plunder and oppress rather than serve the people. Again, most of our institutions, except for the Judiciary, have not made any effort to shed this legacy. Lastly, make a lasting decision to eradicate impunity. The fight against corruption will never get anywhere if the high and mighty in society think they can get away with any and all forms of malfeasance (<https://www.standardmedia.co.ke/article/2001281726/13-ways-to-combat-corruption-in-kenya>).

4.4. Exploring the Impact of the ACK Anti-corruption Program on People's Attitude

This section examines the impact of ACK Anti-corruption Initiatives on people's attitude. 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 programme 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 (*Christian Today*, Aug. 6, 2015). 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 (Shwei, 2009).

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 (Ilorin University, 2015).

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 programmes 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 programmes due to financial challenges. The fact that there is no adequate manpower to handle the challenges may also derail the implementation programmes.

The 80 respondents that were dissatisfied insisted that the personnel on the ground are incapable of handling the programmes 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 *harambees* (fund-raising) 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! (Juma, 2016).

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 (Bishop’s Conference, 2016).

When the respondents were asked whether the program has sufficient special powers to carry out its mandate, 178 agreed that the programme has full mandate to execute the programme. About 62 of the respondents disapproved the ability of the programme 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 programme. They emphasized that there was a greater need to train more personnel at all the parish level for the programme to be as effective as possible. The above sentiments are in agreement with Church and Kirby (2009) who stated that strategies for fighting corruption differ in design and implementation. Some programmes 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 (2005) 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 programme 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 (2009) 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 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 (2009) 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 is mostly accountable to the Office of the Bishop in the Diocese and not to the public. The information about corruption is not accessible by the public until the publication of the Annual Report. The Program has some staff members and the committee members who need skills in investigation cyber- crime, financial forensics, trans-border crime, intelligence gathering and analysis to cope with the new emerging type of

corruption such as cyber face and highly sophisticated internet economic crimes. 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 programme 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 programme 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 (International Budget Partnership, 2018).

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 (International Budget Partnership, 2018).

On whether the programme has full legal mandate of the church, 117 strongly agreed, 68 agreed, 42 disagreed, 46 strongly disagreed and 7 did not know or 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 or 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 programme has skilled staff members of staff to handle the anti-corruption programme, 84 strongly agreed, 45 agreed, 50 disagreed, 90 strongly disagreed and 11 did not know or 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. Montigny 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 (Montigny, 2006).

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% of those who said it is difficult to link the DOSS’s activities to development. Code 4 represents the 25% 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 programme 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 programme is independent from the church hierarchy or any other interference, majority of the respondents agreed that the programme 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 programme is not very successful, 50 stated that the programme is successful, 120 said that the programme 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 (2010) 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 programme is not very successful, 40 stated that the programme is successful, 70 said that the programme 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 (EACC, 2015). 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 conducts 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 programme is not very successful, 53 stated that the programme is successful, 82 said that the programme 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 Programme, efforts are made to integrate anti-corruption education programmes 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 (2009) 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, the church and corruption are discussed under this department. Matters of youth, HIV & AIDS, environmental degradation and remedies are formulated (Anglican Church of Kenya, 2009).

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 (Anglican Church of Kenya, 2009). It was noted that during their quarterly meetings, seminars and workshops issues of corruption are also discussed for sensitization purpose.

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 programme 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. However once in a while during their meetings corruption and anti-corruption issues are discussed as a matter of prevention.

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 or had no comment.

4.5 The Impact of the Anti-Corruption Program on the ACK Maseno North Diocese Institutions

In order to address this impact, 3 ACK institutions of Maseno North Diocese were visited. These included 1 school (Ebusakami Girls High School), 1 theological college (St. Philip's Theological College in Maseno) and 1 hospital (Maseno Hospital) in the Diocese. The KII who included the 2 Principals and 1 hospital administrator gave the data reported herein.

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.

4.5.1 School (Ebusakami Girls High 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-scarps 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 is 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 (FTI Consulting, 2018).

Shwei (2009) 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* (János, 2000).

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 (Genevieve, 2016). 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 (TI, 2006) 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 (Coughlan, 2013).

4.5.2 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 programme 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 (Chinyere and Chukwuma, 2017).

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 (Kigotho, 2013).

St. Phillips Theological College is trying to put up the ACK's programme 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 (Karosanidze and Christensen, 2005).

4.5.3 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 ant-corruption programme 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 programme 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 (Gaitonde *et al.*, 2016).

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 (Musau, 2008).

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 (Chattopadhyay *et al.*, 2012).

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 (Gaitonde *et al.*, 2016).

4.5.4 Conclusion

This study has shown that members of the ACK Maseno North Diocese still felt that the church, just like any other institutions in Kenya, is rife with corruption and corrupt individuals. As much as structures have been put in place to combat the vice, a lot still need to be done to ensure that the anti-corruption program is fully implemented to rid the institution of the vice.

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.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This study was an attempt to investigate the implementation and the effectiveness of the anti-corruption programme of the ACK in Maseno North Diocese. Specifically, the study sought to examine the general perception of corruption by ACK members of Maseno North Diocese, examine the program's methods of dealing with corruption in the Anglican Church of Kenya (ACK) of Maseno North Diocese, explore the adherents' attitude towards the anti-corruption program in the Anglican Church of Kenya Maseno North Diocese; and to lastly assess the impact of the anti-corruption program in the institutions of Anglican Church of Kenya Maseno North Diocese. The research was guided by the functional theory of religion as propounded by Emile Durkheim. The study area was Maseno North Diocese of the Anglican Church of Kenya (ACK) that includes Vihiga and Kakamega counties. In this section, summary of the findings, conclusions drawn from the study findings and recommendations from the study are presented. Areas for further research are further suggested.

5.2 Summary of the Main Findings

The summary of the key findings of the study are hereby presented based on the specific objectives of the study; examine the general perception of corruption by ACK members of Diocese of Maseno North, examine the program's methods of dealing with corruption in the Anglican Church of Kenya (ACK) Diocese of Maseno North Dioceses, explore the adherents' attitude towards the anti-corruption program in the Anglican Church of Kenya Maseno North Diocese; and assess the impact of the anti-corruption program in the institutions of Anglican Church of Kenya Maseno North Diocese.

5.2.1. General Perception of Corruption by ACK Members of Maseno North Diocese

Under this category, the researcher sought to get a general perception of the ACK adherents and thus 280 questionnaires were sent out to the parishioners in ten parishes each having 28 questionnaires during the data collection stage. Also 10 focus group discussions each with 8 members which made a total of 80 people were reached as outlined in the research design and methodology chapter.

The responses were as follows: bribe, bribery, crime and sin, doing what is against the law, evil act, evil in society, evil, failure, getting services or goods through bribery, the government practices, it has become a culture, indiscipline, it is so embarrassing, misappropriation of resources, mismanagement of funds, misuse of funds and other resources, misuse of leadership, misuse of public funds/resources, money, no accountability, no transparency, non-leadership, police, poverty, selfish and ungodly, sin, social evil, theft cases, theft, tribalism, under-development, unlawful ways of enriching oneself and wealth.

The results of the study showed that members of the ACK Maseno North Diocese still felt that the church, like any other institutions in Kenya, is rife with corruption and corrupt individuals. 81% of the respondents said corruption is very damaging, 16% were of the opinion that corruption is part and parcel of life, and 3% did not know. On causes of corruption: 2% indicated political leaders, sin 32%, poverty 30.4%, cannot tell 11.2%, all or more than one source stated already, 24.4%. In addition to these, corruption is also fueled by the lack of rule of law, ethical leadership, and agreed loyalty to particular socio-cultural norms within a country. Moreover, the lack of competition, inadequate and inconsistent low-paid wages and unfair enforcement of laws and regulations are all triggers for corruption. According to their

observations, the church is not exempted from the vice and there is likelihood that there are small pockets of individuals practicing corruption in churches.

In terms of finding out the institutions where corruption is most practiced, the findings were: 6% of the respondents said that it is most practiced in the government institutions and schools. About 15% of the respondents said that it is practiced in the highest public offices, 3% of the respondents said that it is practiced in the financial departments, 6% said it is practiced most during church elections, 3% of the respondents said that it is most practiced during church events, 4% of the respondents said that is practiced by the leaders, 29% of the respondents said that it is practiced most in the church institutions, 1% said that it is practiced most at the provincial level, 3% of the respondents said that it is most practiced at the traffic checkpoints, 1% of the respondents said that it is practiced most in the administrative offices, and 1% said that it is practiced most in the police stations, and 32% said they do not know.

On whether we have the most corrupt institutions in the ACK Maseno North Diocese, the following were the responses: 41% of the respondents did not fill in the response, 7% said they do not know, 8% said there was none, 1% identified the ACK headquarters to be the most corrupt institution within the ACK, 1% indicated that corruption was most practiced when one wants to become an evangelist, 1% of the respondents said it is practiced most in the area of stewardship, 1% of the respondents felt insecure to mention, 1% said that it is practiced most at the archdeaconry level, another 1% felt that it is practiced most among the leaders, 1% said it is practiced in the bishops office, while 7% said that it is practiced among the departmental heads office.

The church as a central civil society stands in strategic position to address corruption, injustices, and social ills since it is able to work and interact directly with people at the lowest and highest levels. The church is the voice of the voiceless and must speak on behalf of them to fulfill the church's prophetic ministry.

5.2.2 Examine the Program's Methods of Dealing with Corruption in the Anglican Church of Kenya (ACK) Diocese of Maseno North Dioceses

The purpose of this objective was to examine the program's methods of dealing with corruption in the Anglican Church of Kenya (ACK) and to find out the different strategies implemented by the program. The data presented were obtained from 21 Key Informants category were organized into the following themes: the formulation of the anti-corruption initiative, reasons for having this program in the Church, the church commitment in the fight against corruption, the mandate of the program, powers conferred to the program in the fight against corruption and sensitization, Public accountability, transparency and staff capability of the program.

Anglican Directorate of Social Services (ACK-DOSS) is the National Directorate of Social Services in the Anglican Church of Kenya. It was established with the mission of advocating for justice and being against injustice. Its specific mandate entails civic education against corruption. The major achievements of ACK-DOSS are in the areas of social justice, civic education on election and against corruption. It gets its reports from the members of the society and members of the church where their projects are implemented.

One of the mandates of ACK Anti-corruption program was to give education on corruption and to create awareness among the adherents of the church. However, it was revealed that out of all the respondents, the Public Education mandate was rated with 55% of the respondents reporting that it is the most unsuccessful endeavor as far as creating public awareness is concerned. When

it comes to the area of investigation of corrupt members of the church, 15% of respondents reported that there is a lot being made to combat corruption while 30% of respondents believed that the program is not effective in this area. In general, as much as attempts have been made to combat corruption through establishment of programs within the ACK Maseno North Diocese, members still feel that a lot need to be done in order to completely rid the ACK church of corruption. In general, as much as attempts have been made to combat corruption through establishment of programs within the ACK Maseno North Diocese, members still feel that a lot need to be done in order to completely rid the ACK church of corruption. The research revealed that out of twenty two key respondents, only 5 believed that the DOSS 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. In addition, the ACK has in place an anti-corruption programme based at the diocesan level that is slowly being tricked down to the parishes.

5.2.3 Explore the Adherents' Attitude towards the Anti-Corruption Program in the Anglican Church of Kenya Maseno North Diocese

The study revealed that out of twenty two key respondents, only 5 believed that the DOSS 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. Respondent twelve 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. 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 per cent of the respondents confirmed that the DOSS does not have skilful staff members. Among the answers, respondent twenty indicated that “the DOSS is short of skilled man power to fight effectively corruption on the ground”. This implies that the DOSS’s staff members were criticized, by respondents, for not demonstrating the capability to deal with the new, 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 corrupt crime should be regarded as a challenge to be dealt with but, and not to be merely interpreted as being a main incapacity.

That ACK has in place an anti-corruption programme based at the diocesan level that is slowly been trickled down to the parishes. Majority of the respondents felt that the ACK ant-corruption programme has not been very effective in implementation and that the impact of ACK anti-corruption programme is yet to be effective in the various institutions of ACK. One of the mandates of ACK Anti-corruption program was to give education on corruption to create awareness among the adherents of the church. But according to the results from the interviews they demonstrated that the public education was rated as the most un-successful area of the program. This made the program to be found weak in fulfilling its mandate. The program faces a lot of challenges such as financial challenge, skilled manpower and incapacity which has made it

to have very little impact. Due to this, it needs further improvement and collective commitment to strengthen it.

The church is the voice of the voiceless and must speak on behalf of them to fulfill the church's prophetic ministry. One of the mandates of ACK Anti-corruption program was to give education on corruption and to create awareness among the adherents of the church. However, it was revealed that out of all the respondents, the Public Education mandate was rated with 55% of the respondents reporting that it is the most unsuccessful endeavor as far as creating public awareness is concerned. When it comes to the area of investigation of corrupt members of the church, 15% of respondents reported that there is a lot being made to combat corruption while 30% of respondents believed that the program is not effective in this area.

5.2.4 Assess the Impact of the Anti-Corruption Program in the Institutions of Anglican Church of Kenya Maseno North Diocese

With regards to the effectiveness of ACK Anti-corruption initiative, twenty two key respondents were given oral interview; only 5 believed that the DOSS has sufficient power and authority to carry out its mandate. The rest of majority (17 respondents) indicated that the DOSS is limited in its authority to carry out its mandate. Nevertheless, further improvement and collective commitment are both needed to strengthen the program for it to give good service in the church development and other public institutions of the ACK. The financial challenges of the program make its mandate to be ineffective. This leaves the program with more room for improvement. The program was charged with the Public Education mandate which became so much unsuccessful followed by the Corruption Prevention and Investigation mandate respectively due to the first reason mentioned above. The above mentioned have been triggered by inadequate budget, shortage of manpower and skilled investigators. Therefore, on implementation of the

programme in ACK's institutions the program has not been very successful due to lack of enough budget, qualified personnel and full mandate from the national office. More is yet to be done if the program has to be successfully implemented.

5.3 Conclusion

The general conclusion is that the implementation and effectiveness of the ACK anti-corruption programme is still slow. Therefore there is need to effectively sensitize people on the anti-corruption programme in all parishes and ACK institutions to make it more effective on the ground.

The perception of ACK adherents on corruption is still based on their understanding of corruption based on political management. However, corruption is also practiced within the church especially at leadership positions especially when one wants to rise as a leader of the church. The church is in a better position to fight corruption based on Christian teachings on social justice and fairness. As a prophetic organization it should be the voice for the voiceless in all unjust spheres of life.

The church has set up viable strategies that can be used to fight corruption in all ACK's Dioceses, parishes and all institutions through the Anglican Church of Kenya- Directorate of Social Services (DOSS). There is strong church will and commitment against this vice, the anti-corruption initiative can be seen in various departments of the church such as DOSS, ADS and CCS (Christian Community Services). Nevertheless, the ACK needs to address the above mentioned challenges hindering the effectiveness of its ACI program in its assigned mandate. That the ACK leadership is collaborating with the national government EACC to help in the fight against corruption.

Majority of the respondents felt that the ACK ant-corruption programme has not been very effective in implementation and that the impact of ACK anti-corruption programme is yet to be effective in the various institutions of ACK, dioceses and at parish levels. The program faces a lot of challenges such as financial challenge, skilled manpower and incapacity which has made it to have very little impact.

Although the Anglican Church of Kenya has embarked in the fight against corruption in its institutions (churches, hospitals and schools) the implementations of the DOSS anti-corruption program is still slow making it ineffective in most institutions. This is attributed to lack of trained manpower, inadequate budget, inadequate sensitization and awareness program. ACK ACI program has not been very much effective in the respective parishes as it was required to disseminate the information pertaining corruption among the church members and the public. Corruption averts development in the country and therefore it requires an effective ACI to enhance this development. ACK needs to address the above challenges hindering the effectiveness of its ACI in its assigned mandate in order to avoid the escalation of corruption within its church province and beyond.

5.4 Recommendations from the current study

Recommendations are made on the basis of the findings and conclusions of the study.

5.4.1. General Perception on corruption by Members of ACK Maseno North Diocese.

5.4.1.1 The capacity strengthening

The Church should strengthen the capacity of the Anti-Corruption Initiative within the Church departments in order to enhance sensitization among the members of the church and public.

5.4.1.2 Sensitize and Educate citizens

As it regards the above concern, the free flow of information on cases of corruption is an effective way of dealing with corruption in institutions. It is therefore necessary to train the church members and members of the public to a greater perception of evil to expect better treatment.

5.4.1.3 The action of intermediate bodies

The call for civil society action in comprehending and the fight against corruption can be successful only through the concerted action of energy in all sectors of social life. Civil society appears as the representative of citizens who do not necessarily participate in public life under a particular public office. It is characterized by an ability to project its own, which tends to favor a more free and fair social life, where different groups of people come together, mobilizing to develop and express their views, to meet all their basic needs and to defend illegitimate interests.

5.4.2 The Program's Methods of Dealing with Corruption in the Anglican Church of Kenya (ACK) Diocese of Maseno North Dioceses

5.4.2.1 Inform citizens about the reality of corruption and surrounding issues would allow them to take greater ownership of the fight against this scourge: It is developing a greater awareness of the rights and duties of citizens to expose corruption and fight its consequences across the nation, especially among young people in search of a solid ideal and benchmarks for their harmonious development. It must be important to well-informed people to accept their human dignity and destiny in God's image and work to improve.

5.4.2.2 The commitment of Christians against corruption

The underlying idea is that Christians are the most likely to change the situation because of their involvement and commitment in both the ecclesial sphere and social public life in the

management of temporal affairs. Their Christian formation and sociopolitical commitment predisposes them to grow everywhere and at all times to be aware of the urgency of taking concrete action against corruption.

5.4.2.3 The Family role in support of ACK ACI

The family is the primary place to shape and foster human values essential to life. Beyond speech, parents should themselves lead their children by their example and conduct in the society. The acquisition of these values is not done first by words but by the witness of life of parents and their marital fidelity, honesty in relationships with family and entourage. Far from becoming in the game of their children or encourage their cheating, parents must be strict and unequivocal attitudes against fraud, cheating, stealing. They should react if their children engage in such acts.

5.4.2.4 Sensitization around Easter, Pentecost and Christmas Celebrations

To combat this vice, the church needs to make use of the time of Easter, Pentecost and Christmas celebrations to provide education for the purpose of enriching the church fighting against social ills overall and corruption in particular. During these celebrations things like posters and tracts can be distributed to the participants bearing a message on corruption.

5.4.2.5. An ecumenical program in the fight against corruption

To fight against this vice the church needs to put in place some structures through networks and coalitions, both ecumenically and interreligious, especially in country that is a home of different religious communities and religious organizations. The church should not be too theoretical preferring words to actions. The highest population religious community in Kenya is Christians and as such is involved in one way or the other in this issue. It will be more profitable to fight ecumenically in action than writings and words.

5.4.2.6 An Ecumenical Perspective of Theology of anti-corruption

The church needs to engage in an ecumenical struggle against corruption for it to have a common theological discourse. In other words, it is promoting ecumenical and interreligious dialogue and the study of ethical principles to overcome together the corruption of religion and theological and philosophical traditions. These studies will culminate in real denunciations of corruption as a practice contrary to the objective moral order and commandments of God. They will also promote transparency and the work ethic. Such joint productions must be disseminated in schools and universities so that their contents permeate the entire social fabric.

5.4.2.7 Members of the Church

The membership of the church should continue to help the ACK ACI in its efforts to curb corruption in the Church, Private and Public sectors by exposing any act of corruption and attending massively to different activities pertaining to Public awareness and corruption prevention.

5.4.3 Explore the Adherents' Attitude towards the Anti-Corruption Program in the Anglican Church of Kenya Maseno North Diocese

5.4.3.1 Appointment of skilled manpower

The church should appoint skilled manpower who can be able to understand the internet kind of corruption practiced today to avoid any suspicious interference.

5.4.3.2 Funding of ACK ACI

The Church should increase funding for the core mandate of the Anti-corruption initiative which is to provide education and to create awareness. In addition, the remunerations of staff members should be reviewed.

5.4.4 The Impact of the Anti-Corruption Program in the Institutions of Anglican Church of Kenya Maseno North Diocese.

5.4.4.1 Learn and work together with other anti-corruption international initiatives.

To mention just one, the ACK Anti-corruption initiative has to learn from and work in line with the United Nations Convention against Corruption (UNCAC) proposals in the fight against corruption. This will require the amendment of the program working system.

Intermediate groups are groups of people situated between the individual and the state which enjoy full autonomy, in accordance with the objectives of their members. As civil society is a consensus power its ability to make a difference is considerable.

5.4.4.2 Anti-corruption campaign program against Corruption through Schools/higher institutions and Medical Centres

The ACK ACI must have an anti-corruption campaign program to be conducted in schools, colleges and medical centres. This program can be implemented during the time of Pastoral Program Instruction (PPI). The ACK Anti-Corruption Initiative (ACI) has to borrow from the NCOs strategies aimed at monitoring the performance of the program in its institutions toward its assigned mandates on a daily basis. These pertinent initiatives will guide the program not to surrender to any pressure or remain more relevant to its mandate.

5.4.4.3 The ACK ACI should establish an internal evaluation unit to assess on a daily basis its performance and effectiveness in school, colleges and medical centres. This implies that the ACK ACI should put in place a mechanism allowing it to adapt to a new environment of emerging types of corruption than to count only on an external evaluator who is most the time expensive. The ACK ACI should assign indicators to the identified outputs, outcomes, and impacts that are clear, specific, measurable, and time-bound for a corruption free society.

5.4.4.4 The ACK ACI needs to work closely in partnership with other anti-corruption agencies in the country to combat trans-border corrupt crimes within the nation.

5.5 Recommendations for Further Research

Further research is recommended in the following areas:

1. The emergence of anti-corruption unit in other religious organizations and institutions as a new approach to tackle corruption.
2. The significance of the evaluation unit within the ACK ACI for its quality performance.
3. To investigate how the church and other global agencies can adopt collaborative strategies to prevent the spread of corruption.

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APPENDICES

APPENDIX 1: CONSENT FORM FOR RESPONDENTS

Dear Sir/Madam,

My name is **Philip A. Owasi**, currently doing my Ph.D Degree in Religious Studies at **Maseno University Kenya**. In accordance with the requirements for the Ph.D Degree, each student is required to carry out a research study on any approved topic. Thus, I am undertaking this research as part of these requirements.

My research topic focuses on “**THE IMPLEMENTATION AND THE EFFECTIVENESS OF THE ANTI-CORRUPTION PROGRAM OF THE ACK IN MASENO NORTH DIOCESE**”. The information you give is requested for educational purposes only, it will not be used against you in anyway and will be treated confidentially. Therefore, you do not have to give your name or other details that might identify you.

I would kindly like to conduct a one hour face-to-face interview with you, in order to obtain the necessary information for this study. The tape recorder will be used if need be in order to facilitate the transcription process. The recording will be erased as soon as it is no longer needed. Your participation in this study is voluntary, and you therefore have the right not to answer some of the questions or to withdraw from the study at any time. Thank you for your willingness to participate in this study.

Philip A. Owasi - Researcher

Consent:

I have read and fully understood this consent form, and I agree to voluntarily participate in this study. Respondent signature:

Researcher signature:

Date:

Ph.D Department of Religion, Theology and Philosophy

School of Arts and Social Sciences

Maseno University.

APPENDIX 2: FOCUS GROUP DISCUSSION GUIDE

1. Is the government doing enough to curb corruption? Explain (i) Yes (ii) No
2. What do you think the law can do to ensure there is less corruption in the country?
3. If someone gives 'chai' is this act considered as corruption?
4. What should be done to end corruption in Kenya?
5. Is there anything you as an individual can do to fight corruption?
6. What role can the church play in the fight against corruption?
7. How can the church do it or in which ways can the church do it?
8. Have you heard about the Directorate of Social Services of ACK in Maseno North Diocese?
9. When was it formulated?
10. Why was it formulated?
10. What is its role in the fight against corruption?
11. How does it sensitize the members of the church and the society concerning corruption?
12. How far has it gone in its sensitization?
13. How effective is the program?

APPENDIX 3: INTERVIEW GUIDE - ACK DIRECTORATE OF SOCIAL SERVICES MEMBERS AND OTHER KEY RESPONDENTS

Formulation

1. What is Anglican Church of Kenya Directorate of Social Services? {ACK DOSS}.
2. When and how was it established?
3. What were the factors that led to the formulation of the Anti-Corruption of the Anglican Church of Kenya?
4. What is the mission of ACK DOSS?
5. How is the ACK DOSS managed on a day to day basis?
6. How are the officials of the ACK DOSS appointed?
7. Does ACK DOSS have advisory board?
8. What is the specific mandate of the ACK DOSS?
9. When did it become operational?
10. How does it differ from other anti-corruption agencies in Kenya?
11. Where is the ACK DOSS based?

Implementation

11. Is the ACK DOSS to stay or not?
12. Is it an independent body?
13. Is there any relationship between ACK DOSS and other commission in Kenya?
14. What are the major milestones achieved by the ACK DOSS since it became operational?
15. How does it get reports?
16. Does the ACK DOSS cooperate with other agencies in carrying out its mandate?

Effectiveness

17. How does the ACK DOSS sensitize the members of the church and society in the fight against corruption?
18. At what level does the ACK DOSS operate?
19. How many Parishes have been reached by ACK DOSS?
20. How does the ACK DOSS become more accessible to the members of ACK Maseno Diocese?
21. What are the main straggles for the near future that the commission has put in place.

APPENDIX 4: QUESTIONNAIRES

My name is **Rev. Philip A Owasi**, currently doing my Ph.D in Religious studies at Maseno University Kenya. In accordance with the requirements for the Ph.D Degree, each student is required to carry out a research on any approved topic. Thus, I am undertaking this research as part of these requirements.

My research topic focuses on **“THE IMPLIMENTATION AND THE EFFECTIVENESS OF ANTI-CORRUPTION PROGRAM OF THE ANGLICAN CHURCH OF KENYA IN MASENO NORTH DIOCESE”**. Note: The information you give is requested for educational purposes only, will not be used against you in anyway and will be treated confidentially. Therefore, you do not have to give your name or other details that might identify you. I THANK YOU FOR AGREEING TO BE INTERVIEWED.

1. Date you became a member of ACK and why?
2. How does a person become a member of ACK?
3. How long have you been a member?
4. What is your current occupation?
Unemployed, Student, Farmer, Teacher, Civil servant other (Specify) _____
5. What immediately comes to your mind when the word ‘corruption’ is mentioned?
6. How do you feel about the problem of corruption?
 - a. It is very damaging
 - b. It is part and parcel of life
 - c. I don’t know
7. What makes you feel that way?
8. What are the causes of corruption among the members of the church?
 - (i) The political leaders
 - (ii) Poverty
 - (iii) sin
 - (iv) ineffective laws
 - (v) other _____
9. Is the corrupt by nature? (i) Yes (ii) No (iii) explain
10. Where do you think corruption is practiced most as a member of the Anglican Church of Kenya?
11. Which are the most corrupt institutions in the ACK Maseno North Diocese?
12. Is it possible to be employed in the ACK institution without Toa Kitu Kidogo? (i) Yes (ii) No – explain one of the two.

13. In which areas do officials of ACK institutions usually face the problem of corruption?
14. What do you do when confronted by an official one of the institutions who demands 'chai' from you in the case of getting employment?
15. In your opinion, who can be blamed most for the spread of corruption in the church?
16. Is corruption an offence under the law?
- (i) Yes
 - (ii) No
 - (iii) I don't know
17. Do you know any member of church official who has been taken to court for the offence of corruption?
- (i) Yes
 - (ii) No
18. Do you think church members corrupt? If yes or no explain why?

19. In your view, why is the Anglican Church of Kenya against corruption? Please could you explain your answer?

20. Are you satisfied with the level of commitment of Anti-corruption program of the Anglican Church of Kenya to curb corruption from the church, public and private sector? Please kindly elaborate on your comments.

- A 4=Very satisfied
- B 3=somewhat satisfied
- C 2= Dissatisfied

21. Does the program have sufficient special powers to carry out its mandate?

- 1) Yes
- 2) No

If Yes or No please could you explain your answer?

.....

22. Does the program cover all the issues related to fighting corruption?

23. In your view, do you 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? Please could you explain yourself?

Transparency

- A 4=strongly agree
- B 3=Agree
- C 2=Disagree
- D 1= Strongly disagree
- E 0= Don't know or no comment

Accountability

- A 4=strongly agree
- B 3=Agree
- C 2=Disagree

D 1= Strongly disagree
E 0= Don't know or no comment

Full legal mandate

A 4=Strongly agree
B 3=Agree
C 2=Disagree
D 1= Strongly disagree
E 0= Don't know or no comment

Adequate budget

A 4=Strongly agree
B 3=Agree
C 2=Disagree
D 1= Strongly disagree

E 0= Don't know or no comment

Skilled staff members

A 4=Strongly agree
B 3=Agree
C 2=Disagree
D 1= Strongly disagree
E 0= Don't know or no comment

24) On the whole, how would you rate the impact of the Anti-Corruption Program in the development process of the Church?

25) 4= Positive change, 3=Positive Change with minor challenges, 2= Change with major challenges, 1= No change at all, 0= don't know or no comment. Please could you kindly elaborate your answer?

A 4= Very positive change
B 3= Positive change with minor challenges
C 2= Change with major challenges
D 1= No change at all
E 0= Don't know or no comment

26) In your view, do you agree that the Program is enhancing good fight against corruption?

A 4=I Strongly agree
B 3=I Agree
C 2=I Disagree
D 1=I Strongly disagree
E 0= I Don't know or no comment
D 1=I strongly disagree
E 0= I don't know or no comment

27) In your view, is the Anti-corruption independent from the church hierarchy or any other interference?

- 1) Yes 2) No

a) If “Yes” could you elaborate your answer?

b) If “No” could you explain your response?

28) How would you 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?

Prevention mandate

- A 4= Very successful
- B 3= Successful
- C 2= Unsuccessful
- D 1= Very unsuccessful
- E 0= Don't know or no comment

Investigation mandate

- A 4= Very successful
- B 3= Successful
- C 2= Unsuccessful
- D 1= Very unsuccessful
- E 0= Don't know or no comment

Public education mandate

- A 4= Very successful
- B 3= Successful
- C 2= Unsuccessful
- D 1= Very unsuccessful
- E 0= don't know or no comment

29) To what extent do these following departments KAMA (Kenya Anglican Men's Association). MU (Mothers' Union). KAYO (Kenya Anglican Youth Organization) and Evangelism contribute the most to the fight against corruption in ACK Maseno North Diocese?

Kenya Anglican Men's' Association (KAMA)

- A 4=A lot
- B 3=Somewhat
- C 2= Just a little
- D 1 = Or not at all
- E 0= Don't know or no comment

Mothers' Union

- A 4=A lot
- B 3=Somewhat
- C 2= Just a little
- D 1=Or not at all
- E 0= don't know or no comment

Kenya Anglican Youth Organization

- A 4=A lot
- B 3=Somewhat
- C 2=Just a little
- D 1=or not at all
- E 0= don't know or no comment

Evangelism

- A 4=A lot
- B 3=Somewhat
- C 2=Just a little
- D 1=or not at all
- E 0= don't know or no comment

30) How is a whistle blower protected by the Church machinery in ACK?

Whistle blower protection

- A 4= Very Protected
- B 3= Protected
- C 2= Not protected
- D 1= Very unprotected
- E 0= don't know or no comment

31) What are the main anti-corruption initiatives Implemented by the Ant-Corruption program of ACK in Maseno North Diocese in the exercise of its mandate?

32) From your point of view, does the ACK Anti-Corruption program in Maseno North have sufficient special powers to cover all mandatory crimes under the United Convention against Corruption (UNCAC)?

- 13.1) Yes
- 13.2) No

If Yes or No please could you elaborate on your answer?

.....

33) How would you rate the performance of the actions undertaken by the ACK Anti- Corruption Program in fulfillment of its mandate? Please could you elaborate on your answer?

Relevance of the anti-corruption measures

- A 4= strongly agree
- B 3=agree
- C 2= disagree
- D 1= strongly disagree
- E 0=don't know or no comment

Prevention activities

- A 4= very successful
- B 3= successful
- C 2= unsuccessful

- D 1= very unsuccessful
- E 0= won't know or no comment

Investigation activities

- A 4= very successful
- B 3= successful
- C 2= unsuccessful
- D 1= very unsuccessful
- E 0= don't know or no comment

Public education activities

- A 4= very successful
- B 3= successful
- C 2= unsuccessful
- D 1= very unsuccessful
- E 0= don't know or no comment

34) In your view, what would be the efforts undertaken by the Program to curb corruption precisely in both, the church and Public sector? Is there any positive change in these two public sectors?

.....

35) What are the main constraints averting the Anti-Corruption program of ACK Maseno North Diocese to carry out its mandate effectively? And what need to be done?

.....

36) In your view, is the Anti-Corruption independent from any political or other interference? 1) Yes 2) No

If "Yes" could you elaborate your answer?

.....

If "No" could you explain your response?

.....

37) Is there any existing evaluation system within the program?
1) Yes 2) No

If "Yes" how often the program is evaluated

.....

If "No" how does it assess its activities?

.....

37) To which institution is the program accountable to or responsible? Please could you elaborate on your answer?

Accountability

- A Bishop
- B Diocesan Committee
- C Deanery
- D Board of Directors

38) In your opinion how effective is the Program in carrying out its mandate?

- A 4=Very effective
- B 3= Effective
- C 2=Ineffective
- D 1=Very ineffective
- E 0= don't know or no comment

39) To what extent is the attainment of the goal of each activity at the program's efficiency?

- A 4=Very efficient B 3=Efficient C 2=Inefficient
- D 1=Very inefficient
- E 0= don't know or no comment

40) Please who is funding the program and is the funding adequate?

.....

41) In your view, how would you summarize in a few words, the strengths, weaknesses, opportunities and limitations of the program in the exercise of its mandate?

.....

.....

I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know which might be of important to my research study?

Thank you again for giving me this opportunity to interview you

APPENDIX 5: LIST OF PARTICIPANTS

This has been kept anonymous for confidentiality purposes.

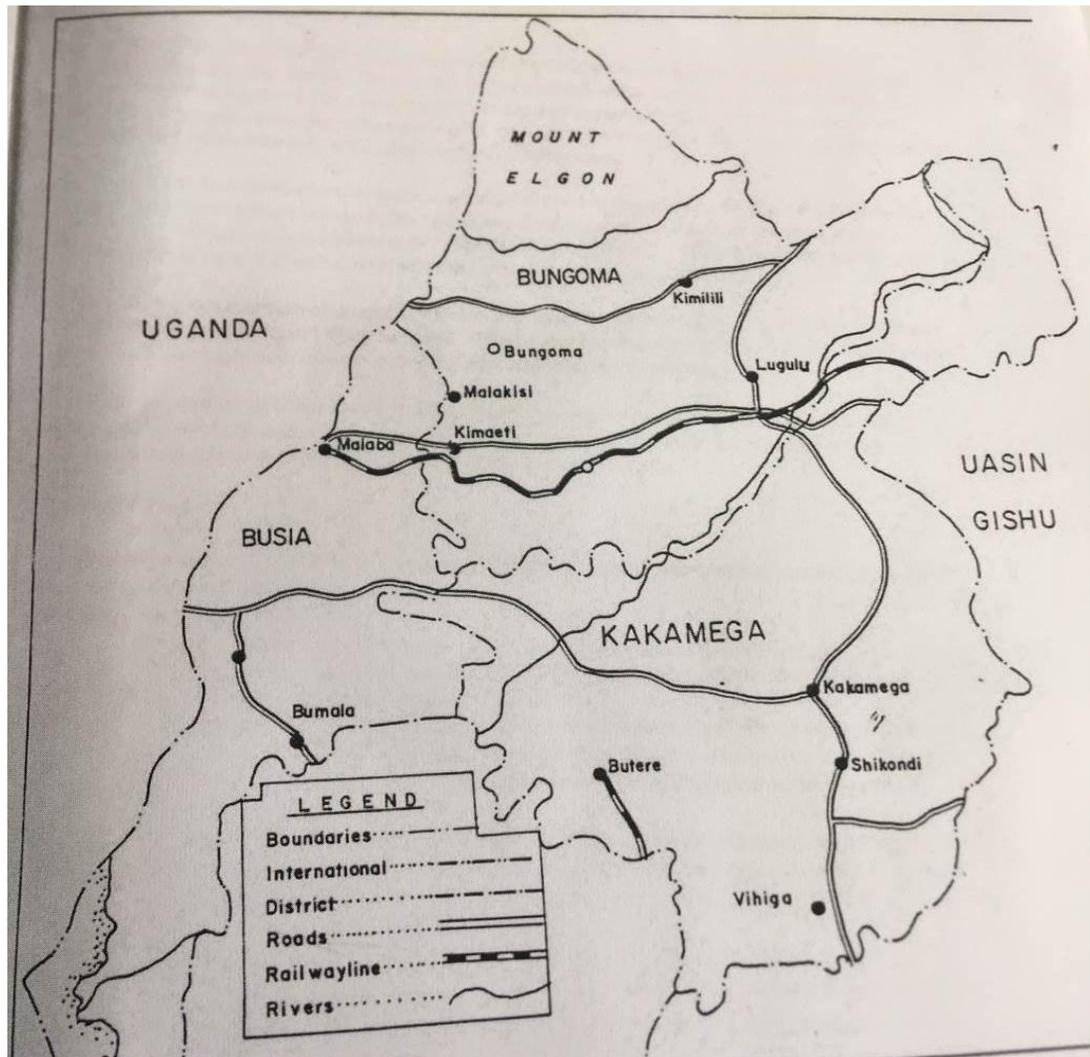
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36			MASENO HOSPITAL
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74			ITUMBU
75			ITUMBU
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78			ITUMBU
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82			LUMAKANDA
83			LUMAKANDA
84			KIMANGE'TI
85			KAMANGET

86			KIMANGET
87			KIMANGET
88			KIMANGET
89			MOI'S BRIDGE
90			MOI'S BRIDGE
91			MOI'S BRIDGE
92			MOI'S BRIDGE
93			MOI'S BRIDGE
94			NAITIRI
95			NAITIRI
96			NAITIRI
97			NAITIRI
98			NAITIRI
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118			MOI'S BRIDGE
119			MOI'S BRIDGE
120			MOI'S BRIDGE
121			ST. PHILIP'S COLLEGE
122			ITUMBU PRIMARY
123			LUMAKANDA SECONDARY
124			ADS HEAD QUARTERS
125			ESIANDUBA SEC.
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APPENDIX 6: MAP OF STUDY AREA-MASENO NORTH DIOCESE



Source: Field

APPENDIX 7: LETTER OF APPROVAL TO CONDUCT STUDY



ANGLICAN CHURCH OF KENYA
MASENO NORTH DIOCESE
KISUMU-WEBUYE ROAD
P.O. BOX 1393, MASENO
TEL: 056-30729

Date: 3rd January 2015

Ref: ACK/MND/RES/002

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

**RE: PHILIP AMUKOA OWASI— AUTHORITY TO CONDUCT RESEARCH IN
MASENO NORTH DIOCESE**

This letter is to introduce Mr. Philip Amukoa Owasi to the leadership and adherents of ACK Maseno North Diocese. Mr. Owasi is a Doctoral candidate registered at the Department of Religion, Theology and Philosophy of Maseno University. He would like to carry out a study titled, 'THE IMPLEMENTATION AND THE EFFECTIVENESS OF THE ANTI-CORRUPTION PROGRAMME OF THE ANGLICAN CHURCH OF KENYA IN MASENO NORTH DIOCESE'.

He has the Diocese's authority to carry out this research. Any assistance accorded him will be highly appreciated.

Sincerely,

A handwritten signature in black ink, appearing to read 'S. Oketch'.

Rt. Rev. Simon Oketch
