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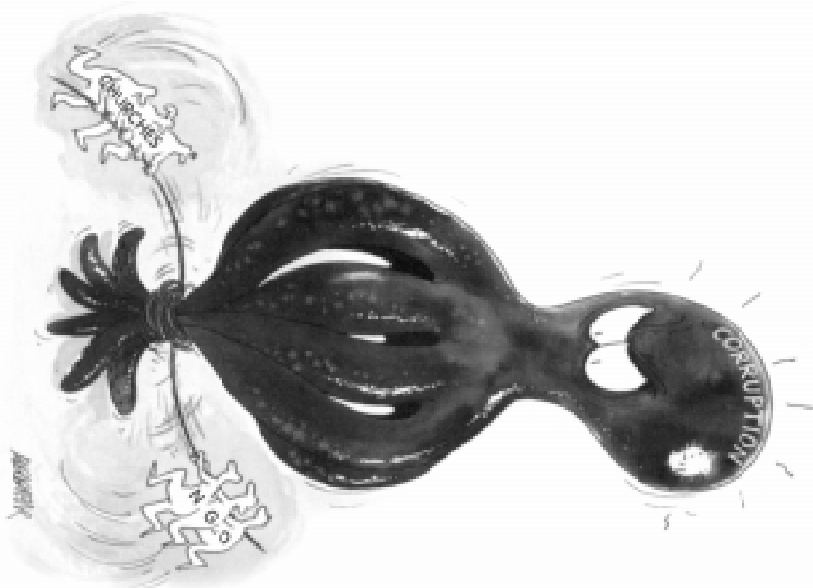
Continue Fighting Corruption

**Experiences and Tasks of
Churches and
Development Agencies**

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Jean Augagneur, magazine "Terre Nouvelle", n° 117, mai 1999



Zusammenfassung

Korruption ist Missbrauch öffentlicher oder privater Macht für private, persönliche Interessen. Die kleine Korruption hat oft ihre Wurzeln in der Armut, die grosse Korruption im Streben nach mehr Macht. Die vorliegende Broschüre "Continue Fighting Corruption", zurzeit nur englisch vorhanden, ist die Fortsetzung der Schrift "Korruption bekämpfen. Eine drängende Aufgabe für Kirchen, Hilfswerke und Missionen" des selben Autors (1999), die deutsch, englisch und französisch bei Brot für alle erhältlich ist.

Korruptionsbekämpfung ist heute eine der zentralsten Aufgaben für eine wirtschaftlich zukunftsfähige, ökologisch nachhaltige und ethisch-religiös tragfähige Entwicklung. Neben Regierungen und Unternehmen haben Kirchen, Hilfswerke und Missionen wesentliche Beiträge zu leisten. Diese Broschüre beschreibt konkrete Erfahrungen und Bemühungen von Kirchen, Hilfswerken und Missionsgesellschaften 1999-2002. Viele kreative Ansätze entstehen, aber auch viele Hindernisse gilt es zu überwinden. Die Broschüre vermittelt zudem kurze Impulse zu den ethisch-religiösen Grundlagen, in Ergänzung zu jenen der Schrift von 1999. Der wenig bearbeitete geschlechterspezifische Beitrag zur Korruptionsbekämpfung ist auch für die Kirchen eine Chance.



Sommaire

La corruption est l'abus de pouvoir public ou privé en faveur d'intérêts privés et personnels. La corruption à petite échelle est souvent enracinée dans la pauvreté, la corruption à grande échelle dans l'appétit de pouvoir. La présente brochure "Continue Fighting Corruption" qui n'existe en ce moment qu'en anglais, est la suite de la publication "Lutte contre la corruption. Une tâche urgente pour les œuvres d'entraide, les missions et les Eglises" du même auteur (1999) qui est en vente chez Pain pour le prochain en français, en anglais et en allemand.

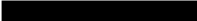
La lutte contre la corruption est une des tâches les plus importantes sur la voie d'un développement qui rend possible une économie efficace et une durabilité écologique sur la base d'une éthique. Outre les gouvernements et les entreprises, les Eglises, les œuvres d'entraide et les sociétés de mission ont des contributions importantes à faire dans la lutte contre la corruption. La présente publication décrit des expériences d'Eglises, d'œuvres d'entraide et de sociétés de mission entre 1999 et 2002. Beaucoup d'efforts créatifs sont déployés, mais il y a aussi des obstacles substantiels à surmonter. La brochure inclut de brefs éléments des fondements et arguments éthiques et religieux sur la lutte contre la corruption. Une dimension rarement traitée – mais mentionnée ici dans le dernier chapitre – est l'aspect genre dans cette lutte, à prendre aussi au sérieux et comme chance par les Eglises.

1 Introduction

What is corruption? Corruption is the abuse of public or private power for personal interests. There are different kinds of corruption: *The corruption of poverty (petty corruption)* has its roots in poverty. *The corruption of power (grand corruption)* is rooted in the greed to more power, influence and wealth or in the safeguarding of the existing power and economic position. *The corruption of procurement* and *the corruption of acceleration* serve the purpose to obtain goods and services that otherwise would not be available or delivered on time, or only with much greater administrative expenses. *The grey corruption* is the grey zone between corruption, nepotism, favoritism and collusion. This booklet refers to these limited and internationally acknowledged definitions and avoids calling all evil corruption!

This booklet "Continue Fighting Corruption" carries on what I described in my first booklet "*Fighting Corruption. An Urgent Task for Aid Agencies, Missionary Societies and Churches*" in 1999. It found great interest in many countries and is still available¹. Its content is: Definition, forms and extent of corruption; corruption as obstacle to development; the biblical perspective of corruption; ethical criteria to judge corruption, political, legal and economic instruments against corruption; and the different actors in fighting corruption (multilateral, national private sector, non-governmental organizations). The emphasis is on analysis of the international situation and anti-corruption activities as well as on value judgement.

¹ Stüchelberger, Christoph: *Fighting Corruption. An Urgent Task for Aid Agencies, Missionary Societies and Churches*, Impulse No 5e/1999, Berne, 38 p.; *Korruption bekämpfen. Eine drängende Aufgabe für Hilfswerke, Missionen und Kirchen*, Impulse Nr. 5/1999, Bern, 36 p.; *Lutte contre la corruption. Une tâche urgente pour les œuvres d'entraides, les missions et les Eglises*, repères No 1/2000, Lausanne, 38 p. The three documents as well as the document "Continue Fighting Corruption" are available at Bread for All, materialstelle@bfa-ppp.ch and also on the homepage www.christophstueckelberger.ch.



The new booklet "*Continue Fighting Corruption*" emphasizes on *concrete experiences* of churches, aid agencies and missionary societies during 1999-2002. There are many *signs of hope*: more and more churches and church-related institutions start anti-corruption programs, people in difficult situations do not give up in their efforts against corruption (as whistle blowers, as organizers of seminars, as credible accountants, etc.), they develop creative ideas, they sharpen their analytical instruments, they build new alliances against corruption, e.g. inter-religious networks. But there are still many *obstacles*. Those in favor of corrupt practices refine their methods to make them less visible and obvious, some leaders – also in churches – prevent their staff from continuing to fight corruption.

The new booklet also deepens selected aspects of value judgment and analysis: Many churches have experienced that biblical reflection and preaching plays a central role in fighting corruption. Therefore, a few additional biblical hints are added. The different efforts of churches showed the crucial role of leadership in combating the cancer of corruption. To developing a vision of responsible leadership is a key contribution to reduce corruption. The same is true with the gender dimension. Empowerment of women – according to different studies – directly reduces corruption. This paper focuses on a few aspects of the contribution of religious communities fighting corruption. The main goal is to identify signs of hope and to lead to mutual encouragement.

2 Experiences (1999-2002)

2.1 Experiences of and with Churches

2.1.1 West Africa: Conference for Church Leaders with Action Plan

Forty delegates and participants of the Fellowship of Christian Councils and Churches in West Africa (FECCIWA)², mostly church leaders, attended the Sub-regional Conference on Corruption, Peace, and Development, that met 5-9 November 2000 at the Presbyterian Women's Centre, Abokobi, near Accra, Ghana.³ Some came from Senegal, The Gambia, Guinea (Conakry), Sierra Leone, Liberia, d'Ivory Coast, Ghana, Togo, Benin, and Nigeria to represent Councils of Churches and Churches which constitute the Fellowship. Others came from the wider ecumenical family and represented the World Council of Churches (WCC), Bread for All (BFA), Switzerland and the Norwegian Church Aid (NCA). There were also participants from private and public institutions.

The Churches
have a role to play
in the fight against
corruption

The purpose of the conference was to offer delegates the opportunity to reflect on factors which promote corruption and the role churches can play in the fight against corruption. The keynote address was presented by Emile Francis Short, Commissioner, Commission on Human Rights and Administrative Justice, Ghana. He emphasized the necessity of cooperation of all sectors of society in fighting corruption – churches included. Christoph Stückelberger, General Secretary of Bread for All, showed the manifold "International Church-related efforts to combat corruption". Sam Kobia, director of Cluster on Issues and Themes of the World Council of Churches spoke about "A Crisis of Conscience – The Roots and

² For further information about the FECCIWA activities against corruption contact Baffour Amoah, General Secretary of FECCIWA, cmid@africaonline.com.gh

³ See Report on the Sub-Regional Conference on Corruption, Peace and Development, Accra 2001, 27 p.

Route of Corruption in Africa". He called for a new understanding of responsible leadership (see more below chapter 4.3).

Country reports about corruption in the eleven FECCIWA member countries showed that the West African Sub-region is torn apart with self-destructive violence and this is exacerbated by corruption in various forms and shades at different levels in the communities. A few church efforts were mentioned, but the majority expressed that more should be done within churches and as churches in society and politics.

Extensive group work led to an action plan⁴. With this plan, the Conference agreed to persistently work to:

1. Educate and share information on corruption through campaigns, especially a campaign on corrupt-free schools.
2. Publicize signs of hope.
3. Develop and implement anti-corruption codes as standards to measure behaviour and performance of organizations, particularly churches.
4. Continuously advocate against corrupt practices.

2.1.2 West Africa: Campaign for corruption-free Schools

The Conference for Church leaders (see chapter 2.1.1) proposed in its first recommendation "to campaign and lobby for corruption-free schools" (see Appendix 3). In 2001, a feasibility study⁵ was elaborated which showed the necessity and urgency of the problem and made very concrete proposals how to run a campaign. As next step, a program and funding proposal was developed by FECCIWA and Bread for All Switzerland⁶.

⁴ See Appendix A3.

⁵ Amponsah, Kwaku: Report on Corruption-free Schools. Study project for FECCIWA and Bread for All, Accra, December 2001, 49 p.

⁶ Bread for All: Program Fighting Corruption 2002-2004, Berne April 2002.

The campaign for corruption-free schools serves the needs of desperate parents.

The campaign for corruption-free schools takes up a hot issue when corruption is adopted as the campaign's main focus, as we deal here with a problem that creates a lot of distress to many people and at the same time a lot of benefits to others. Actually, in most of the countries worldwide – including West African countries – government programs have been launched to fight against corruption. The African Union adopted a document inviting all African countries to implement anti-corruption measures. Thus, the present program enjoys official justification making the work much easier. In addition, the issue of corrupt schools is less sensitive than the field of corruption found among government officials or multinational companies. And it serves the need of all the desperate parents that are forced to pay bribes with money they simply do not have.

The overall goal of the three years program (2002-2004) is: Corruption is to be reduced in selected schools of West Africa and the awareness for the problem is to be strengthened. This goal should be reached in chosen target countries with selected schools that are corruption-free and that run a 2 to 3-year campaign.

Five countries are designated for the program: Benin, Ivory Coast, Ghana, Nigeria, Togo (or maybe Senegal). The program is rolled out both in French and English speaking countries, with corresponding materials in the two languages.

The partial goals are: 1. Raise awareness and educate trainers on the negative impact of corruption; 2. Eradicate or minimize corruption in selected schools in selected countries with the campaign for corruption-free schools; 3. Common campaigning through networking among the selected schools, other actors and between countries.

The primary target groups are headmasters/principals of schools of all levels, teachers of all levels, directors of finances of schools, church leaders.

The program seeks cooperation with coalition partners such as national chapters of Transparency International (which exist in all of the five target countries), national Unesco-offices, teacher and parent associations, trade unions, women and youth organizations, Moslem communities.

The responsible institution for the program is FECCIWA, the "Fellowship of Christian Councils and Churches in West Africa" (ACCEAO: Association des Conseils Chrétiens et des Eglises de l'Afrique de l'Ouest). FECCIWA is the West African alliance of the ecumenical cooperation of national church councils of 11 West African countries: Benin, Ivory Coast, Gambia, Ghana, Guinea, Liberia, Mali, Nigeria, Senegal, Sierra Leone, Togo. Apart from the world level (WCC in Geneva) and the continental level (AACC in Nairobi), FECCIWA is the association in West Africa.

Responsible for the program on the donor side is Bread for All, the development agency of the Federation of Swiss Protestant Churches. The program is co-funded by the Swiss Development Cooperation SDC and most probably by the Evangelisches Entwicklungswerk EED in Germany.

The staff: An international program coordinator, located in Accra/Ghana, and five national coordinators in the respective countries run the program.

The campaign starts with 4-6 test schools in each of the five countries during the school year 2002/3 and the elaboration of materials. On that basis large campaigns will start at the beginning of the school year 2003/4. The workshop also analysed the different forms and reasons of corruption in schools: Poverty, low salaries of teachers, lack of number of seats/space in schools are some of the reasons. But in the last decades, there were periods with even more poverty without corruption in schools. Therefore this "cancer" cannot be justified by poverty. Greed, individualism and the strong pressure of parents on children that only university "counts", must

be changed to overcome corruption in schools. The theme of the campaign is: "Build corruption-free schools and have a happy nation." The message clearly expresses "zero tolerance" of corruption in the target schools. Other messages like "reducing and minimizing corruption" would lead to a justification of corrupt practices.

2.1.3 India: Seminars for Churches with Code of Conduct

Within Indian Churches different efforts – with successes and obstacles – have been undertaken to fight corruption.

- On December 9th 2000 a clear statement of Church leaders against corruption was issued at Chennai (Madras) in South India, organized by the Inter-Church Service Association ICSA.
- From 1st–7th July 2001 a training at the same place was conducted for 32 pastors and lay leaders of 8 denominations.
- In September 2001 a study was conducted on the opinion of bishops on corruption.⁷
- From November 29th–December 1st 2001 a consultation on "Programme for Ecumenical Rethinking and Leadership" (PEARL) was organized by the Centre for Ecumenical Learning of ICSA, the Lutheran Laity Movement (LLM) and Andhra Pradesh Council of Churches (APCC) under the aegis of the National Council of Churches in India (NCCI) and the World Council of Churches WCC in AP Council of Churches in Hyderabad. A Code of transparency for Churches was worked out and issued by 55 delegates of 7 denominations.⁸

⁷ ICSA: Report of a study on the Views of Heads of Churches on Corruption, Chennai/India, Oct 2001, 3 p. The different documents of this chapter are available from Dr. Moses Manohar, director of ICSA (icsa@vsnl.com).

⁸ See Report of the consultation, ICSA, December 2001. The Code is published in Annex A2 and in: Manohar, Moses P. (Ed.): Church. Towards Understanding Mission and Witness, ICSA 2002, p. 79f. (to order: ispck@nde.vsnl.net.in).

Concrete cases of corruption in Indian Churches – such as paying bribes to get votes to be elected as bishop, with the effect, that the bishop that was elected with the help of corruption, was killed – increased the awareness that steps had to be done.

The above-mentioned study on the opinion of heads of Churches on corruption showed the seriousness of the problem: 84% of the respondents acknowledged that there is corruption in the Churches! (25% felt it strongly, 59% agreed, only 16% did not agree.) Regarding funds received from abroad 68% said that the funds are utilized properly. 16% said that somewhat they are utilized properly, 8% said that they are not utilized properly and 8% did not answer the questions. With regard to the accounting system 83% opined that they have a good system and 17% opined negatively. According to 50% of the respondents groupism plays a major role in elections and persuasion plays secondary (25%) role. A tiny 8% said that sincerity also plays a role and 17% remained not answering to this question. As per the opinion of 67% respondents Church Properties are maintained well and 33% said not so. 33% felt that increasingly church properties are sold out and 67% felt the opposite way. Regarding inventory, 75% said that churches have proper inventories and only 25% said it negatively. In the matter of protecting church properties for the future, 100% of the respondents were of the opinion that the properties should be protected. 75% of the heads of Churches felt that their pastors should undergo professional management training; 17% found no reason for it and 8% did not answer. Concerning the present need of the Church: As per the opinion of 33% of the respondents revival is the foremost need of the Church, according to another 33% revival, good leadership and good management are the primary need of the Church and according to 26% of the respondents good leadership is the need of the hour. The study shows, that Church elections, Church property, Church management and integrity in leadership are crucial issues related to corruption.

84% of heads of Churches acknowledged that there is corruption in the Churches.

Churches
properties are a
hot issue.

This is also reflected in the Code of Transparency for the Churches, developed by the above-mentioned PEARL consultation (see full text in Appendix A2). The issues are church properties (avoidance of leasing it out); transparent management of funds, especially funds earmarked for specific programs; fair labor standards for church employees; no family members in the decision making bodies of the Church; ecumenical adjudicating authority to avoid pursuing litigations, heads of churches to declare voluntarily their personal own property and assets.

In the light of these events, bishops and Church leaders such as the General Secretary of NCCI addressed the sessions. The impact on the initiative was tremendous and quite unexpected. The Church World Mission CWM in London published a report, and there was a good debate in the CWM-"Inside Out" Magazine on this matter. But some of the church leaders took a very negative stand on the initiative and also hindered and still hinder church members from being active against corruption. The Lutheran Laity Movement (LLM), which is very active in one of the largest Lutheran churches in India, was active in favor of the program. They were able to deter many wrong doings in their Churches. Several international church bodies took up the issue with their Indian mission and church partners, others had fears doing this. Some of them who are quite supportive and friendly were afraid to come out in the open and stand in solidarity with this movement. The program has only started. To have a real sustainable impact it has to continue. And for that it is necessary to build coalitions of individuals and church-related organizations to broaden the movement.

2.1.4 Cameroon: Follow up-Seminar for the Code of Conduct

Cameroon, in 1998 and 1999 seen as the most corrupt country according to the "Corruption Perception Index" of TI, developed the first Code of Conduct for churches and NGOs!

It began with a study, conducted by four specialists from Cameroon at 15 selected Cameroonian organizations from various sectors in 1998, funded by Bread for All. The study showed, how these organizations are confronted with corruption and how they react to it. The study was presented, discussed and improved in a seminar, held in the city of Mbalmayo near Yaoundé in March 1999, in which 40 representatives from development organizations, farmers' cooperatives, churches and environmental organizations participated. The participants worked out a "Code of Conduct to Combat Corruption and Promote Transparency" in NGOs and churches⁹. This code, the first of its kind to apply to development organizations and churches, focuses in particular on the publication of financial statements, democratic decision-making structures, the separation of powers, and on the protection for persons engaged in the fight against corruption. Over 25 NGOs and churches signed the code in Cameroon and Bread for All in Switzerland and FECCIWA recommended its signing to the Churches in eleven West African countries (see above 2.1.1). Many other countries in the South and North are highly interested in the code.

The code for Churches and NGOs finds international interest.

A follow-up seminar to evaluate experiences with the code and to promote mutual support in anti-corruption activities was already planned in 1999. The seminar took place in Cameroon from October 25-27, 2002. All organizations that signed the code as well as interested churches and NGOs have been invited. The seminar had three objectives: 1. To show the impact of the international spreading of the code; 2. to evaluate how the code was implemented and put to work and how signatory institutions can be further supported in their efforts; 3. to extend the process to other organizations.

⁹ See full text of the code in Appendix A1. For further information on the Cameroon Code of Conduct and the follow-up activities: Dr. Samuel Nguiffo, Centre pour l'environnement et le développement, P. O. Box 8451, Yaounde, Cameroon. E-mail: Samuel.nguiffo@camnet.cm

The reports of the participants showed that the code led to positive measures within the signing organizations, especially on three levels: a) raising awareness among staff and board members, b) developing creative ideas for anticorruption solutions, c) improving institutional structures such as separation of power and controls.

Less successful is the implementation of the code with regard to external corruption. The signing organizations reported their difficulties to act without any corruption with regard to public services, etc. As a result of these experiences, the participants of the seminar decided to elaborate an appendix 2002 to the Code of 1999 (see below at the end of annex A1). The seminar also established a "Committee for the Code against Corruption" for the follow-up steps (increasing the number of signing organizations, relations to TI Cameroon, organization of next seminars).

2.1.5 Churches in Different Countries: Campaigns, Publications, Statements

In many countries Churches begin to fight corruption.

In many countries churches begin to fight corruption in society and within their churches, some are successful and some face obstacles. A few examples follow the above-mentioned cases. They are signs of hope.

- In Madagascar, the Church of Jesus Christ in Madagascar, the largest Protestant church in the country, has a "Commission to fight corruption and injustice" since 1998 and appointed a highly respected former government minister as head of the commission. The commission played an important and outspoken role against corruption during the presidential elections in 2001 and during 2002. But "the Church is corrupt, too, and many senior government officials are members of our Church" underlined the president of the commission. The commission cooperates with Transparency International.
- In Zimbabwe, the Zimbabwe Council of Churches ZCC published a strong statement against corruption in 1998 and supported the program "Monitoring the General Elec-

tions in Zimbabwe" in 2000 together with the Zimbabwe Election Support Network and with Transparency International Zimbabwe. Once again, ZCC took a clear stand against president Robert Mugabe and the existing corruption in a statement in July 2001.

- In Nigeria, after the election of the new president Obasanjo in September 1999, Nigeria's church leaders have called upon the nation's new civilian government to take drastic measures to clean the country from corruption. On the other side, president Obasanjo – before his election he was chairperson of the board of Transparency International – challenged the churches in Nigeria in a speech to the Methodist Church in August 2000 "to fight corruption from within, because a corrupt church has no message for a corrupt nation"¹⁰. Several churches encouraged improvement of accountability, launched campaigns against corrupt practices and have introduced stiffer requirements to become church workers.
- In Ghana, the Church and Society Department of the Christian Council of Ghana and the Department of Pastoral Care of the National Catholic Secretariat published for the Christian Home Week in 1999 a booklet on Corruption.¹¹
- In Cameroon, the Catholic Bishops accused strongly corruption in all sectors of society in Cameroon in 1998. The 37th Synod of the Presbyterian Church in Cameroon in 1998 "welcomed Government's concern to combat corruption on our country. The Synod thought such a program will only have credibility a) if Government appoints independent people, preferably from the religious vocations with proven moral integrity to execute such a noble project; b) if Government demonstrates its determination in this regard by sanctioning those in high places in whom public confidence has been so much eroded."¹²

¹⁰ Maranatha Christian Journal, Nigeria, August 21 2000.

¹¹ Bribery and Corruption, Accra 1999, 51 p.

¹² Presbyterian Church in Cameroon PCC: Special Statement from the 37th Synod (to be read in all congregations of the PCC), Kumba April 1998.

- In Cameroon, the Cameroon Federation of Protestant Churches and Missions FEMEC published a booklet "Jugulate Corruption"¹³ in 2000 (more on Cameroon in chapter 2.1.4 and 2.2.3).
- In Cameroon a Youth Forum of FEMEC formulated their own "Code of Conduct on Corruption" during a meeting from the 4th to 8th of August 2002 (see Annex A 5).
- In Madagascar, the Church of Jesus Christ in Madagascar published in 1999 "Réflexion Stratégique sur la corruption".
- In South Korea¹⁴, religious leaders of each area are playing the most important role for the formation and operation of regional branches (18) of TI Korea, the Korean chapter of Transparency International. For example, 9 of 19 board members are religious leaders. His Excellency Seong-Soo Kim, bishop of the Anglican Church in Korea, was elected chairperson of this NGO in the Annual General Meeting of TI-Korea. Buddhist, Catholic and Protestant coalitions were formed for the campaign against corrupt candidates for the general elections. Some religious groups made resolutions for that 'Evaluate and Vote' campaign. They distributed their informative pamphlets among their followers and requested them to participate in the voting after having evaluated the candidates.
- In South Korea, one religious leader asked his denomination to develop an anti-corruption program. It says: "We will pay what you miss of your costs of living!" If any public servant among the followers asks to pay the difference between income and living costs, then the group will pay it. "In my congregation church, it was accepted. Despite no members asked yet, it would be one of the best practices for anti-corruption education in some communities rather than a failure", said Rev. Geo-Sung Kim, General Secretary of TI Korea.

¹³ FEMEC: Jugulate Corruption/juguler la corruption, Yaoundé 2000, 24 p.

¹⁴ For further information, contact: Rev. Geo-Sung Kim, General Secretary of TI Korea, peacebbs@hollian.net.

- In Argentina, nine Protestant churches and five ecumenical institutions sent an open letter "to sister churches, agencies and Christian institutions in the Northern Hemisphere" on December 20, 2001. A call for solidarity in the light of the economic disaster of Argentina. They emphasized the link between corruption and debt! "The debt [of Argentina] – besides originating out of an unjust economic relationship – is illegal; it generates corruption and impunity in order to continue to be possible. ... We ask you ... to help us to alleviate the burden of the international debt."¹⁵

2.1.6 Geneva: World Council of Churches' Support

The 8th Assembly of the World Council of Churches (WCC) in Harare/Zimbabwe in December 1998 made some clear statements on corruption, among others in the final statement on debts. The international community of over 350 churches from all countries called on its member churches to "advocate ethical governments in all countries and to urge governments to take legislative action against all forms of corruption and misuse of loans." The general assembly expressed in the statement on human rights that "corrupt practices are a major evil in our societies. We uphold the right of every person to be protected under the law against corrupt practices. This is an elementary human right."

To be protected against corrupt practices is an elementary human right.

In 1999, I proposed on that basis an "Ecumenical Program to Combat Corruption"¹⁶ and a resolution that needed to be decided by the Central Committee of the WCC. In this form, it has not yet been accomplished, but since that time, the WCC and its staff are in many ways involved in strengthening churches fighting corruption: The WCC actively participated in programs in West Africa (see above 2.1.1) and India (see above 2.1.3). The WCC's "Special Focus on Africa" since

¹⁵ Open letter from Churches and Ecumenical Organizations in Argentina, December 20, 2001.

¹⁶ Stückelberger, Christoph: Fighting Corruption. An Urgent Task for Aid Agencies, Missionary Societies and Churches, Impulse No 5e/1999, Berne, chapter 9.

the 8th Assembly in 1998 and its Africa Reconstruction Program ARP focus on four main challenges for Africa: nation-state, violence, HIV/Aids and corruption.¹⁷

2.2 Experiences of and with Development Agencies

The issue of corruption was discussed at the Annual Meeting 2000 of the Heads of Agencies Network HOAN, the international network of Protestant aid agencies in the North, i.e. the OECD countries, and also within APRODEV, the Association of (WCC-related) Protestant Development Organizations in Europe (remarks about their activities see chapter 3). The General Secretary of Caritas Germany published a very useful book with concrete case studies.¹⁸

2.2.1 Switzerland: Anti-corruption Clause in Projects Evaluated

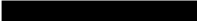
Since 1999, the "Swiss Agency for Development and Cooperation" SDC of the Swiss Government includes in all development agreements (including those with NGOs such as Bread for All) the "*Anti-Corruption Clause for Contracts*". It says: "The contractual parties shall neither offer a third person nor seek, accept or get promised directly or indirectly for themselves or for another party any gift or benefit which would or could be construed as an illegal or corrupt practice."¹⁹

Bread for All included the same clause into the new contracts with its partner organizations. It has also been included word-by-word into article 1.5 of the Code of Conduct adopted in Cameroon in March 1999!

¹⁷ See www.wcc-coe.org.

¹⁸ Cremer, Georg: *Korruption begrenzen*, Praxisfeld Entwicklungspolitik, Freiburg 2000.

¹⁹ DEZA, *Leitlinien Korruptionsbekämpfung*, p. 24.



An internal study of the SDC in 2001 analysed and evaluated the efficiency of the different instruments and programs to combat corruption including the anti-corruption clause. Some results of the study:

- On the institutional macro-level of state politics, the known contradictions between development policies and economic policies still subsist, even today.
- The accountability of development aid is important to reduce corruption.
- SDC and other federal departments further develop their quality management systems that give a certain basis to control corruption. Transparency of processes is important.
- The main problem remains the control on the level of the partner organizations. The anti-corruption clause is often only a "symbol to create awareness". It is good to open the discussion with partners on corruption but it is difficult to control it effectively.
- Corruption is still a taboo in many development organizations.
- Often there is no trust in one's own instruments of financial control or in the external audits to disclose corruption. In such cases, corruption is hardly visible and is likely to be covered up.
- The most striking measures to fight corruption are implemented when economic problems are directly dealt with (poverty alleviation) and instruments of good governance implemented effectively.

The accountability of development aid is important to reduce corruption.

2.2.2 Swiss Protestant Agencies: Instruments in Project Management

In 2001, the "Commission for Projects and Programs" of the Swiss Protestant development agencies and mission societies conducted an inquiry among project staff in the headquarters of these organizations in Switzerland. They were asked about their experiences with corruption in their development work and about possible solutions. A summary of the answers of the project staff:

- a) Reasons for corruption in development programs or in their environment
- economic problems of staff members
 - cultural environment
 - hierarchy problems and power questions tied to it (including accumulation of offices)
 - "important protagonists" of national partner organizations are very often spoiled by donors
 - unclear project policies
 - unclear or missing agreements/contracts for programs and projects
 - lacking planning and control/no transparency
 - insufficient information on important local facts (including prices)
 - insufficient coordination between donors in case of co-financing
- b) Measures proposed by the project staff
- develop clear rules and regulations (both in the general and specific context)
 - make yourself familiar with one's environment (including legal questions)
 - persistently include beneficiaries into all processes of decision making, planning and evaluation

- all in all, develop as broad and participatory decision making structures as possible
- persistently require the partners to share in the efforts ("ownership")
- conclude straightforward contracts for the program and project work (clarify mutual "business relations")
- call in local, independent reference persons
- independent, transparent audits
- if applied consistently and systematically, the planning method PEMI (Planning, Evaluation, Monitoring, Implementation) is actually a valid reinsurance
- checklists²⁰.

Independent audits are crucial.

2.2.3 Cameroon: Easter Weeks Campaign

Since 2001, Protestant and Catholic organizations in Cameroon have been organizing "Easter Weeks Campaigns"; in 2001 and 2002 against violence and fighting corruption.²¹ The campaigns are organized by the Christian environmental NGO "Circle for the Promotion of Creation" CIPCRE in cooperation with the Catholic organization "Justice and Peace Cameroon" and the Federation of Protestant Churches in Cameroon FEMEC. They have chosen violence as their overall theme for 2002-2005. The theme of the 2002 campaign was "For a violence free society let's fight corruption and tribalism". It shows that violence cannot be reduced without fighting corruption and tribal conflicts. The campaign is seen as a contribution to the Ecumenical Decade to Overcome Violence. National events mainly in seven towns are combined with local events, organized by local communities.

²⁰ A checklist for development agencies is published in Stükelberger, Christoph: Fighting Corruption, 1999, p. 23.

²¹ CIPCRE/FEMEC/Justice et Paix/ACIC (eds.): Cahier d'animation 2001: Combattons le tribalisme et la corruption. Pour une gestion transparente; Cahier d'animation 2002: Pour une société sans violence. Combattons le tribalisme et la corruption. For further information: CIPCRE, csp@wagne.net; www.wagne.net/csp/2002.

2.3 Experiences of and with Missionary Societies

2.3.1 Switzerland (mission 21): Project Guidelines

The international Swiss-based mission society "mission 21" (a merger of Basel Mission and four smaller mission societies) clearly included the following project criteria into their guidelines for projects and partnerships: "Projects and programs of mission 21 ... never resort to the means of corruption".

Mission 21 discussed corruption as an issue with several partners and partner churches.

2.3.2 Germany (EMW/UEM/EMB) Training Seminars and Code of Conduct

Mission societies developed special guidelines for treasurers.

German mission societies began to be pro-active in fighting corruption through training seminars for their staff, the development of a code of conduct and efforts with their partner churches.

The Association of Protestant Churches and Missions in Bavaria (EMB) conducted a day of study on the issue of "Corruption and Church Development Work " in Neuendettelsau on January 13, 2001.

The United Evangelical Mission (UEM), at its German Regional Meeting, dealt with the issue of corruption in a working group in June 2001. Participants – including Transparency International – tackled the question "Corruption and lacking transparency – also a challenge to us?". The meeting concluded to introduce a process to work out and adopt a "Code of Conduct of the United Evangelical Mission against Corruption and for Transparency" 2002 (published in appendix A4 below). The code from Cameroon (see chapter 2.1.4 and appendix A1) was a basis for it. There is an interesting appendix of the UEM-code with "Guidelines for Treasurers of the

UEM member Churches (see also appendix A4 below). These guidelines have been drawn up and adopted by the Treasurers at the International Workshop for Treasurers in Wuppertal from April 25 until May 2, 1999.

The Association of Protestant Churches and Missions in Germany (EMW), Hamburg, conducted a nation-wide technical meeting in the Ökumenische Werkstatt in Wuppertal on February 20-21, 2002. The meeting was geared to the needs of staff of missionary societies and of other interested parties, in particular of Protestant church development services like EED and Bread for the World.

In 1997, individuals working in the field of development services formed a forum called "Forum Mission und Korruption" in Germany.

2.3.3 Great Britain (CWM)

The Council for World Mission CWM²², based in London, regularly reports in its news, in its magazine "Inside out" and on the website about corruption and anti-corruption activities – especially of their partner churches.

2.4 Experiences of and with Inter-religious Efforts

2.4.1 The Inter-religious Network INFOC

The cooperation of different religious communities and faith-based organizations in fighting corruption is very important. Especially in many countries where different religions influence the public opinion like in Indonesia, India or Nigeria the cooperation strengthens the impact and credibility of anti-corruption activities. E.g. a common call of Muslim, Christian and Hindu leaders in Indonesia 2002 to fight corruption had more impact on the government than the appeals of individual

²² For more information: council@cwmission.org.uk; www.cwmission.org.uk.

churches or church leaders. Common theological and spiritual work and publications would be also very important. It could underline the fact that all world religions express in their holy scriptures a clear commitment against corruption²³.

On this background, the "International Network of Faith-based Organizations Against Corruption" (INFOC) was created in 2001. During the "Global Forum II on Fighting Corruption and Safeguarding Integrity" in The Hague, May 28-30, 2001, there was a "Panel on the role of faith-based organizations in the struggle against corruption". The participants of the panel from 13 countries – representatives of the Christian, Moslem, Jewish and Baha'i faiths from all continents, including the author, with Cardinal Oscar Rodriguez from Honduras as moderator – reported about efforts of their religious communities in fighting corruption²⁴. It was the first such global inter-religious meeting against corruption, financed by the US-State department and the government of the Netherlands. Upon proposal of the author, the participants of the panel decided to form INFOC.

The network
INFOC strength-
ens cooperation of
different religions in
fighting corruption.

The aims of INFOC according to the founding meeting are "to strengthen common efforts of faith-based organizations FBOs in fighting corruption in countries, regions or internationally; to contribute to greater justice, accountability, transparency and integrity; to make the work of FBOs in fighting corruption more visible; to enhance the exchange of information between and among and between these groups/organizations and many of the governmental and non-governmental groups; to make available the positions of different faiths against corruption in individual, governmental and organizational life; to encourage interfaith organizations to join these efforts; to prepare representation and eventually common statements for international anti-corruption meetings and conferences."

²³ See below chapter 4.2.

²⁴ Some of the speeches are available under <http://usinfo.state.gov/topical/econ/bribes/faithgroups.htm>

The character of the network is not a new organization, but a light network, forging links, mainly by electronic communication. A small executive working group was formed which coordinates the efforts.

The participation in the network is open to all faith-based organizations and groups who are willing and credible to strengthen the efforts against corruption and for transparency. Each FBO should nominate key persons who co-ordinate these efforts within the respective FBO. Special efforts have to be made to include – in addition to the already represented FBOs – representatives from Hindu and Buddhist communities.

Financial resources have to be found as case-by-case finances for specific projects. Support from FBOs and governments is possible. (The US-State department financed the panel in The Hague).

The members of the working group (as per 2002) are:

- Mr. Prof. Dr. Musa Asy'arie, Moslem, Indonesia, bjkurnia@bumi.net.id
- Ms. Amina Rasul-Bernardo, Moslem, Philippines, A_rasul_bernardo@hotmail.com
- Ms. Charlotte Mwesggye, Christian, Uganda, bbgbu@infocom.col.ug
- Mr. Daryl M. Balia, Christian, South Africa, dmbalia@opsc.pmv.gov.za
- Ms. Ruth Messinger, Jewish, USA, rmessinger@ajws.org
- Mr. Prof. Dr. Christoph Stueckelberger, Christian, Switzerland, stueckelberger@bfa-ppp.ch

INFOC was present with a workshop on "Fighting Corruption: The Unique Role of Faith-Based Organizations" at the 11th International Conference against Corruption IACC in Prague in October 2001 (with the Council for a Parliament of World Religions CPWR as sponsor). INFOC Uganda launched national prayer days in November 2001.

2.5 Experiences of and with Transparency International

2.5.1 Transparency International

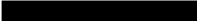
Transparency International²⁵, the worldwide leading NGO to fight corruption with its headquarters in Berlin and national sections in over 90 countries, developed very helpful instruments, political strategies and effective public statements to combat corruption. The network cooperates with various partners in civil society, the private sector and governments. In some countries, Churches cooperated directly with TI or a national chapter, e.g. in the field of monitoring elections as in Zimbabwe or in Madagascar (see ch. 2.1.5). Churches are not very often directly involved, but representatives of churches and church-related agencies are active on the board of various national TI sections, in conferences etc. The new managing director of TI (starting in autumn 2002) is a theologian and accountant and former financial director of Oxfam. But churches and development agencies are still much less present in TI than the private sector and formal government officials. They should and could use this network much better for their anti-corruption activities and bring their ethical reflection and moral integrity – where existent – in this network.

Cooperation
between TI and
Churches is
fruitful.

2.5.2 Transparency Switzerland and Other Chapters

Transparency Switzerland concentrates its activities on the following aspects: political lobbying (influencing the development of national laws related to corruption in Switzerland); capital flight, money laundering and corruption; test case for business principles with a multinational company; protection of whistleblowers proposals for certain sectors such as public procurement and the construction sector; strengthening governmental efforts related to corruption and development.

²⁵ Very rich documentation and news about TI and the national chapters can be found under www.transparency.org.



Bread for All founded TI Switzerland in 1995 and the author was founding president and is still vice-president.

It is also interesting that embassies can support efforts to fight corruption. An example: The Swiss Embassy in Ghana has developed a pilot-program in Ghana featuring an ingenious procedure to guarantee minimal transparency when executing public building projects. Generally speaking, the population must be informed about the construction of a building paid by the public. On the usual signboards in front of the construction site passers-by are informed about the planned project or about the building under construction. The boards specify the budgeted total, the planned date of inauguration and the supervision of the building works. But now special windows periodically show the newest state of account and the expected date of completion – if the figures and dates do not correspond with the target figures. An additional window serves to explain possible differences that may happen for example due to prices that have suddenly increased or due to technical problems. The responsible office of the district authorities was given the task to regularly update the figures. Forty such boards were mounted for a 12 months-trial period, totaling up to US \$ 6'000 in costs. If the pilot program proves to be efficient, the procedure will be declared compulsory under the auspices of the Ministry for Rural Development and Local Self-Government.

3 Successes and Obstacles

3.1 Successes

The above-mentioned experiences show, that churches, development organizations and mission societies in many countries started their struggle against corruption in society and within their own institutions. Southern partners are today often more active against corruption than their church-related development organizations and donors in the North. An example: at the founding meeting of the inter-religious network INFOC (see 2.4.1) various Southern partners of Northern agencies were present and got actively involved: among them a Reformed pastor of the Protestant Church of South Korea, PROK (partner church of Mission 21), and secretary of Transparency South Korea, and a former WCC-staff member and today's president of a Christian university in Jakarta (he represented Indonesia). Contacts to partner organizations were also true in South Africa, Brazil, the Philippines and Honduras. This is confirmed by the rising interest of the partners in the South in the fight against corruption, as was mentioned by the representative of the Jubilee 2000-campaign from Uganda, Charlotte Mwesggye: "We in Uganda we cannot collect signatures for a debt relief if we do not simultaneously show what we do to fight corruption; to tell the truth, the population in Uganda is not prepared to support debt relief campaigns if as the only result just a certain number of ministries could benefit from it".

A specific contribution of churches is the ethical reflection.

A specific contribution of churches and church-related organizations is the theological and ethical reflection and teaching about corruption and the inter-religious dialogue on it. Material for preaching and religious education is already available in some countries but much more could and should be done.

3.2 Obstacles

The Christian development agencies in the North are aware of the huge problem of corruption, a few are intensively involved in anti-corruption efforts, but most of them still fear a pro-active strategy because they fear a negative reaction from the donor side. In my experience, the opposite is true. Individual and institutional donors know and read a lot about corruption and are impressed and motivated to spend even more if they see concrete efforts of development agencies and their partners to fight corruption.

The mission societies are at the moment much more pro-active, mainly because they are more directly confronted with cases of severe corruption in their partner churches.

International Christian Councils and Federations such as the World Council of Churches, the Lutheran World Federation, the World Alliance of Reformed Churches or regional Councils such as CCA, CLAI, AACC, CEC and MECC are interested, but not yet really active. The efforts of churches on a national level should be supported and strengthened by statements, publications and seminars of these international organizations.

A severe obstacle is the fact that people engaged in anti-corruption efforts within churches are sometimes hindered to continue because church leaders fear negative consequences for themselves, other church leaders or the image of the church. But the clearer the involvement of churches against corruption is the more credibility they get. It's therefore of high importance that individuals and church institutions are supported and protected in their anti-corruption efforts.

Individuals have to be protected in their anti-corruption efforts.

4 Deepening the Religious and Ethical Foundation against Corruption

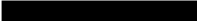
4.1 Biblical Foundation

Corruption is almost as old as humanity, at least known since jurisdiction has existed. When looking for ethical criteria to judge corruption biblical insights may be illuminating. Few comprehensive theological-ethical studies are dealing with this research.²⁶

The oldest reference to corruption in the Old Testament seems to be found in the book of Exodus, only three chapters after the Ten Commandments (Kleiner, 1992, 101ff): "Do not accept a bribe, for a bribe makes people blind to what is right and ruins the cause of those who are innocent." (Ex 23,8) This prohibition of corruption dates back to the times before the kings and is not accidentally addressed to judges not to accept bribes. An unbiased jurisdiction is vital for every legal system. Also, in the environment of the Old Testament, in Egypt and Mesopotamia, the phenomenon of corruption was known, but here in the book of Exodus a law against corruption has already been drawn up! It is also important to see what the ethical justification is to prohibit corruption: It is truth and justice, in particular the legal protection of the poor, as is shown in other verses. "Ah, you who acquit the guilty for a bribe, and deprive the innocent of their rights!" (Isaiah 5,23) The goal of fighting corruption is to protect the poor and the weaker from corrupt practices of the powerful. But at the same time corrupt practices of poor people are also condemned and not justified. "You shall not side with the majority so as to pervert justice; nor shall you be partial to the poor in a lawsuit" (Ex. 23,3). One cannot justify corruption because it is a result of poverty.

Truth, justice and the protection of the poor are biblical reasons to prohibit corruption.

²⁶ E. g. Rennstich, Karl: *Korruption. Eine Herausforderung für Gesellschaft und Kirche*, Stuttgart 1990, 137-197. Kleiner, Paul: *Bestechung. Eine theologisch-ethische Untersuchung*, Bern 1992, 83-160.



Even before the time of the kings the sons of Samuel are mentioned, that they accepted bribes for their own benefit (1 Sam 8,3). In the Book of Kings it becomes clear that corruption was also used in external affairs and in military matters: Allies of the adversary were offered bribes to use military actions (1 Kings 15,19; 2 Kings 16,8).

The prophets are also very clear about the effects of corruption: Corruption kills. Corruption destroys life. "In you, they take bribes to shed blood; you take both advance interest and accrued interest, and make gain of your neighbours by extortion." (Ezekiel 22,12) Similar in Psalm 15, 1 and 5: "O Lord, who may abide in your tent? ... Those who do not lend money at interest and do not take a bribe against the innocent." The prophet and the psalm mention in the same verse corruption and usury! The effect is the same: exploitation, reduction of life expectancy and violation of just distribution. Wealth must be rooted in good performance and not based on exploitation, therefore "better is a little with righteousness than great revenues with injustice" (Proverbs 16,8).

The theological justification of refusing corruption becomes clear in particular with the prophets. God Jahwe is incorruptible, as he is the right and justice himself. This is why he is not trying to bribe King Kyros when he repatriates his people from exile to their land (as some individuals among the people may have proposed). Corruption destroys communities. Whoever uses the evil of bribery is called pagan and is thus called as being excluded from the community with God (Prov 17,23). Devout is who does not take bribes (Ps 26,10).

In the Bible
bribery is always
condemned.

Cases of bribery are also mentioned in the New Testament. And again, bribery is always condemned. In connection with the events around Passion and Easter, it is reported that Judas was bribed by high priests (Mk 14,10f par). The elites of the Roman Empire under Pontius Pilate have been heavily corrupt. And Pilate in cooperation with the Jewish authorities



(Synhedrium) killed Jesus. Corruption kills, in a double sense: it killed Jesus of Nazareth and Judas hanged himself (Matt 27,5) because he lost all self-respect through corruption. High priests and elders had also paid bribes to the soldiers so that they spread the lie, that the body of Christ was not resurrected but stolen (whether these passages are historical is controversial). The Acts of the Apostles report on how judges were bribed, the governor Felix wanted some money from Paul, to sentence him less severely (Acts 24,26f). It is also documented that customs – controlled by the Romans – was corrupt at the time of Jesus; this fact is also shown by the story of chief tax collector Zacchaeus and his illegally acquired goods and how he later gives half of his belongings to the poor (Lk 19,1-10). The corruptibility of the spirit is probably the most dangerous form of corruption: The magician Simon offers money to the apostles Peter and John, thus trying to buy the power so that anyone he places his hands on would receive the Holy Spirit (Acts 8,8-24). To draw a moral from this story, then it shows that what is an inalienable power of God cannot be acquired with underhand dealings.

Corruption kills and destroys community.

The relevance of these biblical insights – mostly conveyed in narrative stories – for the ethics of fighting corruption lies in the fact that the stories reflect images of successful life and of a society that knows no corruption. There is no single verse in the Bible which justifies corruption! But many verses with a very clear analysis of the effects of corruption and very clear values of a corruption-free society which can be summarised as follows:

Corruption

- kills and destroys life
- oppresses the rights of the poor
- hinders economic performance
- destroys trust and confidence
- destroys integrity and credibility
- strengthens violence and military forces

God

- wants life
- wants justice
- wants honest wealth
- wants community
- wants dignity
- wants peace



4.2 Religious Foundations in Other World Religions

Corruption as a reality is well known in all different countries, with Christian, Jewish, Islamic, Hindu, Buddhist or Confucian tradition. At the same time a clear opposition against corruption can not only be found in the biblical revelation, but also in the holy scriptures and traditions of these other world religions!²⁷

In Judaism: The Judeo-Christian answer to corruption is the same in many points. The majority of the quoted biblical verses belong to the same Old Testament tradition. The Hebrew terms for bribes (sochad, baetza, kopaer) all put emphasis on unjust profit and untransparent relationships.

In Islam: The Koran refuses corruption in a very clear way. To bribe judges is condemned in the Koran as in the Bible (Koran 2,189; 5,9). The Islamic tradition makes a clear difference between gifts (hiba, hadiya) and bribes (raswa). "Corruption has appeared on land and sea because of the evil deeds which men's hands have done" (30/42). "But seek with what Allah has given you the Home of Hereafter; and not neglect your share of this world, and do good as Allah has done good to you, and do not seek corruption in earth. Allah does not love those who do mischief" (28/78). This was addressed to King Karun (probably Ceresus) who became arrogant, extravagant, too happy and mischievous because of his abundant wealth. A fortune of money corrupts, indeed. This was also an example of an economic society that treasured accumulation of wealth to the extent of turning corrupt. Rich king Karun forgot both his lord Allah and fellow men. Because sharing

²⁷ Rennstich, Karl: *Korruption – ethische Herausforderung der Weltreligionen*, Basel 2000, manuscript, 130pp; Bürkle, Horst: *Einführung in die Theologie der Religionen*, Darmstadt 1977; Tworuschka, Monika und Udo: *Religionen der Welt*, München 1992; De Bary, W.M. Theodore: *Asian Values and Human Rights. A Confucian Communitarian Perspective*, Harvard 2000; Enderle, Georges (Ed.): *International Business Ethics. Challenges and Approaches*, Notre Dame/London 1999.

wealth by being good to others is imperative for Moslems. According to Koran true believers in faith should not be mischievous at all²⁸.

In Hinduism: In India corruption was and is well-known as everywhere. But Hindu ethics is based on three central virtues: "dharma", "artha", "kama". The famous fundamental Hindu book "Kama-Sutra" of Vatanayana begins with these three virtues. "Dharma" means good conduct, probity and honesty. Usury, gambling and bribes are seen as dishonest ways of income and against the way of "dharma". The good king and the good citizen should follow the way of "dharma". It leads the king to responsible leadership. He has to be impartial. In Hinduism greed is the foundation of corruption. To overcome material greed is the centre of "Karma-Yoga". Material profit – according to Hinduism – is never acceptable if it prevents to follow the way of "dharma". Corruption is seen as moral decline and as such visible especially in the last, shortest age of human history, the Yuga age. One of the famous modern Hindu fighters against corruption was Mahatma Gandhi (1869-1948). He lived and preached a simple life-style and called on all ministers and politicians to remain modest and resist all temptations of private profit from public power. For Gandhi, non-violence and the fight against corruption was the same virtue of "ahimsa", a careful life.

All world religions
prohibit corruption.

In Buddhism: According to Buddhism, to overcome the evil in this world is the goal of human existence. The first and only goal is to reach this "Nirvana". Corruption is part of the evil in the world. Therefore, corruption as stinginess, both rooted in human greed, prevent to reach Nirvana, which means to wipe out all wishes and desires. The eight Buddhist virtues in the "Noble Eightfold Path" and the "Five Rules" build the basis and orientation for the Buddhist ethics. In Buddhism

²⁸ Abdul Malik al Hamar: The Islamic Perspective on Enhancing Ethics in the Private Sector, paper presented to the Global Forum II against Corruption, The Hague, June 2001.

there is a clear relationship between one's behavior or "action" and the consequences for his "salvation". According to Buddhist conviction human beings have the choice between good (fixed in the "dharma" principle) and evil. They are fully responsible for the way they choose.

In Confucianism: Confucianism is not a World religion but rather a philosophical system. Nevertheless it played in the past and plays again a crucial role in China – like a religion. The Communist Party in China fights against corruption, but nevertheless it is known in China today as everywhere in the world and it was widespread in some ages in the past, especially in times of fast cultural changes, e.g. with the Roman empire during the time of trade relations along the silk route. In Confucianism, corruption is condemned as an enemy of honesty and community. In Confucianism the community and broader family plays an important role. This community-oriented ethics avoids individualism but on the other hand can be the soil for nepotism. Relations play a central role in all sectors of life. This "Guanxi" is the lubricant of society. In Confucianism as in most of the above-mentioned religions, corruption is mainly seen as personal moral problem whereas in the modern Western social and political sciences it's seen as a structural political and economic challenge.

4.3 Responsible Leadership

A short description of corruption says: "C=M+D-A: You will tend to find corruption (C) when someone has monopoly power (M) over a good or service, has the discretion (D) to decide whether you receive it and how much you get and is not accountable (A)." (Robert Klitgaard)²⁹ Corruption has much to do with the abuse of power as a result of the lack of control and accountability of power.

²⁹ Quoted by Abdul Malik al Hamar: The Islamic Perspective on Enhancing Ethics in the Private Sector, paper presented to the Global Forum II against Corruption, The Hague, June 2001.

Responsible Leadership is a central part of the strategy to fight corruption – even if we see corruption not only as a moral problem of individual behaviour! Developing a new understanding of leadership is a crucial contribution to overcome corruption³⁰. The seminar of Church leaders in West Africa (see 2.1.1) therefore proposed to develop a "Code of leadership". According to biblical conviction power and authority is always an avenue for service and responsible stewardship. This stewardship involves accountability, honesty and mutual control of power³¹.

The following text reflects responsible leadership from the perspective of Christian and traditional African values. It is an extract from a speech³² of the Kenyan Theologian Dr. **Samuel Kobia**, director of World Council of Churches, at a conference against corruption:

4.3.1 Moral Crisis and the Challenge to the Church

"Moral leadership is by far the most critical area where the church is expected to play a specific role. My contention is that even more than the political and economic crises, the moral crisis represents the greatest challenge in Africa – and indeed in the world in general. There are serious ethical questions both at the African and world level that we must be prepared to give leadership in addressing.

The so-called new international economic order, which is being expressed through globalization, is but a global economic apartheid. Basically, it is a moral question even before it becomes an economic and a social question.

³⁰ See e.g. Adair, John: *The Leadership of Jesus*, Canterbury Press, Norwich; Manohar, Moses P.: *A Theological Approach to Authority, Power and Position*, in: Manohar, Moses, P.: *Church. Towards Understanding Mission and Witness*, Delhi 2002, 50-60.

³¹ See also Asante, Emanuel: *Stewardship. Essays on Ethics of Stewardship*, Wilas Press, Legon/Accra 1999, 68-79.

³² Kobia, Samuel: *A Crisis of Conscience. The Roots and Route of Corruption in Africa*. FECCIWA-Sub-regional Conference on "Corruption, Peace and Development, Accra/Ghana November 2000, 10-12.

The moral leadership of churches should also be discerned in the area of debt and structural adjustment programs. These are fertile grounds for breeding corruption. Debt cancellation alone is not enough. Alongside with the campaign for debt cancellation, the church must raise ethical questions about borrowing, lending, and spending. How responsible have we been in those three areas? The church must unmistakably state that structural adjustment policies and programs as well as debt servicing and repaying are unethical as long as they result in massive suffering of the people.

The moral leadership of the church is critical in fighting corruption. As noted above, corruption and graft exist in all countries of the world. In some countries of Europe procedures get through as so-called commissions, in others they may be considered as corruption. So, we cannot say that corruption only exists in the South. However, a society in which corruption and graft are institutionalized and generally accepted as a standard behavior will hardly progress in anything. In countries like Nigeria and Kenya, respectively the first and third most corrupt countries in the world (TI Corruption Perception Index 1996), the church has an enormous responsibility. This is even more so, as the two countries boast of very high percentages of Christianity. There is no doubt that a drastic change in the ethical and moral climate in Africa is necessary for the continent to be in a position to utilize and allocate its resources justly and efficiently. I insist on the role of the churches in fighting corruption not only because it is simply Christian to do so. It is also African. From the traditional African point of view to talk of a corrupt leader was a contradiction in terms. A leader was a person whose moral integrity was unquestionable. FECCIWA should pioneer in *promoting an ethical code of leadership in Western Africa*.

The moral leadership of the church is critical in fighting corruption.

The second area in which FECCIWA should feel challenged to provide leadership is in *promoting a culture of dignity and integrity in public life*. How can FECCIWA help West Africans to truly become custodians of African heritage? Part of

that heritage, as we have already demonstrated, is a continuous demand for impeccable integrity of the leaders. As Prof. George Ayittey reminds us, "traditional African rulers were held accountable at all times" (Africa in Chaos, p. 199). He goes on to cite the example of Mantse Obli Taki who was dethroned in 1918. Obli Taki was accused of a number of offences but the most serious of all was "the selling of Ga land in the name of the Ga people without consulting the owners of the land and pledging the stool throne itself as security on a loan" (ibid.).

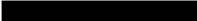
Traditional African rulers were held accountable at all times.

Here, it is worth mentioning another example, one that happened in the last century: In 1883, the Asante people dethroned their king Mensa Benu for excessively taxing the people and the failure to account for the taxes collected.

In more recent times, "Chief Barima Adu-Baah Kyere of Ghana and his supporters fled following assassination attempts on them. The dispute concerned accountability regarding the village's revenue" (Ghana Drum, June 1994, p. 12). Also, we should not forget that when Jerry Rawlings came into power in 1983, he had people executed that were found guilty of major acts of corruption.

Each community in Africa had its own traditional way of dealing with corrupt leaders. Almost without exception the punishment was severe. In Senegal, the king had to resign and this was signaled by a distinct drumbeat. Following an elaborate and exhaustive public trial a Yoruba king was required to go into the inner corner of his palace and commit suicide. This shows how serious the issue of corruption was taken in the African indigenous governance.

In conclusion, I suggest we ask ourselves crucial questions: Where are the sites in which Africans buried the truths that made it possible for the leaders to live such dignified lives? Where is the crucible of the spirit that enabled our people to name and deal ruthlessly with 'the intolerable' in our community – thereby sustaining hope for all the people? Whatever



happened to the generosity of the spirit that characterized the qualities of an African leader? It is by answering such questions that we will begin to deal in earnest with the issue of spirituality as a foundation of society.

While it is possible to find cases of how to deal with corrupt leaders in all parts of Africa, few places (if any) would rival Ghana in documented instances of dethronement of chiefs/kings on accounts of corruption. It would therefore come as no surprise that I make a strong proposal that FECCIWA take the lead in exploring ways of ecumenical responses to corruption in this region and beyond. You have a lot to build on. My emphasis would be to facilitate the rebirth of the African values that girded the ethical dimensions of leadership and governance. Those, coupled with Christian principles and values that genuinely promote justice and ethical conduct in public life could provide a solid basis and ecumenical agenda for building a culture of life in dignity and integrity in Africa."

5 The Gender Dimension of Corruption

5.1 The gender Dimension in Literature

Most cases of corruption involve male persons. But also in anti-corruption activities, female persons are rather rare. To develop effective strategies against corruption, the gender dimension of corruption could make an important contribution. Questions of interest: Is there a gender-specific behavior related to corruption? Are there gender-specific effects of corruption? What are possible consequences of these aspects for anti-corruption strategies?

The following answers to these questions are the result of a **study of Bread for All**, worked out by Dr. **Regula Frey Nakonz**, based on literature on corruption.³³

The gender dimension is almost inexistent in literature about corruption. In the books consulted there is not the slightest remark about it.³⁴ There was not much on the Internet either. Susan George explains the almost inexistency of a gender dimension in the literature on corruption with the fact that Transparency International at least when it was created was completely dominated by men, and by rather elderly men – a generation that was not yet sensitized to gender questions. However, this is no longer true, considering the younger and partially female staff of TI in Berlin. But finally it was possible

³³ The following chapter is mainly based on the paper "Genderdimension von Korruption", written by Dr. Regula Frey Nakonz on behalf of Bread for All, December 1999. She was head of "gender and development" of the Protestant aid agencies and mission societies in Switzerland.

³⁴ Robinson, Mark/Glass, Frank (eds.): Corruption and Development, London, 1998. Kimberley, Ann Elliott (ed.): Corruption and the Global Economy, Institute for International Economics, Washington DC, 1997. Rügemer, Werner: Wirtschaften ohne Korruption, Frankfurt a. M., 1996. Rennstich, Karl: Korruption – Eine Herausforderung für Gesellschaft und Kirche, Stuttgart, 1990. Pieth, Mark/Eigen, Peter (Hrsg.): Korruption im internationalen Geschäftsverkehr, Neuwied, 1999. Usunier, Jean-Claude/Verna, Gérard: La Grande Triche, Paris, 1998. Ofofu-Amaah, W. Paatii/ Soopramanien, Raj/Uprey, Kishor: Combating Corruption, The World Bank, Washington DC, 1999.

to find isolated studies – very different in their statement of the problem and in their method. The following is a summary of the answers to above-mentioned questions given in the studies consulted for this research.

5.2 Is there a Gender-specific Behavior Related to Corruption?

Frank und Schulze³⁵ used an experiment to deal with this question. Their primary research interest lies in the question to see whether economists are more corruptible than other population groups. To control whether the results differed as to gender as intervening variable they also broke down all data collected per gender. Frank and Schulze, in their experiment, confronted a sample of male and female students (both economists and non-economists) with a fictitious situation: They had to choose behaviors benefiting public welfare or self-interest.³⁶ The researchers concluded that, all in all, students of economy are more corruptible than non-economy students; yet, gender differences were minimal. Female students of economy are slightly less corruptible than male students of economy (but still significantly more corruptible than non-economy students!); conversely, it was shown that female non-economy students appeared to be slightly more corruptible than male non-economy students. Frank and Schulze refer to the fact that these results somehow contradict the "preconceived notions" of gender differences in this field.

Gender difference is less important than professional orientation.

Swamy et al.³⁷ examined gender-specific corruptive behavior with the analysis of various statistical data. One first analysis dealt with the World-Value Survey, in which a large number

³⁵ Frank, Björn/Schulze, Günther: How Tempting is Corruption? More Bad News About Economists, in: Diskussionsbeiträge aus dem Institut für Volkswirtschaftslehre, Nr. 164/1998, Universität Hohenheim, Stuttgart (http://www.gwdg.de/~uwww/Research_area/Frank/experiment.html).

³⁶ The task was to choose a craftman's workshop for an assignment of the student film club; the various offers included different prices for the film club and different "bribes" for the respondents.

³⁷ Swamy, Anand/Knack, Stephen/Lee, Young/Azfar, Omar: Gender and Corruption (unpublished manuscript), version November 1999.

of men and women – similar to the Frank and Schulze-survey – were questioned about their opinions in hypothetical situations opening avenues for either "honorable/respectable" or "opportunistic" behavior. It is striking to see, all in all, how women tend to behave significantly more in a "honorable" way. One of the questions dealt with accepting bribes. Here again, the same gender difference was seen, even after excluding possible intervening variable (age, marital status, religiousness, paid work). It apparently seems that women refuse bribery in a more determined way than men.

The next step for Swamy et al. was to analyse a study on corruption from Georgia financed by the World Bank. In so doing, they limited their work to only those data that was broken down according to the genders, namely to the data on company corruption. Again, bribes can be found twice as much in companies that are owned or managed by men than in those that are run by women. In this analyses as well, various potentially intervening variables were controlled, such as company characteristics like size, industrial sector, dependence upon state services or educational level of management/owner.

There is more corruption in companies run by men than by women.

The previous results of Swamy et al. as to inclination to corrupt practices and corrupt behavior on the individual level contradict the results of Frank and Schulze – a contradiction that cannot be solved.

In moving one step further, Swamy et al. deal with the macro-level. They compared various countries as to existence of corruption and "women's involvement". As indicators they used both the Corruption Perception Index of TI (the one of 1998) and the ICRG (International Country Risk Guide) of 1995. And again, potentially intervening variables are checked, such as educational level in the countries, independence of the media, multi-party system, ethnic diversity, social cohesion, civil servant paychecks and colonial history. As indicators for the involvement of women they used the proportional share of women in the job market and their representation in parliament. Once more, a negative correlation between the

extent of women's involvement and the extent of corruption became evident in the countries under comparison. These results were continuously checked and re-confirmed with several other methods and differentiated statements of the problem.

A World Bank study by Dollar et al.³⁸ also saw a close correlation between a high share of women in parliaments and a low incidence of corruption.

Swamy et al. conclude out of the results of "higher refusal of corruption by women, lower incidence of corruptive behavior of women and lower incidence of corruption in countries with a higher involvement of women in public life", that an increase of the women's share in politics and economics may at least for a short period represent a valuable measure to fight against corruption (this increase is usually recommended for poverty alleviation and for the promotion of gender equality). Similarly, Dollar et al. conclude that in particular women can effectively promote "honest" governments.

S. Mehlomakhulu³⁹ of TI Zimbabwe uses another, namely a qualitative approach to the question of gender differences in the corruptive behavior. She uses the approach of women having less access to resources – and thus to the "currencies" of corruption, "power, money and influence". This leads to the fact that women on the one hand have to pay with sex, i.e. to be forced to accept sexual harassment to obtain or keep a job or to be promoted; on the other hand, due to their inferior position, women are rather forced to achieve certain goals with the means of bribery (e.g. in the case of imminent

³⁸ Dollar, David/Fisman, Raymond/Gatti, Roberta: Are Women Really the "Fairer" Sex? Corruption and Women in Government" (<http://www.worldbank.org/gender/pr/4abstract.html>). This study was only available as a summary. Therefore, it is difficult to judge whether the approach to collect data or the methods differ from those of Swamy et al.

³⁹ Mehlomakhulu, Sandra: Creating New Structures of a Chapter. Gender and Corruption, Transparency International Zimbabwe (TIZ), November 1999 (paper presented at the annual meeting of TI in 1999).

dismissals trying to prevent losing one's job). From this gender perspective, Mehlomakhulu views essential steps to fight corruption in improving women's access to resources and in particular to power positions in relation to the distribution of resources.

5.3 Are there Gender-specific Effects of Corruption?

Roslyn Hees, senior adviser to TI⁴⁰, lists various gender specific negative effects of corruption:

1. Corruption promotes violence and human rights violations. And here, women and girls predominantly are victimized. In addition, corruption is often connected with an increase of organized crime, drug trafficking and Mafia-power. Such an environment fosters prostitution and pornography, with direct effects on women and young girls.
2. When political power and public offices are able to be bought or are attributed upon personal relationships, the access is more difficult for women. And corrupt elites behave repressively towards NGOs that are important vehicles to promote women's rights.
3. If media are controlled by the state, political parties or private interests or if they are corruptible, the chances are dropping that they commit themselves to women's issues.
4. A corrupt legal system strengthens the already existing legal discrimination of women: In the case of disputing about women's rights, men are rather in a position to win a court case by using bribery.
5. Corruption undermines the efforts of women to improve their economic status, both on the macro- and on the micro-level: On the macro-level, corruption reduces the income of

⁴⁰ Hees, Roslyn: The Impact of Corruption on Women's Development. Notes for a presentation to the conference on "Women in the 21st Century: Transcending Boundaries of Sustainable Development in Southeastern Europe", Oct. 10-12, 1998, Sofia, Bulgaria.

the state (taxes, foreign investments and aid, income of privatization, misappropriation of scarce public funds). Lower state income is often translated into cuts that especially hurt women and children: Education, health, family allocations and other social costs, but also infrastructure (water, electricity).

On the micro-level, chances are smaller for women to find a job or to be promoted. Women entrepreneurs are disadvantaged as to jobs or access to credits.

6. If access to schools, certificates and diplomas can be bought with money, then girls are disadvantaged and they are forced to pay bribes in the form of sex services.

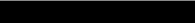
Girls are forced to pay bribes in the form of sex services.

7. Illegal pollution and environmental destruction (e.g. deforestation) as consequences of corruption hit the poor people, in particular women and children.

Hees implicitly refers to the different problems of the gender dimension of corruption. She shows on the one hand – similar to Mehlomakhulu – gender specific problems in particular due to "petty corruption" which is a consequence of the subordinate status of women (paid work, school system, legal disputes, access to credit, etc.). Her main interest lies in the gender specific effects of the "Grand Corruption", when resources are drawn away from the state or when state regulations are evaded. The short Hees-paper does not refer to any sources. It remains unclear whether we deal with a summary of empiric studies or whether it is just "common sense" assertions. Even if the last option was true (and several arguments are in favor of this), the listing can serve as a collection of interesting hypothesis that are worth to be followed up.

5.4 Summarising Assessment

Many things point out that women generally refuse corrupt behavior and are less inclined to adopt corrupt behavior than men. The reasons are unclear, various hypothesis could be established, such as socialization, less access to the networks of corruption, less access to the "corruption currencies", less know-how of corrupt practices. Even when comparing coun-



tries with each other, there is a correlation between a high involvement of women in public life and a low level of corruption; therefore, efforts to promote the involvement of women in public life could at least in a short term represent an effective strategy to fight corruption.

Corruption is structured gender specifically; however, with diverse trends. On the one hand, "competitiveness" of women is limited by their lacking access to the "corruption currencies"; this is how women are generally disadvantaged in a corrupt system. Up to a certain level, they seem to be able to "balance" this unfavorable treatment with "sexual moneys". But this is certainly not compatible with their human dignity. On the other hand, the manifold social disadvantages lead the women to be more dependent than men from corrupt practices to reach their goals. These results relate most of all to the "Petty Corruption" and favor both a gender specific interest in fighting corruption and an improvement of women's access to resources as means to fight corruption. But yet, also the "Grand corruption" has gender specific effects. This corruption withdraws resources from the state – in particular to the disadvantage of women and it enables the avoidance of state regulations, also mostly to the disadvantage of women.

All these observations also correspond to the results from the entrepreneurial ethics, as I have shown elsewhere⁴¹: The empowerment of women tends to mean the empowerment of ethics.

⁴¹ Stückelberger, Christoph: Global Trade Ethics. An Overview, WCC, Geneva 2002, chapter 5.3.



6 Conclusion

The manifold experiences and involvement of Churches, other faith-based communities, development agencies and mission networks show evidence of progress: more and more individuals and institutions worldwide are fighting corruption. Creative strategies, courageous individuals, spiritual foundations and analytical clarity build the strengths of these efforts. All these are signs of hope!

At the same time much more has to be done. The firmness and determination of the "NO" to corrupt practices in all Holy Scriptures of the world religions is not yet reflected in the practical life of religious communities. Some still defend bribes as a necessity of survival, many still keep quiet or fear political or economic sanctions, and very many are halfhearted, neither for nor against bribes.

Continue fighting corruption is much more than solving a little economic problem. It's a question of survival. Only without corruption it is possible to contribute to and save morality, trust, community, credibility of individuals and institutions, human development, preservation of creation, peace and gender equality. Let's continue fighting corruption and herewith planting further signs of hope!

To continue fighting corruption means to plant signs of hope.



Appendices

A1) Code of Conduct from Cameroon 1999 and Appendix 2002

Code against Corruption and for Transparency For NGO's and Church Projects in Cameroon

PREAMBLE

Corruption is a universal phenomenon that knows no boundary, no race and no religion. Corruption, which developed in Cameroon over the past two decades, has become the cancer of the Cameroonian society, and is eating into the fabric of every society stratum.

Conscious of the hope the population has placed in them, and of their roles and responsibilities in society, NGOs and the Churches of Cameroon intend to fight against corruption and to promote transparency. NGOs, Churches, and Church projects sincerely hope that other sectors of society (State and private sector) would join in their efforts and take concrete measures with regard to this fight.

The objective of this code is to contribute to set up a framework that is propitious for the fight against injustice and for the promotion of development.

This code of conduct is an agreement which organizations shall willingly adhere to and by so doing, accept to be bound by the voluntary control mechanisms set up within the framework of this code. The signatory organization (herein after referred to as "organization") shall undertake to respect the present code of conduct.

1 THE PRINCIPLES

The organization shall undertake to respect the following principles:

1.1 Respect of human dignity: The right of every man, every woman and every child, to be protected against corrupt practices, should be reaffirmed and respected.

1.2 Respect of moral integrity: Moral integrity, the basis of confidence, truth and openness, is a prerequisite for developing sound human relationships.

1.3 Promotion of justice: Justice encourages equity and equal chances for every-one, and helps in reducing the disparities between the different social strata. Corruption perpetuates and increases inequality and injustice.

1.4 Promotion of transparency: It is the duty of each social actor to inform the society on its aims, activities, results and its means either willingly or upon request. This principle shall be restricted only if there is a valid reason.

1.5 Rejecting corruption: Every corrupt act has to be condemned. The organization shall undertake to abstain from offering to third parties, gifts or others advantages and /or desist from soliciting, or accepting promises made to them or to other, directly or indirectly, considered to be illegal or corrupt acts.

1.6 Abide by laws: Abiding by the laws of the State and internal regulations of the NGOs and Churches shall be obligatory, inso far as they are compatible with the spirit of this code of conduct.

1.7 The right to report and resist corruption: Everyone has the right to resist involvement against his wish in corrupt practices, and the right to report any corrupt act he has witnessed or is a victim of. He has to be backed by NGOs and Churches that are signatories to this code if he is being threatened because of his resistance to corruption.

1.8 The precedence of public interest over self-interest: Common interest should prevail over self-interest.

2 IMPLEMENTATION

The signatory organization shall undertake to take the following measures for the implementation of the code:

2.1 Structure: The organization shall adapt its structures and procedural rules to the present code, especially in the following areas:

- Separation of different bodies that have to be independent from each other (management, execution and control),
- transparency in financial management (for example: double signature, publication of accounts, adoption of procedural codes...),
- external independent auditing of accounts,
- recruiting members and personnel on the sole basis of professional competence,
- limiting terms of office to enable alternation within NGOs and organs of Church projects.

2.2 Information on the code: The organization shall undertake to diffuse and explain the code to all its organs, as well as its personnel, consultants and partners.

2.3 Sensitization, motivation and internal training: The organization shall undertake to sensitize, motivate and train its personnel and its organs at all levels, upon implementation of the code.

2.4 Transparent information: The organization shall undertake to publish its progress and financial reports as well as the balance sheet every year.

2.5 Internal sanctions: Any member(s) who violates the code, especially the principle of rejecting corruption, is liable to sanctions from the organization. These violations and sanctions shall be published as widely as possible

2.6 Regular evaluation: The organization shall be subject to regular follow-up and evaluation of its activities.

2.7 Accountability: With all transparency, each employee shall be obliged to give an account to the organ that is a

signatory to the code, of violations of this code that can be proven and verified, and especially, the principle of rejecting corruption. If no action is taken, the employee may bring the information to the attention of an independent organ or the media. Any employee that accounts for such violations has to be entirely protected against any reprisals by the organ that is a signatory to the code.

2.8 Legal measures: The organization shall take matters to court if internal sanctions are ineffective, or the laws are violated. According to its means, the organization shall undertake to promote the independence of the judicial system if it has doubts on its independence.

2.9 Setting up networks: The organization shall undertake to set up anti-corruption and pro-transparency networks.

3 FOLLOW-UP AND EVALUATION OF THE CODE

3.1 Regular evaluation: The organization shall undertake to regularly follow-up the implementation of this code and include the results in its annual report.

3.2 Revision of the code: The code may be revised by all the signatory organizations based on the experience acquired during its implementation. The first meeting shall take place at most one year after the code has come into force.

4 FINAL PROVISIONS

This code was designed and adopted during the workshop on transparency that held in Mbalmayo from 29 to 31 March 1999 and brought together representatives of NGOs, Churches and Church Projects.

This code shall be ratified by the organ that plays the role of board of directors, represented by its president.

Done in on

Organization Represented by Date and Signature

Appendix 2002 to the Code from Cameroon

Meeting during a follow-up workshop in Yaounde on 25 and 26 October 2002, the signatory organisations to the Code adopted the following annex, which is an integral part of the said Code.

Annex 1

Ensuring transparency in elections within signatory organisations.

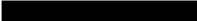
Transparency in elections is one of the guarantees of transparency within organisations. The signatory organisations undertake to strive for transparency at all stages of the electoral process, notably through the following measures:

- Publication, within reasonable timeframes, of the list of posts to fill, description of tasks and profile of posts;
- Definition and pre-dissemination of rules governing elections;
- Putting in place of a mechanism to facilitate the registration of candidates and voters;
- Selection of a neutral committee to organise elections. The said committee, comprised of people with established renown and integrity, could resort to expertise from people outside the organisation;
- Public and solemn proclamation of election results, followed by a reminder on the duties and responsibilities of newly elected persons.

Annex 2

How to ensure protection for those who deplore acts of corruption within our organisations.

Employees can be coaxed into becoming accomplices of corrupt practices, or be constrained from taking part in such practices by their bosses.



Employees can be made to take note of acts of corruption and to denounce them or ask thought-provoking questions relating thereto. In both cases, the employee is exposed to physical, mystical and psychological threats and can lose his or her job.

We can distinguish two cases in point:

- At the helm of the organisation, there is the will to effect change.
- The organisation is entirely corrupt.

Signatory organisations have undertaken to adopt the following solutions, which are likely to ensure better protection for those who denounce corrupt practices:

- Adopt a code of procedures that expressly proscribes or prohibits acts of corruption and obliges every employee to denounce such acts.
- Made provision in all contracts, for a clause that will oblige all employees to denounce acts of corruption, failing which they could be subject to being laid off. The courts could possibly apply such protection.
- Recall that those who denounce corruption should base their claim on objectively verifiable facts. There are other measures which could be applied, but which have their limits.
- Encourage frequent meetings of team members, during which possible cases of corruption could be brought up. Such meetings nevertheless, can be the framework within which "noise makers" (those with unjustified evidences of corruption) could be discovered.
- Encourage individual encounters between staff members and members of the Board of Directors. Hence, there is the risk that members of the Board of Directors could connive with Management, if the latter is corrupt.

Annex 3

How to ensure the independence of the audit team.

Many cases in point can likely lead to an audit that is not independent or is of poor quality:

- Bad faith or incompetence of the auditor.
- The non-existence or non-respect of rules and procedures aimed at ensuring the objectivity of the auditor's choice.
- The auditor's dependence vis-à-vis the organisation, which ensures a long- term contract for him as well as a direct and encouraging remuneration.
- The selection of the auditor by the Director of the organisation alone.

The adoption of the following measures is likely going to strengthen the independence of the auditor:

1. Outline and publish procedures for selecting and dismissing auditors.
2. As best as possible, select an audit firm that has a reputation to preserve.
3. Establish a list of pre-selected candidates for auditing, to be submitted to funding bodies which will then proceed to the final selection.
4. Prohibit audit contracts on trial basis.
5. Lay down rules governing auditing within the organisation.
6. Make a yearly assessment of the respect of procedures governing the selection and the functioning of the auditor, in a bid to carry out necessary rectifications.

Annex 4

Can the guiding code be respected without endangering the life of the organisation, that is to say, can we function without being subject to corruption from without?

Organisations that are signatories to the code desire to curb corruption, but they operate in an environment wherein corruption for the most part continues to be the order of the day. How can an organisation exist – in carrying out its activities, in its relationships with other social actors – without participating in acts of corruption?

There are three possible situations:

- Those who wield power can oblige us to give them money in order to carry out our activities.
- To secure a public contract, it is generally indispensable to "agree" with decision-makers.
- The tax scheme can be exaggeratedly unfavourable, to bring pressure to bear on organisations and oblige them to "agree" with civil servants who decide on such matters.

It is difficult to find a unique solution to this problem. Signatory organisations undertake to find solutions by gaining inspiration from the following proposals:

- It is not forbidden to give gifts to the authorities in question, in respect of the African tradition. Such gifts must however be limited in their worth and nature.
- Organisations must improve the knowledge of their rights and execute their duties within stipulated time frames.

A2) Code of Transparency from India 2001

This code was worked out at the ecumenical consultation "Program for Ecumenical Rethinking and Leadership" held from Nov 29th–Dec 1st 2001 in Hyderabad/India (see above chapter 2.1.3).

Code of Transparency (CT) for the Churches

- a. Avoidance of leasing out of church properties for 98 or 99 years and sale of properties with the reason of meeting the current liabilities.
- b. Not to attempt closure of institutions, which were, centres of empowerment but to revamp the efficiency in serving the poor.
- c. To strictly utilize the finance that is earmarked for specific programs and purposes without mismanagement and diversion.
- d. To adhere to at least minimum labor standards with fair appointments, selection procedures, issuing of employment contract letters, pension benefits to church employees and the families of the deceased.
- e. To avoid involvement of family members in the decision making as well as administrative bodies of the Church.
- f. To restrain from pursuing litigations and avoid decades of case pendency and seriously attempt to establish "Ecumenical Adjudicating Authority" consisting of presiding officers (retired judicial & civil officials) appointed by respective churches.
- g. To come forward voluntarily to declare the personal assets by the Heads of Churches and institutions in order to minimize the allegations of corruption and misappropriation, and to be transparent.

A3) Action Plan from West Africa 2000

The participants of the "Conference on Corruption, Peace and Development" in Accra 2000 agreed on the following Action plan (extract) with four recommendations (see chapter 2.1.3):

RECOMMENDATION 1

Goal: Educate and share information on corruption through campaigns

Action: Campaign and lobby for corrupt-free schools

Task: To start with churches/Sunday School/Church related schools

RECOMMENDATION 2

Goal: To publicise signs of hope

Action: Research and develop practical educational material on corruption (schools, churches, institutions, universities, theological training centres, youth and women centres, etc.)

Task: Success stories till start of the school campaign

RECOMMENDATION 3

Goal: To develop and implement anti-corruption codes as standards to measure behavior of leadership and performance of organizations (Churches)

Action: 1) Discuss and adopt Cameroonian "Code for Transparency against corruption" by FECCIWA and its member Councils and Churches; 2) Develop and adopt "Code of conduct for corrupt free leadership"

RECOMMENDATION 4

Goal: To continually advocate against corrupt practices

Action: To monitor and critically engage Church and governmental policies

Task: Concentrate on corruption and natural resources (as a piece issue).

A4) Code of Conduct of the United Evangelical Mission 2002

Code of conduct of the United Evangelical Mission against Corruption and for Transparency

Preamble

The United Evangelical Mission – Communion of Churches in three Continents shall be based on the Holy Scriptures of the Old and New Testaments and shall serve the purpose of co-operation in mission. It operates within a network of churches established in Africa, Asia, Europe and wherever it is called to be. Together they shall proclaim Jesus Christ to be the Lord and Saviour of all people and shall meet the present-day missionary challenges. In a world torn apart, they commit themselves to remain members of the one Body of Christ, and therefore

- grow together into a worshipping, learning and serving community,
- share gifts, insights and responsibilities,
- call all people to repentance and new life,
- bear witness of the Kingdom of God in striving for justice, peace and integrity of Creation.

(§2,1 & 2 of the UEM Constitution).

In reformed theological tradition the democratic constitution of 34 churches and institutions is rooted in the Christian understanding of mutual respect and esteem, which is exemplified in all of humanity being made in the image of God. This is the source of our stand against injustice and discrimination. Hence, the United Evangelical Mission (UEM) undertakes to take preventive structural measures to combat every form of corruption and promote transparency in the execution of its working and decision-making processes. In standing up for justice and peace, also within the Communion of Churches in three Continents, the UEM voluntarily undertakes to recognise this Code of Conduct (hereafter referred to as Code) as the guidelines for its working practices.

Corruption damages community. It damages the UEM community. Corruption is the gaining of advantages of any kind (for oneself or for a third party), through the abuse of public or private authority, which consequently damages the community.

1. Principles

The United Evangelical Mission (UEM) undertakes to respect the following principles:

1.1 The respect for human dignity: The right of every woman, man and child to be protected against corrupt practices must be reaffirmed and respected.

1.2 The promotion of justice: Justice encourages equity and equal opportunities for all, and helps to reduce the disparities between the different social strata. Corruption perpetuates and increases inequality and injustice.

1.3 The respect for moral integrity: Moral integrity, consisting of trust, honesty and openness, is a prerequisite for the development of healthy human and community-nurturing relationships, and enhances the credibility of individuals and UEM institutions.

1.4 The promotion of transparency: It is the duty of every working area to disclose its goals, activities, results, use and allocation of resources, and to provide information.

1.5 The promotion of participation: The effective participation in, and formation of, unequivocal and consistent decision-making processes at all levels, within the framework of clearly defined responsibilities, necessitates a transparent, comprehensive and intelligible flow of information.

1.6 Rejecting corruption: Every corrupt act must be condemned. The UEM undertakes to abstain from directly or indirectly offering any kind of advantage to third parties, from directly or indirectly accepting gifts for itself or others, and from giving or soliciting other advantages, which are, or could be regarded as, illegal or acts of bribery.

1.7 Abiding by the law: Abiding by current national laws, the UEM constitution, as well as the internally agreed rules and regulations shall be obligatory, insofar as they are compatible with this Code of Conduct.

1.8 The right and the duty to report and resist corruption: All employees and all other individuals related to the UEM have the right to resist involuntary involvement in corrupt practices. Furthermore, if they have been a witness to, or a victim of, any corrupt practices, they have a right and a duty to report these to an independent person or authority, still to be designated. Each individual threatened as a consequence of his/her resistance or opposition to corruption, shall have the benefit of the protection and support of the UEM governing bodies.

1.9 The precedence of public interest over individual or group interest: Corruption – as abuse of public or private authority for private gain – places illegitimate self-interest before the common good. In line with the common task of the UEM, common interest takes precedence over individual self-interest.

2. Implementation

The UEM shall, through the following measures, commit itself to adhere to the principles of the Code of Conduct against corruption:

2.1 Structure

The organs of the UEM shall provide for a separation of powers, and guarantee that no individual or member church shall have any financial advantage over others. The UEM exclusively and directly pursues **public welfare, charitable and church-related purposes.**

The **General Assembly shall decide** on the principles and the general guidelines, which govern the work of the UEM, as well as the financial priorities for a four-year period, including the list of executive staff positions.

The **Council shall ensure** that the programmes, together with the concomitant personnel, financial and legal matters, and all other decisions adopted by the General Assembly are carried out. In emergency, Council shall act on behalf of the General Assembly.

The **Council shall decide** on all financial matters including the budget, programs and the list of non-executive staff positions.

The **Executive Committee** shall act on behalf of Council when the latter does not meet.

The **Council shall conduct its business** with the assistance of the **Executive Staff** at the Head Office.

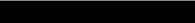
The **Moderator**, elected by the General Assembly, and the General Secretary, in mutual agreement, shall represent the UEM in committees. Council represents the UEM at law. Council assigns this task to six members of the Executive Staff. Legally binding statements must be signed by two members of staff who have the required authorization.

2.2 Transparency in the administration of finances

UEM funds (donations, church collections, door-to-door collections, members contributions and legacies) may be expended only for such purposes as laid down in the constitution. The employee responsible will check invoices for substantive and arithmetic accuracy and the credit transfer shall be signed by two employees who have the required authorisation.

Regarding the appropriate use of, and accountability for, funds allocated, agreements have been made with the member churches on guidelines (see appendix), which will be further developed in line with this Code of Conduct.

An independent accountancy firm shall carry out a regular audit of the Annual Accounts of the UEM. The certified Annual Report shall be presented to Council and sent out to the member churches. A regular tax audit shall also be carried out by the appropriate tax office. Similarly, the charitable status of the UEM shall be periodically verified.



The practice of auditing by independent and recognised auditors shall be extended. This necessitates transparency and mutual accountability within the UEM church communities.

2.3 Information about the Code

The UEM shall make this Code available to all members of committees, all member churches and employees, and monitor its implementation.

The UEM, together with other organizations, will participate in the fight against corruption, and demand transparency.

The UEM, in its working documents and publications, shall highlight the context of debt relief (Jubilee 2000) and the fight against corruption, and will take the necessary measures to make its employees and committees aware of these issues.

The UEM shall support its member churches in the fight against corruption.

2.4 Mandatory reporting

The UEM shall undertake to implement this Code against corruption, to evaluate transparency at regular intervals, to disclose infringements, to initiate sanctions through the Executive Committee/Council and present the results in a report to Council every two years and to the General Assembly.

2.5 Final provisions

The General Assembly adopts this Code and shall receive regular reports on compliance with the Code.

Appendix to UEM Code: Guidelines for treasurers of the UEM member churches

These guidelines have been drawn up and adopted by the Treasurers at the International Workshop for Treasurers in Wuppertal from 25 April until 2 May 1999).

A. Guidelines for the Treasurers of the member churches of the UEM

A treasurer is in charge of:

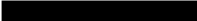
1. Compiling the budget for the church. He/she will receive budgets proposal from the heads of departments and programmes and compile them producing a consolidated budget of the church. The Treasurer may give advise to the heads of the departments and programmes how to prepare realistic budgets which can be funded by expected resources. The treasurer is also responsible for presenting the budget to the relevant body for approval.
2. To monitor the budget during the implementation ensuring that expenditure is approved according to the budget and making sure that budgeted income is collected or earned.
3. To ensure that the church has sufficient funds and it can fulfil its obligations as they fall due. There should be sufficient funds to meet all essential expenses of the church and pay all due liabilities at any one time. Preparation of cash flow statement on regular basis is a necessity.
4. To plan cash-flow and optimise the relationship between liquidity and profitability. The Treasurer is charged with the duty of investing surplus funds in high interest bearing investments. For long-term investments there should be a finance and investment committee with expertise in finance to decide on funds investment.
5. To ensure that the receipt of all transfers received from abroad (UEM partnership groups and other sources) shall be confirmed to the sender of funds. An official receipt and a letter of thanks should be sent to the sender of funds.

The letters notifying the transfer of funds shall be routed or sent to the Treasurer of the respective church.

6. To plan and exploit the resources of the church. To ensure that all assets of the church are used up to their maximum capacity. Example workshops, machinery are used to earn income for the church. Idle buildings rented to earn rental income etc. Each church should have a property committee.
7. To ensure that dedicated donations will not be used for other purposes. Dedicated donations, project funds and other earmarked funds should be kept on separate bank account and only be used for intended purpose. If there is reason for diversion of funds or use of funds for a different purpose, the donor should be consulted for approval. Budgeted money shall be used for planned activities only. The UEM member churches are to ensure that Treasurers are given full responsibilities in the authorisation of the use of funds and are accountable to report on all financial matters of the church.

B. General principles in managing finance in UEM member churches

1. To achieve the church objectives, the member church should ensure that the budget is used to attain the planned objectives, the mission of the church.
2. To supervise the staff working in the finance administration. There should be a job description for each staff and to ensure that each person performs his/her duty accordingly.
3. The leading bodies of the church should plan the financial development. To provide financial statements normally quarterly to the heads of department, and programmes and the leading bodies showing the income and expenditure by comparison with the budgets. The annual financial statements i.e. profit and loss accounts and balance sheets should also be provided to the leading bodies timely.

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4. For purchase (e.g. materials, machines and air tickets) there shall be at least two independent offers depending on possibility.
 5. All payments (such as cheques and transfers) shall be signed by two responsible church officials, namely the General Secretary/CEO and the Treasurer. The Treasurer's signature is mandatory.
 6. Every member church of UEM is obliged to keep proper books of accounts (double entry), and to close the books at the end of the year and to produce the profit and loss account and the balance sheet.
 7. All annual accounts be examined by an independent chartered accountant (auditor). The audit fee is to be included in the annual budget.
 8. To ensure that the Treasurers and finance staff should have a continuous training to maintain the professional level. They should update their knowledge in data processing, the laws and legislation and accounting regulation.

C. Guiding principles in regard to the transfer and use of earmarked funds

Funds from partnership districts to be transferred to partner churches should be channelled through the UEM head office Wuppertal and of the receiving national church. The national church should immediately confirm the receipt of funds to the UEM office Wuppertal and immediately pay the earmarked funds to the partner district. The funds should be only used for intended purpose and a half yearly report should be sent to the partnership district and UEM office.

A5) Youths Code of Conduct against Corruption, Cameroon 2002

We, the participants at the first FEMEC Youth Forum, holding in Buea, at the B.H.S. Campus, from 4th to 8th of August 2002, have this as a code of conduct to stamp-out Corruption for a transparent society in our country Cameroon (FEMEC is the Cameroon Federation of Protestant Churches and Missions).

The Youths should:

1. Know their rights and be courageous to stand by them.
2. Be modest in their doings, respectful, submissive and patient.
3. Not emulate corrupt examples, practiced by our parents, friends and people in authority (1 Cor. 15:33).
4. Be honest and retire from giving and taking bribes.
5. Be united and fight for justice and equality for the good of the society.
6. Be imaginative, creative and hard working to be self-reliant.
7. Not practice favouritism, nepotism, tribalism and racism.
8. Refrain from forging documents from various purposes like:
 - Birth Certificates
 - Marriage Certificates
 - School Certificates
 - Traveling Certificates (VISAS)
 - Employment Certificates
 - Counter-feinting, etc.
9. Not be beneficiaries of any corrupt act.
10. Live their lives as the gospel of Christ requires (Phil. 1:27).

We the participants of this forum, hereby commit ourselves to this code, as we want the change to begin with us.

Done in Buea/Cameroon, on August 8, 2002

A6) Bread for All (BFA): Chronology of Fighting Corruption

Jan. 1995: Conference on Fighting Corruption; together with the Institute for Social Ethics of the Federation of Swiss Protestant Churches.

End of 1995: Foundation of Transparency Switzerland (T-CH), the Swiss section of Transparency International – Forum against corruption by BFA. The BFA-central secretary was president until 1999 and has since been vice-president. Focal points of T-CH: Strengthening of the Swiss anti-corruption laws according the OECD-convention, fighting money laundering, supporting measures in development countries, codes for the economy, etc.

1996: Support of a case study on corruption within ABB India.

1995–99: Annual training as to corruption and development at a course for export managers in Zurich.


1997: BFA-training seminar for project managers of different Swiss aid agencies and missions.

Dec. 1998: BFA-Workshop on the connections between debts and corruption at the WCC-general meeting in Harare/Zimbabwe.

1998: Concept and financing of a study on corruption with churches and NGOs in Cameroon.

March 1999: Organization of a seminar in Cameroon against corruption for leader of 40 churches and development projects and adoption of a code of conduct for these organizations.

Dec. 2000: Financing and organization of a seminar in Ghana against corruption, for 25 church leaders from 10 West African countries. Adoption of an Action Plan recommending among others to all West African churches to sign the Cameroonian code of conduct and to launch a West African campaign for corrupt-free schools.



2001: Feasibility study for the campaign for corrupt-free schools in West Africa.

May 2001: Foundation – upon proposal of BFA – of INFOC (International Inter-religious network against Corruption) at an International anti-corruption conference in The Hague/the Netherlands. Representatives of Christians, Moslems, Jews, Hindhi, Buddhists and Baha'i cooperate in this network.

Dec. 2001: Video presentations by the general secretary of BFA for a church conference against corruption in India. The conference adopts a clear and concrete code of conduct against corruption for churches and church staff members, upon recommendation of the code of Cameroon.

Dec. 2001–Febr. 2002: Two training seminars for missionary staff members in Germany and one for lecturers at a Christian University in Indonesia.

October 2002: Financing the follow-up seminar in Cameroon.

2003: Contributing to the anticorruption program of the new Interdisciplinary and Interreligious Centre for Research in Ethics CIIRE in Yaoundé/Cameroon

2002–2004: Financing and support of the campaign for corrupt-free schools in West Africa.

Funding of some of these activities is possible due to support of the Swiss government (DEZA/SDC) within the scope of a BFA-framework credit.



MESA-cartoon in: New Straits Times Malaysia, 14 June 1996.



**You are entering
a corruption-free
zone!**

Poster at the office door of a minister in Botswana.

«Continue Fighting Corruption» emphasizes on concrete experiences of churches, aid agencies and missionary societies during 1999-2002. There are many signs of hope, but also obstacles. The booklet also includes biblical, inter-religious and gender-related reflections and calls for responsible leadership. A booklet of encouragement.

Bread for all (BFA) is the Development Service of the Protestant Churches in Switzerland. BFA collects money for about 400 development projects and programmes of Swiss Interchurch Aid (HEKS) and 14 mission associations in 60 countries. BFA informs inside the churches and in a broad public arena on matters relating to a globally fair, peace-promoting and sustainable development between North and South and gives development-policy inputs.

The series «Impulse» (the french version is called Repères) of Bread for all (BFA) deals with actual issues of global development to promote justice, peace and sustainable development. The texts express the position of the authors and are not an official position of BFA except it is indicated as such a position.

