

Church leadership and corruption

*A qualitative study of the role of the National council of
Churches of Kenya in corruption reduction*

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Church leadership and corruption



Figure1

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A qualitative study of the role of the National council of Churches of Kenya in corruption reduction

¹**Elucidation of this cover picture:** The picture represents a signboard that is mostly installed at the entrance of every government institution. Its motif is to discourage people from engaging in corruption because corruption has become endemic in Kenyan society.

Image source:<https://www.nation.co.ke/oped/opinion/Society-that-glorifies-the-corrupt-is-a-failure/440808-3490070-129n8wsz/index.html> 3, January 2019

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Church leadership and corruption: *A qualitative study of the role of the National council of Churches of Kenya in corruption reduction*

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Abstract

Corruption in Kenya has become endemic, affecting all spheres of Kenyan society. The phenomenon of political and bureaucratic corruption and its causes has been an existing issue for a long time. This study aims at examining the role of the National council of the churches of Kenya (NCCCK) in corruption reduction. To arrive at this objective, empirical qualitative research has been used. Existing studies on corruption within political, economic and anthropological disciplines were used in respect to the questions and themes of this study as secondary data. Primary data was obtained through oral interviews from seven leaders of NCCCK. The interviews were guided by a main research question: “what is the role of the NCCCK in corruption reduction in Meru county Kenya?” The sub-research questions were: (1) what are the causes of corruption? (2) How is corruption influencing the church and society? And (3) what is NCCCK doing to reduce corruption? Theoretically this study can be situated within practical theology. The study analyzes the data findings thematically and discusses them in the light of reviewed literature. At last, the findings are briefly discussed and interpreted in the light of Charles Taylor’s theories of morals and social imaginaries.

The study sheds light on the roles the NCCCK have been playing in corruption reduction in Kenya and strategies that they are employing to reduce corruption. The study shows that the NCCCK leaders perceive greed as the main cause of corruption in Kenya, and that their perception of greed is individualistic in nature. Greed is a moral question and moral theory approach in understanding corruption is absent in existing research.

The study contribute to both NCCCK leaders and existing literatures or research in the sense that, the NCCCK perception of greed which is a moral problem and the major cause of corruption opens up a fruitful path for further research yet to be explored. Secondly, Charles Taylor’s theories of morals and social imaginary supplies existing studies or research with the notion of how morals\greed is part and parcel of corruption which is not yet explored.

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Dedication

To my lovely children Chosen Gitonga, and Rianne Kendi, with your smiles you kept me moving.

To my parents, my late dad Silas m'lintari, my mother Martha Nkio M'lintari, my father in-law Jason M'muketha and my mother in-law Eunice M'muketha, thank for your love and encouragements. You have highly contributed to who I am today.

Abbreviations

PWC-Pricewatercoopers (audit firm in Kenya)

NCCCK-National council of the churches of Kenya

TIK-Transparency international Kenya

EACCK-Ethics and Anti-corruption commission of Kenya

PPOA-Procurement oversight authority

CCC-County coordinating committee

MCA-Member of county assemble

NSD-Norwegian center for research data

UIO-university of Oslo

KEMU-Kenya Methodist University

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CHAPTER ONE

1. Introduction

This study explores the role of the National council of the churches of Kenya in corruption reduction in Meru County, Kenya. The phenomenon of both political and bureaucratic corruption and its causes in Kenya today has been an issue for a long time, undermining justice and developments in the country. According to a recent survey on prevalence of economic crimes which was published in one of the leading daily newspaper in Kenya by an audit firm *Pricewaterhousecoopers* (PWC), Kenya ranked the third corrupt county in the world (PWC report, 27th. Feb 2016). A majority of people have been marginalized as result of this phenomenon making them poor and completely unable to access their daily basic needs.

Both the government of Kenya and the Christian fraternity have been struggling against this phenomenon for a long time. For instance the government of Kenya both locally and nationally has created anti-corruption institutions and organizations to help in reducing or fighting corruption. Just to mention a few, there is Transparency international Kenya (TIK), Ethics and anti-corruption commission of Kenya (EACCK), Public procurement oversight authority (PPOA) among others. All these institutions plays a role in making sure that corruption is mitigated in Kenya but still the problems exist and even increasing. On the other hand, the Christians fraternity which is the main religion in Kenya plays major role in preaching about the Kingdom of God which is seen as justice and love in Kenyan context. However, based on Christian's values and moral discourse, specifically in Kenyan context, and with a clear observation, one can observe a gap between the gospel injunction to spread the kingdom of God seen as justice and love, and the reality of evil embodied in corruption prevalent in Kenya today.

The National council of churches of Kenya (NCCCK), one of the biggest Christian churches and faith based organizations in the country, has been a major facilitator of socio-political and economic developments in Kenya. It has also had a great impact on the social transformation of the country, by participating in dialogue or consultations with the government of Kenya in helping to solve some social-political and economic crisis in the country.

To enhance its grassroots, NCCCK has developed into regions and counties where member churches and organizations come together at the county levels to form county coordinating committees(CCC) and then five or six counties are clustered together to form a region. NCCCK now is divided into nine regions to effectively operate in every part of Kenya.

Despite the fact that there are all these anti-corruption institutions and Christian institutions that have become the dominant aspect of the post-colonial Kenyan landscape, corruption has still remained a problem in the country. Although NCKK has played some roles in socio-political and economic development in Kenya, corruption has remained a corrosive influence and a factor in the underdevelopment matrix and a cause of all kind of injustices. Therefore, corruption in Kenya is important to be studied. It is from this background that this study will endeavor to examine the causes of corruption, how corruptions is influencing the church and society and finally explore the role played by the national council of churches of Kenya in corruption reduction.

1.2 Personal Motivation

Born and raised in Kenya, I have been a committed Christian and accredited preacher in the Methodist church in Kenya. In addition I have studied theology and leadership in both theory and practice and I am always willing to bring positive transformational changes in the society I belong. And as result of this I have felt touched by the way majority of Kenyans and other people in the parts of the world suffer innocently because of lack of information and ideas on how they can respond to some of the crisis that are affecting their justice and developments.

The motivation that lead me to carry out this study is to seek advanced studies and new skills in this field where I will be able to link religion with society by contributing to the practical role of a Christian, by examining the role of the National Council of Churches of Kenya (NCKK) in corruption reduction in Meru county and Kenya at large. I also wished that this study will contribute in reducing corruption and improving the lives of those affected by this phenomenon.

1.3 Anticipated research outcome

My research establishes new knowledge about the perceptions and views of Kenyan church leaders on the causes of corruption, how corruption is influencing the church and society, and on what role they play in reducing it. Through existing theories discussed in this study, I anticipate that NCKK and other organizations can gain knowledge on how they can improve their understanding on the causes and reduction of corruption.

1.4 Limitation of the study

The views which will be gained from the material will be limited only to the perspective of the NCKK leaders. This study is not seeking to investigate whether NCKK or its leaders are corrupt rather their understanding and the role they play in mitigating corruption. This is a key

delimitation of the study. Therefore the main objective of the study is to communicate the causes of corruption, its consequences and to point out whether the NCCK have played any role of reducing corruption based on their understanding of its causes and consequences within the Church and society.

CHAPTER TWO: RESEARCH HISTORY AND RELATED LITERATURE

2.1 Introduction

By use of different theories and methods a number of scholars have studied corruption within different academic fields. They have tried to understand its causes, consequences and how it can be mitigated or reduced in the countries where it is experienced. John Mukum Mbaku (2007) a professor of economics used “public choice” theory to examine and explains corruption in Africa; causes, consequences, and cleanups. Inge Amundsen, (1999) a political scientist in his article uses “redistribute and extractive” theories to illustrate the effects of corruption in various regimes. Dan Hough (2017) professor of politics and director of corruption at the University of Sussex, in his work has analyzed, what is corruption, its causes and how to reduce it. Other scholars in this fields that the study will recognize include; Kempe Ronald Hope, Sr. (2014), a senior economic Governance advisor and professor of development studies, Allaby (2013), A British health doctor and researcher, Dr. John Mutonyi (2002)Governance, Security and Enterprise Risk Consultant and Dr. Christopher Kolade (2001), a bureaucrat and head of president’s commission on corruption in Nigeria. Through the review of these studies, this chapter will endeavor to examine the causes, consequences and ways of reducing corruption in Africa and Kenya in particular.

2.2 Causes of corruption

Mbaku Note that corruption has existed for a very long time in all societies, and it has recently emerged as an important global issue following the dramatic international political changes that occurred with the end of the cold war. By use of public choice theory, he observed that corruption in Africa can be viewed as an attempt by individuals or groups to manipulate existing rules and generate extralegal income and wealth for them (Mbaku, 2007, p.4).He defines this theory as:

Public choice theory can be defined as an economical study of none market decision making, or simply application of economics to political science, where the subject of the public choice is the same as that of political science such as the theory of the state, voting rules, voter behavior, party politics, the bureaucracy and so on. The methodology of public choice is that of economics , however, the basic behavioral postulate of the public choice, as for Economics, is that man is an egoistic, rational, utility maximizer (see, also Buchanan and Tullock, 1962, p.417-39; Downs, 1957, p.3-20; Riker and Odershook, 1973, p.8-37 cited in Mbaku 2007, p.155).

Mbaku points out that people are motivated by self-interest leading them to be corrupt and this has been one of the major causes of corruption in Africa (ibid, 2007, p.4), he further argues that several scholars have referred such societies as a “soft state”, where majority of citizens have diffuse or weak sense of national interest and they are more focused on personal interest (Gould and Mukendi cited in Mbaku, 2007, p. 64). These societies also lack efficient, professional and modern government bodies with competent, civil servants who can execute good public policies that can enhance economic growth and maximize wealth creation for the entire public. Meanwhile those with self-interest especially politicians, civil servants and other leaders execute policies that generate income for themselves by imposing insignificant cost on society. The absence of legitimacy within institutions, lack of adherence to the rule of law, and lack of good will to control self-interest are the major causes of corruption in African countries.

Another perception that contributes to the cause of corruption that Mbaku highlights as seen in several literatures are chronic poverty and material deprivation, as well as inequalities and inequities in the distribution of income, wealth and land including land. Poverty and deprivation levels are quite high especially among women, children, rural inhabitants and individuals living in periphery, included in this category is also low-level public workers whose legal wages are usually not enough to support them and their families. In such societies, citizens participate in corruption activities in order to secure more income to buy food, shelter and other necessities for life and this increases corruption (ibid, 2007, p.66).

Mbaku further argues that, several studies identify some cultural behaviors as a cause of corruption, where he states that corruption arises from the clash between traditional cultural values and the norms that were imported from developed countries with modernization (Jabbara, 1976; Merton, 1976 cited in Mbaku, 2007, p.67), he further argues that corruption is due to defective cultural norms in some societies and is an avoidable cost of economic development and modernization. This concept is supported by Amundsen where he argues that many plausible theories on the causes of corruption are derived from moral and cultural characteristics of individual society (ibid, 1999, p.16). To explain these two concepts Amundsen further argues that these moral and cultural characteristics of individual society are political behavior of cultural values inherited from patrimonial past, like nepotism, gift-giving and unconditional solidarity with extended families, clan and other communal groups. This private-regarding behavior and with particular state agents who acts for the benefits of their families and friends is to some degree encouraged by the law since it is considered as a moral duty (ibid, 1999, p.16).

Other causes of corruption that Amundsen point out are attached to economic and political situation of a given state or country. He uses two theories i.e. “redistributive” and “extractive” theories to illustrate how corruption exists in various regimes; He explains these two theories as follows:

1. The *theory of redistributive corruption*, in this theory, the state is the weaker Part in the state-society relationship. Here, various social and economic groups, Interests or individuals are organized and powerfully enough to draw more benefit from the corrupt practices they engage in with the state as a counterpart, than is the state and the ruling elite. The main beneficiaries of the resources extracted, privatized and consumed are not the political and state-based elite, but state resources are depleted and distributed to various groups and interests according to the power configurations in each country (Amundsen, 1999, p.6).

2. The *theory of extractive corruption*, this theory explains that the state is the stronger part in the state-society relationship. According to this theory, the corrupted (the state or some state agent) benefits the most from corruption and the corrupter is more or less a passive player. Essentially, the ruling elite is the strongest force is society, this elite or class uses the state apparatus as its instrument to extract resources from society, and it does so for the benefit of the rulers. This theory is partly based on the operation of authoritarian countries in general, and on the experience of the neo-patrimonial states in particular (Amundsen, 199, p.7).

Demonstrating these two theories statistically, he shows that the level of corruption varies negatively with level of economic prosperity, i.e. as country grows richer the level of corruption decreases. Second the level of corruption varies systematically with the political setting, i.e. Corruption level and form varies with the regime type within which it occurs. And level of corruption corresponds negatively with democratization, i.e. the level of corruption decreases with increasing levels of democracy (ibid, 1999, p.18).

Kempe supports some views raised by Mbaku where he observes that, corruption in Kenya have become a matter of great concern, domestically and internationally, primarily because it is limited to few rogue officials at the top of the state (Kembe, 2014, p.49).

Further, he state that the primary cause of corruption in Kenya is related to societal state of being, where the basic institutions that underpin and support the rule of law and good governance have been deliberately undermined or neglected to the point where they can no longer uphold the rule of law or act in the best interest of the nation (Kembe, 2014, p.494). John Mutonyi also concur with this notion stating that corruption in Kenya is mainly caused by societal attributes which encourages allegiance to personal loyalties over objective rules,

low legitimacy of government and dominance of political party or ruling elites over political and economic process that foster corruption (Mutonyi, 2002, p.24).

In his empirical work, Allaby defines contemporary corruption as an abuse of public office for private gain. In the same study that was conducted in Kenya, he observed that there is corruption in the Church, and the perceived causes of this corruption includes;

Evangelical reputation: Most evangelical ministers, who head these churches, have questionable reputation and therefore lack moral authority to speak about corruption. The gospel of prosperity that is commonly practiced by evangelicals favors siphoning of resource from the congregation who are mostly poor; this gospel also encourages self-enrichment among leaders and their families. Other causes that Allaby point out includes; material affluence modeled by western Christians and fear of poverty, lack of accountability for church leaders and held accountable by the state (Allaby, 2013, p.101-106).

Hough in his previous work, *“Analyzing corruption”*, concurs with perceived causes of corruption as argued by scholars mentioned above where he state that, corruption has been legalized in some context where economics and political elites shape rules, regulations and policies from within the system for their own benefit and this allows corruption to exist and increase. Hough refers this new concept as “legal corruption” (Hough, 2017, p.8). Hough further points out that some of the clear assumptions of the causes of corruption are; people are rational, self-interested creatures, who if the projected benefit outweighs the costs are expected to indulge in corrupt activity (ibid, 2017, p.71). And this kind of behavior has been the major causes of corruption and is the one that is making it to continue to exist.

Kolade observes that, corruption is a global problem, present in every county and exert an influence on the lives of people everywhere. Kolade points out that the phenomenon of corruption increases in strength where systems for ensuring effective accountability are weak, he also highlights that corruption contribute to the perpetuation of poverty in significance ways because it weakens the performance of both leaders and church followers (Kolade, 2001 cited in Deryke Belshaw, Robert and Chris Sugden 2001,p.79-86).

2.2.1 Summary

This part has provided a brief overview of some causes of corruption in Africa and Kenya as seen in the literature. According to several studies, the causes of corruption are either structural or individual. Within these studies the main causes of corruption include: self-interest or people being rational in the countries where corruption is experience, presence of

chronical poverty, clashes between traditional values and norms that were imported from developed countries with modernization, economic and political situation of countries with problem of corruption, moral decay, prosperity gospel, lack of effective accountability and lack of stable and legitimate within institutions, weak laws and regulations in relation to Anti-corruption. The next part will look at the consequences of corruption.

2.3 Consequences of corruption

In African countries where corruption is experienced there are various consequences of corruption in these societies. Corruption mostly affects social, economic and political development very negatively. For instance, in the case study of Nigeria and Cameroon, Mbaku observes some key consequences of corruption in economies of these countries. Through various studies, he highlights the following consequences; first he argues that corruption compromises the integrity of civil servants and politicians. This renders them impotent and become unable to perform their mandated duties well. For example, some countries like Kenya, politicians and civil servants refuse to perform their duties well because they anticipate getting bribes from the citizens who desperately desire the services from them. For instance, medical doctors can be bribed to give fast and effective medical treatments to citizens who come to the public hospitals.

Secondly, cost of public good and services are highly inflated in order to provide additional income and varies benefit to the civil servants who are supposed to serve the general public. Due to this, some services that ordinary citizens are supposed to get for free are charged and this make majority of the citizens who earn low income to suffer because of too much bribery. Third, corruption increases the burden of public sector activities on the domestic economy. Where there is corruption, wasteful and unproductive bureaucracies, many citizens must pay for public good and services but receive inferior quality and relatively poor services. For instance children who attend public schools may bribe staff in order to have access to free equipment like text books and note books. Fourth corruption demoralizes civil services, generate mistrust throughout public sectors and make it very difficult for the country to effectively utilize it human capital. For example authority and rules are delegated based on personal interest not public interest or merit. Politicians and civil servant may even choose unqualified people who will help them to serve their interest and enrich themselves. Corruption also undermines professionalism because the state that are affected by corruption are not able to cultivate a professional, efficient, competent, and responsible staff because bribery, favoritism and other aspect of corruption can be used to compromise the recruitment of competent people where they are required(Mbaku, 2007, p.103-8).

Amundsen, in his article, *“political corruption: An introduction to the issues”* state that corruption is a disease, a cancer that eats into cultural, economic and political fabric of society and destroys the functioning of vital organs. Amundsen further highlights that corruption undermines good government, distort public policy, lead to misallocation of resources, harm the private sector and private sector development, and particularly hurt the poor (Amundsen, 1999, p.3).

Kempe notes that in those countries where corruption is embedded in the political economy such as Kenya, there are low governance scores and weak governance institutions. This lead to sluggish economic performance and lower rates of growth as economic efficiency is impaired. This consequence of economic cost of corruption in turn falls disproportionately on the poor. Bribes, kickbacks, and illegal payments to make things happen are all rent-seeking activities that have the effect of increasing costs directly to the payer or to the public in general, as they are simply added to the final costs of the goods and services .With this article he have provided un understanding that corruption have impacted or influenced the country (Kenya) negatively by undermining it major developments due to unlimited economic growth and increased poverty, it has also reduced social cohesion, skewed both public and private investments contributing to political violence and insecurity and have also weakened the rule of law (Kempe, 2014, p.499-506)

2.3.1 How does corruption influence the church and society according to existing research?

This part provides a discussion of corruption and its influence on the church and society with views from different scholars.

Churches, missions and relief organizations are often viewed as part of corruption and at the same time its solution. Corruption makes church executives and leaders to be undemocratic since they accumulate more power and resources hence depriving the congregations its rights. Development projects with the support of the Protestants and missions are actually free from corruption and if it occurs, may be in few cases. The image of the church development cooperation is weakened if there is corruption (Wobilla, 2013, p.12).

In Africa, there are many types of churches that exist. These include the majority, states, free, family, independent, migrants and missionary churches. Some of them like family churches are operated as private business and they have high chances of corruption cases. The financial transparency of some churches varies due to their structure and missions. Missionary and state churches have less cases of corruption (Dietrich, 1999, p.35).

According to Wobilla (2013, p.53), there are various levels upon which corruption is exercised. These include; using church property in the wrong way, poor salaries for church employees, bribing church members to be elected as leaders, making appointments without following the theological training, projects funds misappropriations, illegal sell of church assets like land and lastly, punishing the people who report cases of corruption in the church.

Corruption in the church worries many since church is considered to be a place where moral standards and integrity is enhanced. Corruption damages the credibility of various speeches given by church representatives. Therefore, the church should restore the moral leadership and advocate for spiritual authority that unites rather than divides the members of the church (Stückelberger, 2010, p.7).

The church plays the role of being God's representative on earth but since history, corruption has interrupted most of its operations. The Protestant reformation was formed through ecclesiastical corruption guided by Martin Luther (Robbert, 2009 pg. 33). In a societal context, corruption has compromised the gender equality, for example women have faced more discrimination. They are not involved in major decisions making of distributing resources and they find themselves paying bribes to access resources or get leadership positions among others. Some go extra mile of offering their bodies to get benefits.

2.3.2 Summary

This part has provided the consequences of corruption. The literature has highlighted how corruption destroys social, political and economic stability in the countries where is experienced. Some of the consequences of corruption this part have observed include; corruption lead to increased poverty due to high cost of living to some ordinary citizens, poor service delivery, undermines professionalism due to bribery, favoritism, weak and ineffective government institutions, demoralization of society , political violence, insecurity and gender discrimination. The following part will look at some of the ways to reduce corruption.

2.4 Ways of reducing corruption

Having looked at some causes of corruption and how it damages the social and institutional fabric of society. The study will now turn to some of the ways of reducing corruption. Mbaku notes that several literatures identify four main strategies that have been employed in the past by successive government to deal with corruption, usually with varying degree of success. These strategies for reducing corruption includes; societal approach, legal, market, and political strategies (Gillespie and Okruhlik, 1991 cited in Mbaku, 2007, p.140).

In society approach strategy, Mbaku explains that society defines a common standard of morality and norms that allow them to identify corrupt behavior or qualifies a corrupt behavior. In this strategy civil society is encouraged to remain vigilant and watch out for individuals who engage in corruption and report to the police. The government and civil society are supposed to educate the general public on the negative impact of corruption and this will help in identifying corruption case and report to the police and then forward it to the judiciary to prosecute the offenders.

Secondly, a traditional approach is the legal approach that names the judiciary, the police, and mass media as the vehicles for combating corruption. Where the national laws define the responsibilities of civil servant and properly constrain them in the performance of their duties, second under legal approach to reduce corruption, the law should define corruption and corrupt behavior. Third, citizens should be encouraged to be vigilant and report any suspected corrupt activities to the police. Fourth the police if they are not corrupt are supposed to thoroughly investigate such activities and gather the necessary information and present to the judiciary and fifth, the judiciary prosecutes the accused and impose thorough punishment if found guilty.

Third is the market approach, which is based on the belief that there is a discernible relationship between the market structure and corruption. In this one, government regulations of private exchange creates opportunities for regulators to extort bribes from enterprise owners and therefore government intervention is limited. The last traditional approach that Mbaku suggest is political approach that calls for decentralization of power. It is argued that the concentration of power in the center enhances the ability of the ruling coalition to engage in corrupt activities. Decentralization of power enlarges the political space enabling people to have access to the political system as ways to mollify corruption, this also makes public sector more transparent to everybody. (ibid, 2007, p.140-144).

To some extent Hough in his book, "*corruption, anti-corruption and governance*" concurs with Mbaku where he suggest that , some practical Government agenda in fighting corruption includes; looking at and improving a wide range of policies that makes corruption exist, increase public accountability and transparency, strengthening the rule of law, and increase civil society participation in political life through the human right and environment(ibid, 2013, p.7).In his work on "*Analyzing corruption*" Hough also argues that, the following should be done when tackling corruption nationally: - 1 getting the legal framework right, 2 encouraging transparency and accountability, (ibid, 2017, p.137-140).

Allaby has highlighted that the church can also help in reducing corruption by preaching about corruption, reforming government by having Evangelicals inside the Government, promoting civic oversight, and satisfying elite interest (Allaby , 2013, p.95-123) these views by Allaby to some extent concurs with Kolade where he unearth four ways on how corruption can be reduced which includes: empowering the individual citizen, awakening the business sector, making government more responsible and accountable and building a climate of integrity which is the role of the church (Kolade, cited in Deryke Belshaw, Robert and Chris Sugden ,2001, p.79-86).

2.5 NCCK and corruption in Kenya.

Previous studies on the National Council of Churches of Kenya and corruption claims that, there is a high rate of corruption in the country. A third of the national budget has been lost in 2016 through corruption dealings. The leaders of NCCK assert that people working in different public offices are the main contributors of corruption. In regard to this, the organization has been calling upon the government to always support whistle blowers who report matters to do with corruption. This has not been effectively achieved, mainly due to threats associated with reporting corruption cases. The corruption comes through the hands of few who loot resources hence affecting the government development agenda (Ngasike, 2018 para 1-7).

The NCCK claims that corruption is caused by bad governance through politics. This happens when various institutions in the society lack accountability and control. Injustices are also said to occur where there is weak legislation. They also view poor wage policies as a main cause of corruption in the country, where civil servants are paid peanuts and forced to be engaged in looting of taxpayers' money. This is the only way to survive since the citizens' demand a lot from them and have inadequate finances to meet their needs.

Corruption manifests itself in an unreasonable manner and seriously undermines justice. In one of the NCCK conferences, the committee in charge said that where corruption exists, the judicial judgments are not equal. Law is being regressed. Therefore, there is room to enhance political instability and lowering quality governance and in long run; the political system legitimacy is undermined. Human rights are violated and a climate of impunity established. Honest judges are lost through corruption in cases where they fail to comply with the corrupt people. Therefore, the country loses competent minds which continue making the judicial system more marginalized.

Corruption occurs in a multifaceted manner hence controlling it at once is quite difficult. For instance, in the public sector, all ministries and departments' loot money slowly until investigation are done even after five years by the EACC. The slowness of EACC supports more corruption in Kenya. Economic activities are affected and most of the development projects stopped and other remains "elephant projects." Foreign and domestic investments are affected. The economy is crippled and public resources lost hence bringing huge shortfall of private operators and public enterprises. The social fabric is also weakened and this is what NCCK call undermining of social equilibrium. The church support that people are born with equal rights in the society but as time goes corruption tends to replace the efforts of individuals (Ngasike, 2018, para 1-7).

The NCCK executive committee gave the government a recommendation of coming up with legal frameworks and amend the constitution to ensure that those people who were involved in corruption are accorded amnesty with a condition that they return the resources acquired through corruption within one year. (Ngasike, 2018, para 1-7).

Corruption is viewed as the misuse of public office or a private position of authority at the expense of other individuals. The NCCK views corruption as a form of dishonesty regardless of its level and manner in which it occurs. It can be grouped into political, financial, personal and ethnic. 'Political corruption' is even reflected in church and is linked to power, influence, and status (ibid, 2018, para 1-7).

According to Dibondo NCCK through its representatives urged the Kenyan government to declare corruption as a national disaster since prosecuting the culprits was not helping. Their idea was that once it is declared a national disaster, more campaign will intensify and positive impacts felt. In addition NCCK perceives that the corruption governing body (EACC) has been encouraging the increase of corruption rates due to the manner in which they handle suspects. The NCCK proposed disbandment of the EACC and powers to be given to the Directorate of Criminal Investigation. Various institutions like police needed to be reformed to discourage the taking of bribes by the employees of police service (Dibondo, 2018, para 1-5).

2.6 What the NCCK has done on corruption according to their sources in public domain.

Through various conferences the NCCK holds, its members emphasize that fighting corruption is not the duty of an individual or institution but rather a collective effort of changing the society. The NCCK has been challenging the Kenya Institute of Curriculum

Development to do reforms in the education curriculum in order to provide young children with good values from pre-school to the university that make them citizens of integrity. Therefore, they emphasize that corruption should be fought from the grassroots by teaching young children what is right and wrong (NCKK, 2015 para 1-28).

The organization has been challenging the Ethics and Anti-Corruption Commission to have a good system of dealing with the suspects of corruption. EACC has not been keen and clear in the manner in which they carry out their duties and this result to unsuccessful cases for prosecution and other punishments. The NCKK has, therefore, played a role of awakening the EACC be active and culprits of corruption to be charged and prosecuted. Governors in all counties have also been advised by the NCKK on the same issue of corruption though this has not resulted to good results as expected. The heads of counties have been called upon to strongly intensify the war on corruption and every person to carry their own crosses if found guilty of corruption at county levels. The NCKK meetings are one of the avenues where such information on corruption is conveyed to individuals, institutions and the country (NCKK, 2015 para 1-28).

NCKK has been very keen in following the judicial rulings in Kenya and usually is at the forefront in advising the judiciary. One of their advocacies has involved the delayed justice on corruption cases; they have been on the forefront in pushing the government to speed up these cases. Their plea is to have shortest time possible for the verdict to be done. They support this with the bible saying in Ecclesiastes 8:11 that *“When the sentence for a crime is not quickly carried out, the hearts of the people are filled with schemes to do wrong.”* The organization also reach the Attorney General and the County Assemblies advising them that they should make strong laws that are very punitive and expensive for any individual who receives a bribe (NCKK, 2015 para 1-28).

2.7 Summary of the chapter

Various literatures have argued that the causes of corruption are related to structural causes, individualistic causes, moral and cultural characteristic of individual society. In African countries where corruption is mostly experienced, people particularly politician, civil servants and top church leaders are motivated by self-interest to create wealth for themselves. This has been possible because legal institutions and laws in relation to anti-corruption have no clear legitimacy to control such behaviors.

Corruption existence in these societies has resulted to several consequences that undermine various developments in African countries, destroying the functioning of vital structures and

distorting public policy. Consequences such as lack of good and equal service delivery to all people, increased poverty, and undermined professionalism have been highly witnessed in such countries. Several literatures recommend some ways to reduce corruption which revolve around four main strategies; societal approach, legal approach, market approach and political strategies approach. These strategies proposes different ways of handling corruption which includes ; getting the legal framework right in relation to anti-corruption, encouraging transparency and accountability, democratization of power and improving moral values and norms within those societies that will help in identifying corrupt behavior.

The chapter also has looked at the NCKC and corruption in Kenya, how does corruption influence the church and society and what NCKC has done to reduced corruption. Based on the above discussion, Corruption in Kenya is real and everyone should take it as a problem that is affecting many people's lives and development. Delivery of services has been delayed with major excuses but the truth remains that corruption is one of the major causes of poor services and unequal distribution of resources. Church, civil societies and other private organizations have played a major role in eradication of corruption but more need to be done since it is a "disease" eating the society.

CHAPTER THREE: RESEARCH METHOD AND THEORY

3.0 Introduction

The previous chapter presented the research history and related literature based on the theme of this study. This chapter will explain research methods and theoretical frame which were applied in collecting and analyzing the data findings. It will capture the following subtopics: Research design, research question, sampling technique, method of data collection, transcription and data analysis, validity and reliability of this study, hermeneutics, ethical considerations, theoretical framework work of this study, and structure of this thesis.

This study explores the role of the national council of churches of Kenya in corruption reduction. To answer this question, empirical, qualitative interviews was carried out within the national council of churches of Kenya leaders in Meru County. The study employed both secondary and primary sources in obtaining the data. The secondary data was based on the literature review that helped in formulating the research question of this study, whereas the primary data was obtained using oral interviews. Seven NCKC leaders were interviewed to give their views and perceptions on the causes of corruption, how corruption is influencing the church and society, and what role they are playing to reduce corruption.

The study is based on qualitative methodology. Qualitative research is a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data (Kvale, 2007, p.11 & Bryman, 2014, p.380). It applied qualitative interviewing. This study involved the process of gathering primary data or information from the NCKC leaders through oral interviews which was done using a local dialect (Kimeru and Swahili) that the informants were familiar with.

3.1 Research design

According to Bryman research design is defined as a framework for the collection and analyzing of data (Bryman, 2012, p. 46). Bryman further adds that research design helps the researcher to be in the position of understanding the behavior and the meaning of that behavior in its specific social context, the study decided to pick interviewing as a research design, because this study involves the perception or understanding of its theme from a specific social context, and associates itself within a specific location, such as community or organization (Ibid, 2012, p.38, 67).

During data collection and analysis the study concentrated on what the informants said not counting those who said what. According to Joseph A. Maxwell the strength of the qualitative research method is methodologically based and emphasizes a particular group of people or

place and words rather than quantities. Therefore, qualitative research leads to the attainment and understanding of meaning, as interviewees in one's study make sense of what takes place around them and how their understanding affects their way of doing (Maxwell, 2005, p.22), it also helps interviewers observe and interpret body language during interviewing. The study interviewed 7 key leaders from the national council of churches of Kenya in Meru county region who are bishops and ministers from churches which are affiliates of NCCCK.

In my view, the Ameru people are a group of ethnic community, who forms a single community. Therefore it is for this reason that this study chose to interview NCCCK leaders in Meru County which forms the single group of organization and the main intention was to find out the role played by the NCCCK leaders if any in corruption reduction in Meru County. To achieve this goal, the research employed the use of list of questions or interview guide questions directed by the main research question to collect the data or intended findings. It also used follow-up question that helped to get more information or knowledge which was needed from the main interview guide question. Herberet Rubin and Irene Rubin in their book '*Qualitative Interviewing: the art of Hearing Data (2nd.ed)*', argues that follow-up questions help in ascertaining that the research covers all the major parts of the research problem (Rubin and Rubin, 2005, p.129). This research method has limitation because of generalization of information to a wider population but the advantage is that each individual interviewed had a unique views and information regarding the theme of this study.

3.2 Research question

This study examines the role of the national council of churches of Kenya in corruption reduction. The main research question of the study, therefore, is: "*what is the role of the national council of churches of Kenya (NCCCK) in corruption reduction in Meru County, Kenya?*"

This main research question is addressed through the following sub research questions:-

(1) What are the causes of corruption in Meru county region, Kenya? (2) How is corruption influencing the church and society in Meru county region, Kenya? (3) What is the NCCCK doing to reduce corruption in Meru county region, Kenya? The answers to these questions will be presented in chapter five.

3.3 Sampling techniques

The study applied purposive sampling technique. Purposive sampling is a non-probability form of sampling where the researcher does not seek to sample research participants on a

random basis. Its goal is to sample cases or participants in a strategic way, so that those who are sampled are relevant to the research questions that are being posed (Bryman, 2014, p.418). Therefore the studies choose to interview NCKK leaders because they play a major role in decisions making within the vision and mission of this council.

3.4 Method of data transcription and analysis

After collecting and recording the data, I later personally performed transcription of the data. I performed the exercise by listening and writing word by word while including non-verbal sounds. The respondents expressed themselves using *Kimeru* (vernacular language) to some extent that we could easily understand. I tried to include the original language and wording so as to retain the accuracy of message. Later I had to split the data into parts to help in carrying out data analysis. According to Bryman, the process is referred to as coding of the data (Ibid, 2012, p.12). This processes helped in transforming the coded as well as transcribed data into different themes. The grouped themes simplified the process of data analysis. In this case, the views generated from the informants were coded into different themes and later analyzed thematically.

3.5 Validity and reliability of the research methods

The reliability and validity of this study adhered to the requirements of research methods as were projected in the beginning to the conclusion of this study. This view is supported by Bryman (2008), where he argue that validity is the integrity of research end product arrived at the conclusion of the study. This study is valid because, the data collected was in tune to the degree into which the results obtained from analysis represents a phenomenon under the study. According to Kirk and Miller (1986), validity in qualitative research is concerned with the interpretation of the data. In this study, the data arrived at is original as I avoided any interference from within and without in the process of data collection, presentation as well as interpretation which yielded to conclusion of the findings. This was made possible as I tried my level best to observe research techniques in the entire study.

This study employed interviewing through asking questions to the respondents who in turn gave answers. Reliability in this study was the pivotal concern in establishing consistency of the oral interviews. According to Lawrence Neuman (2003); reliability implies the dependability of consistency when one is using various techniques of gathering information in the case of different categories. This study is reliable based on the views as presented in various themes, which can be further verified in different settings.

3.6 Hermeneutics

According to Lisa M. Given in the book, *“The Sage Encyclopedia of Qualitative Research Methods”* hermeneutic means to interpret or make clear in Greek. It is the theory and practice of understanding and interpretation, and it is built on the assumption that interpretation is not a straightforward activity even though people do it all the time when they interact with others and the world. Within this paradigm researchers are interested in the various ways that people understand human phenomena, acknowledging that there are many ways of viewing these phenomena. This interpretivist thinking is associated with Weber who is the key figure in hermeneutical empirical studies; he suggests that in the human sciences we are concerned with understanding of the human world (Schwandt, 1994). Given further argues that to apply this concept in qualitative research there is need to understand both the language and mindset of the human setting so as to communicate the intended message (Given, 2008, p.386). Joseph A. Maxwell also points out that the strength of the qualitative research method is methodologically based and emphasizes a particular group of people or place and words rather than quantities. Moreover, qualitative research leads to the attainment and understanding of meaning, as interviewees in one’s study make sense of what takes place around them and how their understanding affects their way of doing things. For Maxwell, causal explanations, context, identification of unanticipated phenomena and study processes are all crucial in qualitative research (Maxwell, 2005, p.22-23). This study therefore, is practicing and presupposing hermeneutic as a tool of interpretation or understanding of human communication, whereby the data collected is analyzed and discussed in the light of selected literature and later briefly interpreted by moral and social imaginary theory by Charles Taylor. The study is practicing hermeneutic as a tool to interpret its findings, and try to communicate the intended message that can help in explaining, identifying and understanding the problem of corruption for further research. Using theories by Taylor to interpret the phenomenon of corruption in this context helps in understanding how morals that are embedded in social practices in Kenyan context may help adjust the strategies the NCKC leaders and other scholars have in ways of reducing corruption. The theories also help in understanding that corruption is part and parcel of morality yet to be explored

3.7 Ethical consideration

The study faces ethical and moral issues that are supposed to be addressed before and after collecting the data. According to guidelines for research ethics in the social sciences, law and the humanities (NESH) and university of Oslo requirements, there are moral and ethical issues in relation to people’s rights, issues to do with informants confidentiality (See more

here <https://www.etikkom.no/globalassets/general-guidelines.pdf>). Issues related to confidentiality are very critical and needs ethical consideration. Further, interview research are saturated with moral and ethical problems, particularly there is a lot of complexities in researching people's lives or situations and placing accounts or information given in the public arena (see Mauthner et al., 2002, p.1 as cited in Kvale 2007, p.23). Therefore during data collection, interviews and any discussion on matters relating to this kind of study, moral, ethical, and confidentiality issues were observed before and after collecting the data. Any direct identify information given in one way or the other will not be revealed in or to the public, high care and confidentiality in storage or retrieval of data was observed during the entire study (See also Bryman, 2012, p.144-145). To further guarantee confidentiality to my informants this study was ethically certified by NSD and university of Oslo (UIO). Where I filled the form explaining how I will deal with such moral and ethical consideration, rules and regulations as required by the NSD and university of Oslo. I also got a letter from the University of Oslo signed by my supervisor as a proof that am allowed by the university to conduct the study. Information about the study was also well known by informants; I called them through their phones, informed them about the study and requested them to be interviewed. For more details, the ethical issues addressed in this study and how they were addressed is available at the last pages of this thesis.

3.8 Theoretical frame work of the study

According to Bryman, theory is important to social research because it provide a backcloth and a rationale for the research being conducted, and a framework within which social phenomenon can be understood and the research findings can be interpreted. (Bryman, 2012, p.20).

Academically, this study is situated within Practical Theology, more specifically in church leadership and corruption. I use some concepts of practical theology model developed by John Swinton and Harriet Mowat, as a theoretical framework for the whole study. This model has four stages beginning from (1) identifying a situation that requires reflection and change, (2) the application of qualitative research methods in asking questions that when finally answered would lead to new practices, (3) a critical reflection on the practices of the church in light of scripture and tradition, and finally (4) creating a revised form of faithful practice (John Swinton and Harriet Mowat (2006, p.73-98). However, it is important to state that the study does not apply the whole model as it is, for example the third and fourth stage is not applicable in my study.

The starting point of the study is looking at a situation in the Kenyan society that requires reflection and change. The situation in my case is corruption and how it is affecting the church and society, not in itself, but as it is perceived by church leadership. With the help of literature or secondary data, I try to understand the perceived causes of corruption, the consequences of it in the church and society and how it can be mitigated or reduced. There after I qualitatively formulate a research question by the help of these literatures which is answered through oral interviews. The answers from the primary data are presented, analyzed thematically and discussed in the light of literature reviewed. The data findings are briefly interpreted in the light of moral and social imaginary theory by Charles Taylor.

3.9 Structure of the thesis

The entire thesis is organized within seven chapters. **The first chapter** will be introduction which will entail motivation of the study, significance of the study, anticipated research outcome, scope and purpose of the study, limitation and delimitation of the study.

The second chapter presents research history and related literature, which will focus on the causes of corruption, consequences of corruption, means of reducing corruption, NCCCK and corruption in Kenya.

Chapter three, this chapter will explain research method and theory that were used in collection of data and analysis, research design, research question, sampling technique, method of data transcription and analysis, validity and reliability of the research methods, theoretical frame work of this study , Hermeneutics, ethical consideration and Structure of the entire thesis.

Chapter four presents location and context of the study by presenting the general introduction to Kenya, Meru County, and National council of churches of Kenya and what they do.

Chapter five is engaging the material: analysis and discussions of the data findings in the light of literature review, by answering the main research questions of this study. It will present the views and perceptions of National councils of churches of Kenya leaders in Meru County, on the causes of corruption, how corruption is influencing the church and society, and what role they are playing in reducing corruption, the answers to these questions will also be discussed in the light of literature reviewed in chapter two of this thesis. **Chapter six** will present moral Theoretical perceptive on corruption. It will explain moral theory and social imaginary theory by Charles Taylor; it will further apply these theories to interpret the

understanding of NCKK leaders of corruption and discuss the main research questions in the light of these theories. **Chapter seven** will be conclusion of the study.

3.10. Summary

This chapter explained methods and theory applied in conducting qualitative research study. The chapter dealt with the key approaches that enabled the processes of collecting data and the way the entire study is modified. To arrive at the objective of the study, both primary and secondary sources of obtaining data were well presented. The chapter has pointed key issues used in the entire process of carrying out oral qualitative interviews. The chapter has dealt with methodological steps that were applied in answering the research question of this study. The chapter covers, Research design, research question, sampling technique, method of data collection, transcription and data analysis, validity and reliability of this study, ethical consideration, theoretical framework work, and structure of this thesis.

CHAPTER FOUR: LOCATION AND CONTEXT OF THE STUDY

4.0 Introduction

This chapter provides general introduction to Kenya and Meru County. It will also explore the social, political and economic aspects of Kenyan society since corruption is embedded in these aspects of life and finally explain about NCCK and what they do.

4.1 General introduction to Kenya and Meru County.

Kenya is a country in Africa. In East Africa, it borders Somalia to the North East, Ethiopia to North, Tanzania to South, South Sudan to North West, and Uganda to the West. Its area of coverage is 582,000 sq. km and has 45 million people as per 2014 census. Nairobi is the capital city of Kenya and has a wide range of economic activities being carried there. Mombasa, Nakuru, Eldoret, and Kisumu are also major cities in Kenya with many people. On the other hand, Meru County is one of the 47 counties introduced after the new constitution was promulgated in 2010. It is located in the Eastern region of Kenya. From the capital city of Kenya, Meru is about 225 kilometers. Its area coverage is 6,936 Sq. Kms. Kenya borders Tharaka-nithi to the South West, Laikipia to the West, Isiolo to the North and Nyeri to the Southwest. The word 'Meru' is said to have originated from the Maasai community who used to call Tigania and Imenti forests as *Mieru* forests (Key information guide, 2015 para 1-2).

The major source of livelihood for the Kenyan population is agricultural produce. Kenya is one of the agricultural productive countries in Africa with high exports reflected in the agriculture sector. Its main cash crops include coffee, tea, cashew nuts, sisal, cotton, tobacco, flowers, and pyrethrum. It also has good tourism sites and topographical features which attracts both local and international tourists. At independence, exports of agricultural products were main source of income but with time, tourism became an alternative after the decline of the world market prices of the primary products (Valle & Yobesia, 2009, p.401-414).

Kenya faces social and economic inequalities and is considered as the one of the most unequal nations in the region. 42% of the population lives below the poverty line. The country also faces the challenges of humanitarian which affects the food insecurity. The high influx of refugees from Somalia and South Sudan is a great threat to the country (UNICEF, 2014 para 1-5).

The fact remains that Kenya has actually made some progress in terms of economic development and general access to health services and education. Despite this, 45.9% of the

population still lives on less than \$ 1.25 a day. Tackling the issue of poverty has been a challenge but the country tries to improve the welfare systems through social assistance measures like cash transfer programmes (Kabare, 2015 pg. 1-73). The Kenya income is skewed and this favors the rich at the expense of the poor. 10% households' controls 42% of country's total income and 1% is controlled by the bottom 10%. This means that a shilling earned by 10% of the poor households, is 56 shillings to the 10% of the rich households (SID, 2004, p.1-37).

Election problems have been linked to ethnic groupings where tyranny of number is the determinant since the introduction of multi-party politics in 1991. Resources like land have led to an inequality which triggers election violence (Brown, 2009, p.389-406). There are 42 ethnic groups in Kenya hence making the country to be multi-ethnic, multi-religious, multi-lingual and multi-racial. Bantu, Cushitic and Nilotic are the main ethnic groups in Kenya. Kikuyu are considered to be the largest community in Kenya but Maasai are known for their unique culture that contributes much to the tourism of the country. There are many foreigners who live and do business in Kenya. Among them are the Somalis, Asians, Europeans, and Arabs. But, the majority of the population remains to be Kenyans (Key information guide, 2015 para 10).

The country also has many religious groups with Christians being the majority. English and Kiswahili are the official languages of Kenya. The country is considered as a multi-party democracy with the National Assembly playing the legislature roles. Kenya has 47 diverse counties that came into place after the promulgation of the new constitution in 2010. Every county is led by the governor with the support of members of county assembly, senator and women representative (Key information guide, 2015 para 13).

Map of Kenya showing Meru County



Figure 2: Map of Kenya showing Meru County:

Source: <https://www.drivingdirectionsandmaps.com/kenya-google-map/> August, 25, 2018

4.2 General introduction of the National Council of Churches of Kenya

The National Council of Churches of Kenya was initiated in 1913. This occurred in a United Missionary Conference where a constitution of establishing the Federation of Missions was signed by the representatives from four missionary organizations. The organizations included the African Inland Mission, United Methodist Mission, Church of Scotland Mission, and Church Missionary Society. The effectiveness of the missionary organizations was facilitated through the formation of Federation of missions which focused on education, industrial work, translation, and evangelism. In Kenya, NCCCK is the oldest organization that has been consistent in fighting for people welfare (User, 2013 para 1-2).

Being situated in Kenya, the Council operates into nine regions within the country. These are the Nairobi, Coast, North and South Rift, Central, Lower and Upper Eastern, Western and Nyanza parts of Kenya. The Council has been participating in various peace and conflict management within the country. Therefore, it has wide range of knowledge and experience in this endeavor of peace building and management. This has practically been seen in 1992, 1997 and 2007/2008 ethnic conflicts in Kenya (Githigaro, 2012, p.93-120).

Being a family of Christian communions and organizations, NCKK impacts are felt across the country. The NCKK has been a key in the facilitation of socio-political and economic development in Kenya. There has been the great social transformation within the country because of this great organization. The vision statement of NCKK is “*One Church; United in Faith and Mission Witnessing to Jesus Christ and Transforming Lives.*” (NCKK, 2014, para 1-4).

The following are key missions of the Council;

- Ensuring there is a just and society that is sustainable
- Fellowship and ecumenism promotion
- Enhancing common understanding with regard to the missions and faith of the church
- Capacity building of the members

According to Githigaro (2012, p.93-120), for instance, during the 2007 election violence, the National Council of the Churches of Kenya took the initiative and sustainable humanitarian and peace building responsibilities of managing the situation. For instance, food and non-food items were distributed during and after the violence. The organization had various programmes done concurrently. The victims were provided with psychosocial support with an aim of dealing with the issue of trauma especially those who lost their lovely ones, property and had physical harm. To support this, community forums were done by the NCKK where church leaders were advised to handle the youths and restrain them from engaging in more violence. Therefore, NCKK provided both temporary and permanent solutions to the 2007 election victims of the violence. The psychosocial programmes were done to help the victims cope with the situation.

The organization also participated in the holding capacity building workshops targeting the church leaders. These leaders were aimed to be equipped with relevant skills in mediation and peace building. This approach was critical since they were able to preach reconciliation in the affected areas and generally in Kenya. More dialogues were held in "hotspots" areas to bring

more peace. Various religions including the Christians, Muslims and Hindus were organized by the NCCK to do ecumenical joint services to support the peace building message. This was done with the incorporation of religious teachings (Mwaura&Martinon, 2010, p.39-46).

The NCCK has been at the forefront in the policy advocacy with an aim of long-term healing and reconciliation. This was witnessed during the power-sharing agreement done by the Orange Democratic Movement (ODM) and Party of National Unity (PNU). In this period, the Council played the role of making various legislations such as the Constitutional Review Act of 2008, Truth, Justice, and Reconciliation ACT, the Witness Protection Act and National Cohesion and Integration Act. It also participated in the process of monitoring to ensure that the Kenya National Dialogue and Reconciliation Project were properly done. The work of lobbying for the internally displaced persons to the government was highly initiated by the NCCK. This involves pushing for compensations and resettlements (Tenaw, 2018, p.1-7).

The effort of NCCK did not stop after the issue of 2007/2008 election violence was over. It continued to push the government to have effective reforms that could heal and unite all Kenyans. NCCK focus was also to advise the government to solve the root cause of violence in Kenya with a keynote on the internal division in the church, failure of having good peace building practices, and empowering peace building actors in all regions (Tenaw, 2018, p. 1-7).

Map of Kenya showing NCK Regional Coverage



Figure 3: Map of Kenya showing NCK Regional coverage

Source: Nckk.org August 25, 2018

CHAPTER FIVE: ENGAGING THE MATERIAL: ANALYSIS AND DISCUSSION OF THE FINDINGS

5.0 Introduction

This section will deal with fieldwork experience, analysis and discussion of the data findings from qualitative fieldwork interviews in the light of literature reviewed in chapter two of this study. The chapter will explore the role of the NCCCK in corruption reduction in Meru County, Kenya. It will thematically analyze and discuss the perception of NCCCK leaders on the causes of corruption, how corruption is influencing the church and society, what NCCCK is doing to reduce corruption, and discuss these views in the light of literature.

The study was guided by the research question "what is the role of the National Council of Churches of Kenya (NCCCK) in Corruption reduction?" The literature reviewed in chapter two of this thesis helped in formulating the research question of this study. With the help of interview guide question and follow-up questions, seven informants who are the key leaders (Bishops and ministers) of NCCCK from different denominations were orally interviewed. Though they had different views on the above questions there are some similarities in their views. These informants are coded as "Informants 1, 2, 3, 4, 5, 6, 7". The data will be analyzed and discussed as follows:

1. Leaders views or perceptions on the causes of corruption
2. Leaders views or perceptions on how corruption is influencing the church and the society
3. Leaders views or perceptions on what NCCCK is doing to reduce corruption and what should be done.

5.1 Field work experience

The data were collected in the month of December 2017. There were some challenges and limitations during the entire process but all in all the process was successful. The following are few challenges and shortcomings that were experienced.

5.1.1 Lack of self-disclosure among some informants

Since corruption has become a very serious thing in Kenya some NCCCK leaders were not willing to be interviewed because of the fear of being investigated. I tried to convince them by assuring them the process is purely meant for academic understanding and also understanding the role they play in reducing corruption. Some refused completely but I was able to get several who were willing and due to this challenge I wasted so much time.

5.1.2 Poor accessibility

Due to poor roads, weather and long distances covered some interview schedules began and finished very late at night. In several scenarios the informants were interviewed while in their offices during working time. Some were also interviewed while at their homes and there was a lot of interference of children crying and talking and also other visitors coming in their homes.

Below is the short summary of the questions and answers to the main questions addressed in this chapter.

Table1: SUMMARY OF THE ANSWERS TO THE MAIN RESEARCH QUESTIONS

Main Research questions	Informant 1	Informant 2	Informant 3	Informant 4	Informant 5	Informant 6	Informant 7
1 What are the major causes of corruption ?	<ul style="list-style-type: none"> -laws in place are not properly utilized. -No serious action against law breakers -weak laws and regulations -No clear ways to prove corruption. -Self interest 	<ul style="list-style-type: none"> poverty, Lack of role models, bad political leadership, political influence -greed 	<ul style="list-style-type: none"> power greed, getting rich quickly, peer influence or pressure 	<ul style="list-style-type: none"> -greed 	<ul style="list-style-type: none"> greed, lack of trust , self interest 	<ul style="list-style-type: none"> Greed and lack of resources 	<ul style="list-style-type: none"> Poverty and greed
2. How is corruption influencing the church and society?	<ul style="list-style-type: none"> Land ownership problems, due to unfairness of titling in the church and society -conflicts between the church and society as result Moral decay or moral decadency Families are affected in so 	<ul style="list-style-type: none"> -Poor services to ordinary citizens Demoralization of Kenyan society(both church and society) -Church is losing moral authority -prosperity gospel -Undermining 	<ul style="list-style-type: none"> -increased nepotism -High embezzlement of church and society fund -Prosperity gospel Substandard services to ordinary citizens due to un 	<ul style="list-style-type: none"> Destroying the church 	<ul style="list-style-type: none"> Poor service delivery -lack of basic services to ordinary citizens 	<ul style="list-style-type: none"> -Undermining professionalism -lack of quality services to citizens -poor distribution of resource increasing/causing poverty -destroying 	<ul style="list-style-type: none"> -Poor politics -Conflict between the church and society -conflict between the church leaders and politicians

	many ways	professionalism	qualified leaders or workers			the church	
3. What is the NCKK doing to reduce corruption ?	Communicating the challenges of corruption -civic education -encouraging church members to seek political positions so that they can help in policy making	-Bringing cohesion and integration Kenyans -civic education -Voter education -influencing the curriculum especially to young people -Desiring to lead by example -following corruption cases in courts to make sure justice is done to the affected.	-Advocacy against corruption - whistle blowing of corruption cases Acting as watch dogs on corrupt matters -helping - society to understand their right through civic education -training people on the consequences of corruption	preaching about corruption -using media to create awareness on the cases of corruption	-uniting churches speaking to people at the grass root	Use of forums on advocacy Create awareness Acting as voice blowers	Voice and point out people who are corrupt plus advocacy

5.2 The causes of corruption in Kenya

All the informants answered the question on causes of corruption in Kenya. In this section, various causes of corruption have been discussed starting with greed which was highly mentioned. Weak laws and public expectations have also been explained since they came out very strongly. Majority of the informants argued that the main cause of corruption in the region is “greed” with other causes being: weak laws and regulations, poverty and lack of resources, lack of serious actions to the corrupt people and leaders, lack of clear ways or means of proving corruption, lack of role models from leaders within the church and the society, political influence and peer influence, power greed/ thirst to remain in power, and

self-interest. From the informants' feedbacks, it was clear that people from this region were aware of the reality regarding corruption. When asked to explain what they perceived to be the causes of corruption, the following were the responses;

5.2.1 Greed

All the informants identified greed as a cause of corruption in Kenya. Informant 1 associated greed to wealthy people since they always want to accumulate more wealth to themselves:

One of the reasons why there is corruption is not because people are in short of funds. The reason for saying this is that looking at the macroeconomics of the country, you can surely say even those who are properly disposed of; those people with money are mostly corrupt. Regarding grabbing, those with land are grabbing more land, and those with money are dishonestly getting more money (Informant 1).

This indicates that in our society, there is a trend and culture that individuals who are rich have control of most resources. This kind of thinking makes the wealthier to take charge and control resources. It's very true that the rich people have been left to continue accumulating more wealth. Their power in the society influences all these actions and indeed makes the state to even allow them to continue. On the other hand, the poor just watch and criticize but nothing changes. Greediness is actually a vice that should be condemned and the only way to see a state is developing is by ensuring all the resources are used for the purpose intended.

Informant 2, a religious leader who served for long time was of the opinion that people become greed because they are unsatisfied. His emphasis was that even those who are earning good salary and getting good money are not satisfied with what they have. For instance, politicians want to make sure they are controlling everything to get more resources for their own benefit:

Politicians have become more like activists. They appear to control everything even at this level. You realize that an MCA will control learning institutions, governors will control everything. You remember when the former governor of Isiolo was in power, he controlled everything (Informant 2).

He continued to say that nowadays, people are using money to bribe judges to get justice. This means that greed has entered to all arms of governments and both the state officials and the ordinary Kenyans are involved in corruption:

People have discovered that when you have money you can buy anyone including judges. You buy justice for yourself, you have everything. They forget that they are more temporary that these buildings we are putting up (Informant 2).

Informant 7, had the same opinion as informant 2 regarding greed. His views were that people especially the rich are greedy not because they lack wealth but they are unsatisfied with what they have: "The wealthy people are greedy because they do not get satisfied." This shows that they are interested in the accumulation of more wealth as the poor deprive of poverty. This kind of greed generally affects the development in the society since resources are in the hands of few who don't like to release them.

From the feedback of informant 2 and 7, it is clear that some individuals are greedy because they feel they should continue being richer and the way of achieving this is through corruption. Corruption makes one become rich quicker because corrupts people tend to take almost everything allocated for various projects. Some don't embezzle the funds directly but pretend to award tenders which practically don't exist. Others own many companies which they use to steal huge money by awarding themselves contracts. All these occur simply because the people in position have powers to do anything they want since they are in control of resources. The rich who are corrupt have the perception that anything they do must involve bribe for it to be successful and this is a major driving force of greediness.

A different explanation of greed was clearly brought out by informant 3 who described it as an aspect of wanting to become rich very quickly. He further argued that the society exposes people to corruption at very early age. The same was supported by informant 4 who lamented that greed occurs both to the poor and the rich. Therefore, corruption is not only practiced by a single social class in the society. This is a clear indication that greed is a cause of corruption that should not only be blamed to one group of people. While addressing it, everyone in the society should be targeted:

I remember when I was in high school, some young people would say they try to influence their fathers to get them into the police; then from there, they would influence their way to the road (traffic police) so that they can get rich quickly. Clearing one lorry of cocaine and they give me money, and I let them go. A lorry full of guns, I get my money, and they go. It is secondary school students who are planning all this, not even in college (Informant 3).

Poverty and richness are relative. So they all could be corrupt in their ways. We have heard money getting lost in the office of the president, and the people working there are not poor. When coming to the chief, he will demand a bribe (Informant 4).

The things people are engaged in when young may really expose them to be corrupt. This means that corruption may be learned as well as intentionally done for own interest. This is an aspect that is making fight of corruption difficult since the people expected to fight it are even

worse. Corruption is practiced at different levels in the society and in my opinion, there is nothing like small and large corruption. Corruption is corruption! Fighting petty corruption is even important since it also regulates behavior and shuns the occurrence of grand corruption. Therefore, societal ethics should be reinforced and taught at the grassroots level and policies strengthened in various institutions.

Summary

Based on the findings discussed, it was noted that the cause of corruption was linked to greed which was the views of the majority of the respondents. This occurred both to the poor and the rich people. The rich are not engaged in corruption because they lack wealth; the key reason is that they are unsatisfied with what they have. On the other side, the poor wants to get rich quickly and therefore, get engaged in corruption for this cause.

Discussion of findings

When the respondents were asked to say what they think are the causes of corruption, they identified greed as the major cause. The informants felt that greed occurred both to the rich and poor and therefore, the rich could not only be blamed for the corruption. The rich continue to accumulate more wealth since they feel unsatisfied while the poor express greed with an aim of wanting to become rich quickly. Some of the respondents were of the opinion that the rich are more corrupt due to influence they have in the society.

Greed has been viewed differently by past studies and by NCKK leaders. According to Allaby, the main causes of corruption in Kenyan churches are lack of good evangelical reputation, for example most evangelists or church leaders are dishonest and they lack moral authority to speak about corruption, the prosperity gospel where church leaders preach the gospel of “the more you give the more you receive” that helps or favors them to siphon resource from the rich and poor to establish themselves and their families, material affluence modeled by western Christians and fear of poverty, lack of accountability for church leaders and lack of state involvement in holding these churches to account (Allaby,2013,p.101-106). NCKK leaders viewed greed as a phenomenon that is linked to richness and which influence one to intentionally get involved into corruption with a specific aim.

Allaby did not directly mention greed as a cause of corruption but there is a strong connection between his views and greed as addressed by NCKK leaders. Being a health doctor and having tackled many issues of inequality, corruption and church, he sees corruption as a menace caused by church leaders themselves who try to benefit at the expense of their congregation. Therefore, this means greediness is influenced by the intention of enriching

themselves by possessing church resources. The author has also mentioned reputation of evangelical for honest behavior and this means that church leaders pretend to positively build the image of the church but in real sense, they aim at bringing more Christians on board to have a chance of accumulating more wealth from the money they get out of their giving's . They also lack moral authority of speaking about corruption since they know their intention is to get rich quickly through what Christians contribute. Speaking about it can therefore, create more confusion and may be exposing the leaders more directly about their intentions. Some may regard them as hypocrite since what they say is not what they do (Allaby,2013,p.101-106).

There is also difference between Allaby opinion and the opinion of informants for current study in terms of context upon which arguments are based. The author looked at the causes of corruption specifically in Kenyan churches which is contrary to the current research which focused on corruption broadly at the society level including church. Therefore, further studies need to be done on the effect of greed as cause of corruption by investigating how it manifests itself and the consequences. This will be critical in the addition of literature and knowledge relating to corruption and its causes. The similarity between the two is the argument that greed is connected to richness. Allaby emphasized of leaders siphoning resources to accumulate more wealth while NCKC leaders were of the opinion that the rich want to continue becoming richer while poor aiming the same through corruption. (Allaby, 2013, p.101-106).

The theory of extractive corruption supports the findings. It explains that “the state is the stronger part in the state-society relationship. According to this theory, the corrupt (the state or some state agent) benefits the most from corruption and the corrupter is more or less a passive player (Amundsen, 199, p.7).” This means that the state through the elected leaders have the tendency of accumulating wealth at the expense of the citizens. Already, the state is rich but deprive the citizens' rights to equal distribution of resources and development. This is shows greediness in the state leadership.

Mbaku, a professor of economics, explained greed by showing how people are motivated by self-interest leading them to be corrupt and this has been one of the major causes of corruption in Africa. Leaders have diffuse or weak sense of national interest and they are more focused on personal interest and they don't have commitment to public service. Through his public choice theory, Mbaku also argues that most of the global issues affecting economies and proper run of states to some extent have been influenced by greed of few

individuals. There is similarity in authors' argument and the study findings of greed being a cause of corruption. To Mbaku, individuals in leadership positions pretend to serve the interest of the public though in the process some benefits them too. This being a culture, the public also participates in convincing their own leader to be corrupt so that they can benefit. For instance, when a leader of another group is corrupt, the immediate group uses that as an example hence requesting their own not to be left behind since they need more resources. It becomes like a competition and the cycle continues and at the end the entire society is affected. It is critical to also study whether the resources brought to people are well distributed despite their influence. The same was lamented by NCKK leaders since they pointed those in leadership positions in various sectors as people who want to enrich themselves first before focusing on the public interest (Mbaku, 2007, p.4).

The study findings are also supported by Kembe who asserts that the major cause of corruption relate to societal state of being. (Kembe, 2014, p.494) As an economic governance expert and professor of development studies, he explains that the basic institutions that underpin and support the rule of law and good governance have been deliberately undermined or neglected to the point where they can no longer uphold the rule of law or act in the best interest of nation. This argument is in support with the work of Mutonyi (2002:24) who states that societal attribute is a primary cause of corruption and usually encourages allegiance to personal loyalties over objective rules, low legitimacy of government and dominance of political party or ruling elites over political and economic process that foster corruption. (Mutonyi, 2002, p.24) These arguments are genuine since this is what is happening in the today's societies. Politics have entered into the management of institutions that support rule of law hence weakening them. There is similarity between the opinions of Kembe and Mutonyi and NCKK leaders since they all argue that people's personal interest is what contribute to greediness. Other than personal interest, the informants of the current study can get informed through the work of Kembe and Mutonyi that greediness is to some extent presence resulted few interested parties to destruct the structures that safeguard public resources.

The NCKK leaders can learn from Allaby, Mbaku, Amundsen, Kembe and Mutonyi views to have an improved understanding of the main causes of corruption. Without such understanding of the causes, it means also that the strategies they have to fight cannot be successful. Therefore, there is need for them to do a clear study on what are the main causes of corruption and adjust their strategy to fight it.

5.2.1.3 Summary of discussion

According to informants who in this study represent NCKK, the main cause of corruption is greed. From previous studies, Allaby points out that bad reputation of evangelicals for honest behavior and prosperity gospel cause corruption. Therefore, the views coincide in the sense that church leaders enrich themselves by being attached to church activities and only revealing information that may not impede them from achieving their goals of richness.

The findings are also supported by Mutonyi who states that corruption is caused by societal attribute which encourages allegiance to personal loyalties over objective rules. This relates to greed as pointed out by key informants and it means that there are individuals who try to weaken the systems so that they can get a chance of stealing resources.

Therefore, a clear study should be done on the causes of corruption for the NCKK to comprehend exactly what these causes are. The context should also be clear other than generalizing. This is because; greed or any other cause may manifest itself differently in various situations.

5.2.2 Weak laws and regulation

Weak laws and regulation was also identified as a cause of corruption though not with much influence as agreed. This cause was much stressed by informant 1 who was of the opinion that there are so many gaps in the systems of law that allow corruption to take place. To him, corruption does not occur in a vacuum. The laws put in place are weak and allow culprits of corruption to be released unquestionable hence increasing the rate of corruption in future: “There are also weak laws and regulations with gaps enabling people to do something wrong for personal gain and get away with it. The rules and regulations are weak to stand the test of time”. This means that if there are strong laws and institutions, corruption could be fought effectively and this is the reason behind many cases not followed up even after public outcry.

He further emphasized that;

The consequences are clear. It is known that once one commits a crime, an action will be taken. But the process of taking that action is weak. There is no result because to get their certain things must be proven. One of the challenges is proving corruption. To get through the entire process to prove is hard. Corruption is dynamic and does not wait for one to take action. It evolves leading to widespread cases of corruption (Informant 1).

The fight of corruption has been for long time limited by lack of evidence which is contributed by having weak institutions which fail to carry their mandate as expected. Many cases have been put away due to lack of evidence. Therefore, this means that corruption has been escalating since those involved in it, intelligently practice it and ensure no evidence will

be found. Making the process of fighting corruption look like a game has made the majority to suffer since the few have the powers of even corrupting the institutions that fight it. When institutions are mentioned, people working there and the policies put in place matters. When the employees are corrupt, then it means they will act in a compromising way to also benefit. Therefore, I believe that strong laws and policies are there but the same people who make them come to destroy them to get a chance of stealing resources.

Discussion of findings

The key idea on this cause was that there are many loopholes with the system of Kenyan law that allow thriving of corruption. It is clear that many culprits of corruption have been released due to lack of evidence and corruption of judges making the ruling. Weak laws and regulations have also been in place due to poor implementation of the law by the responsible institutions. Some of these institutions have been silent for many years until recently when investigation of corruption have been intensified resulting to many people made accountable to various allegations. Despite various investigations done, further progress of the cases have not been seen hence leaving many asking what happened to the cases of corruption reported for even many years back. The finding concurs with Kolade who is a bureaucrat and to him, the phenomenon of corruption increases in strength where systems for ensuring effective accountability are weak. This means that fighting corruption require full support in terms of rule of law. Weak laws make even the culprits of corruption to have more confidence when doing it since they know their cases will bore no fruits. However, the author is not very clear on the specific systems for ensuring accountability. These systems may include law, policies and regulations as indicated in the previous study. (Kolade, 2001 cited in Deryke Belshaw, Robert and Chris Sugden 2001, p.79-86).

The findings are also supported by the theory of redistributive corruption which argues that “the state is the weaker part in the state-society relationship. Here, various social and economic groups, interests or individuals are organized and powerful enough to draw more benefit from the corrupt practices they engage in with the state as a counterpart (Amundsen, 1999, p.6).” This means that there are interests groups which control the government. By doing so, they benefit at the expense of the public since they get involved in looting of resources as the state watches. This happen because such groups usually affects politicians when vying for various positions and when time for giving back comes, they take control of

the government to compensate themselves. This is a bad way of ruling and these groups contribute in having weak laws so that they can benefit.

Hough who is a professor of politics asserts that corruption has been legalized in some context where economic and political elites shape rules, regulations and ultimately policies from within the system for their own benefit and this allows corruption to exist and increase. He refers this new concept as seen in his work as “legal corruption”. This shows that when corruption reaches this level, fighting it becomes difficult. More mechanisms need to be put in place to do away with few individuals who have an intention of legalizing corruption. (Hough, 2017, p.8) Further studies can be done to investigate the process of charging a corrupt person since this has been clearly brought out by the informant 1 as a main issue that impede the eradication of corruption. Since corruption cases tend to delay, it is important to focus on further research specifically checking at which stages the delay does occurs. Other than making the general public to be the participants of corruption studies, it is recommendable to involve some of the culprits to corruption and officials dealing with corruption. By this, the researcher can be able to gather more data and make comprehensive and realistic conclusions.

There is similarity between the views of Kolade, Amundsen, Hough and NCKK leaders in the sense that all views corruption as a menace occurring since the structures and systems of rule of law have been tampered with. To them, there are some few individuals who make changes in the state so that they can be favored and in long run be beneficiaries. Therefore, since this argument was much emphasized by the past studies specifically from the three authors, it is an important point of reference that the NCKK can use to strengthen their strategies by focusing even on external forces that interrupt with law enforcements.

Summary of discussion

Both the past and current studies are in agreement that there exist weak laws and regulations that prevent effective fight of corruption at various stages. Most of the cases are delayed and others completely forgotten hence legalizing the corruption as Kolade put it. Informant one clearly stated that many people lose hope with corruption cases since the process is difficult and tiresome. However, most of the studies done to investigate the effectiveness of law in the fight of corruption are too general.

5.2.3 Public expectations

When asked about the cause of corruption, informant 5 was of the opinion that: "The expectation that an elected leader should first benefit the area they come from is also a cause

of corruption". It means that, this kind of social imagination has really made the leaders to use many dubious ways to get resources to make the followers happy through various projects or rather giving out money. This argument was also supported by informant 6 who had the opinion that being corrupt is a habit by the people in leadership roles and this is linked to a motive of owning many properties to get respect in the society as a way of making one be influential especially in politics: "It is an attitude that is ingrained in the Kenyan society that when you are in leadership, you must be corrupt."

This is an important aspect that requires more attention. This is because, it is a cause supported by both the person involved in corruption and the people who may be the followers. At least greed is more intrinsic and one may decide to stop it for moral issues but when public convinces one to be corrupt, it become dangerous. Institutions fighting corruption may even lack witnesses and of course having no evidence. Competition should stop and people use the resources allocated to them without making comparison with other groups. I am sure that when resources are allocated, there are parameters used and indicators to prove that this community deserve more than the other. Once people are educated on this, the cases of deception may reduce and satisfaction may be enhanced.

This was also supported by informant 4 who stated that corruption has become a daily practice in people's life and it is done even when people are unaware. Individuals find themselves bribing for favors and today the society has changed the meaning of corruption to "making a deal". This has even entered into the church:

Corruption is as old as history, sometimes it can be planted deep in our society that you don't know when its corruption. Like corruption on our roads, for example if a police officer asks you to give them three thousand shillings instead of paying a fine of thirty thousand shillings in court, you will pay the bribe even before you remember you are a leader (Informant 4).

This view complements how it is difficult to fight corruption. When corruption is deep rooted in the society means that there is anyone to strongly come out and speak about it since they are all corrupt. Some few individuals who give opinions about corruption are just compelled by situations to say so and may be have tried to be corrupt and became unsuccessful. This may be an assumption but the real truth is that people who fight corruption are also corrupt. This kind of "rotation" brings untrustworthiness in the institutions which fight corruption. In my opinion, if corruption is embedded in our societies, it becomes hard to fight it directly. Measures of reducing it need to be put in place first and on the process it becomes a less menace that requires fewer efforts

5.2.3.1 Summary

Informant 5, 4 and 6 lamented that public expectations or rather social imagination was a key cause of corruption. People in leadership position try all the best to pull more resources towards the people leading.

5.2.3.2 Discussion of the findings

The finding revealed that public expectations influence the leaders to be corrupt. For one to be recognized and seen working for the people, he/she need to bring more resources to them. To fulfill this, leaders find themselves using dubious ways to get resources to avoid blames or rather lose their leadership positions, for instance, a case of politicians.

The findings are similar to Mbaku opinion that “there are societies with group of individuals referred as “soft state” where majority of citizen have diffuse or weak sense of national interest and they are more focused on personal interest and they don’t have commitment to public service.” This means that the perception of individualism in terms of benefits one get after a certain leader get into power causes corruption to occur since there are expectation to be met. Being a professor of economics, Mbaku views public expectations as a strategy where citizens force things to happen by giving their leaders pressure and at the end; they become major beneficiaries of even looted resources. The differences in arguments are that Mbaku sees leaders as beneficiaries of public resources. (Mbaku, 2007, p.64) On the other hand, NCKK argued that both the leaders and public benefits since they influence each other.

There is also a different argument on public expectation by Amundsen (1999:16). To him, moral and cultural characteristics of individual society cause corruption. These features are “inherited from patrimonial past, like negations, gift-giving and unconditional solidarity with extended families, clan and other communal groups and this private-regarding behavior and in particular state agents who acts for the benefits of his family and friends is not banned by the law and is further considered a moral duty” As political scientists, Amundsen sees society itself as a cause of corruption due to the nature of culture and morals that exists. This means that if people are used to corrupt, they may not condemn it so much since they also benefit (Amundsen, 1999, p.16). This opinion is in agreement with NCKK leaders in the sense that through culture and morals found in society, leaders are encouraged to be corrupt. It important to note that culture is a way of living and therefore, members of the society are the ones who create and maintain culture. In this context, it is clear from the informant that there is a culture within the public which force leaders to act abnormally in order to grab more resources for people. This is as well enhanced by competition with the groups in the society. Therefore, the

difference between the two opinions is that NCKK leaders viewed public expectations on the perspective that people themselves influence leaders to be corrupt. On the other hand, Amundsen includes culture and systems within the society as key aspects that contribute to corruption

5.2.3.3 Summary of the findings

There is a lot of similarity between the current findings and past studies in terms of explaining public expectations. From the informants, corruption is rooted into the society and has become part of it. Therefore, talking about corruption is not a big issue. From an economic point of view as pointed out by Mbaku, the public benefits from their leaders and some totally depend on them for livelihoods. This forces the leaders to steal resources to make the followers happy. This is also reinforced by Amundsen, who asserts that the cultural and moral characteristic of the society enhances corruption since everyone get used to it hence making it hard to find.

5.3 How corruption is influencing the church and the society

How corruption is influencing the church and society was well explained by all the informants. Majority of the respondents viewed corruption resulting in poor service delivery to the citizens. Other concerns raised include; conflicts between church and society, moral decay, land ownership problems, prosperity gospel, gigantic embezzlement of funds, undermining professionalism, the democratization of Kenyan society, increased nepotism, church destruction, increasing poverty and poor politics.

5.3.1 Poor service delivery due to incompetency and bad politics

Majority of the respondents indicated that corruption has resulted to poor delivery of services. Incompetence and lack of proper remuneration was linked to poor service delivery according to informant 2. This is because many professional have run away from their area of specialization to take top seats in the governments that pays well especially the political positions. Making proper policies and laws on resources have been an issue to them because they lack the technical knowhow. Few participate in the process of making laws hence left hanging on exactly what should be done: “One way, is that, for example if I take my sister, she has been in school for many years, today what she has accrued in thirty years, someone who never went to school and became an MCA is getting all what you have acquired in thirty years in one year.” Therefore, this is an indication that people leave their professions to well-paid positions not because they are interested in effective service delivery but for their own interest. This is also influenced by family and friends who through networking are able to get top jobs to some individuals who are not competent. Some voters also fail to consider the

aspect of education when electing their leaders. These leaders lack the knowledge of even making policies hence resulting to poor distribution of services. The respondent lamented further that lack of proper salaries and rewards have made individuals to lobby for influential and well-paying jobs:

So a professor who has been studying all these years, who has been working hard for many years, is not getting equal pay for their qualifications. So this is influencing and causing a lot of conflicts in our country today, and as a result, people will do anything to enter into politics. They will kill; they will say the end will justify the means. So they don't care how you get into it. If it calls for killing, they will do that. If it calls for stealing, including votes, they will do it (Informant 2).

This shows that there is a problem in various institutions within the society since they contribute in such decisions making. In addition, if the voters realize that you can pay them to vote, they as well influence you to leave a job and run for political seat. People have discovered that those with money are the ones who can influence the citizenry. For you to be able to win an election, you must have money, through hook or crook so that you can buy your way out. These are major aspect which forces an individual to get involved in corruption after even winning election in order to compensate what spent.

The issue of incompetence leading to poor service delivery was also supported by informant 3 who stated that jobs are given to people who are not qualified. They get such jobs through corruption hence not able to provide excellent results because of incompetency:

Both in the church and the society, you will get people who are not qualified to have big jobs because of corruption. Finally, they either mislead the church or the state. We also get substandard services because we get unqualified leadership. Just because someone is my brother or my sister, they get a big role even when they are not capable. The result of that is bringing down institutions (Informant 3).

For resources to be well-managed, knowledge and skills are important. Right people need to be placed in the right place where they fit. Poor performances of some of the institutions both private and public have been as a result of bad corporate governance contributed majorly by incompetency. Some may argue that leadership does not correlate with education. This may apply in some situations but in the current society, people leading must be informed and should make sound policies that can even help control corruption. Especially in the developing countries, corruption also occurs through the aspect of nepotism where you find family members controlling some institutions and try to cover each other when things are not good. In such situation, it becomes difficult to fight corruption.

Incompetency was a major concern raised by the respondents in regard to poor distribution of resources. Informant 6 also raised this as an issue by saying that poor service delivery has been linked to corruption through incompetency experienced by the people employed without following the right way and this affects the church and society at large.

When there is corruption, for instance in employment, we may end with unqualified people. This will lead to poor quality of services. Corruption also contributes to the poor distribution of resources. It affects that church in that the people in the church are the same people in the community. For example, if a member of the church should be treated for free but they are asked to pay, they will use what they would have given to the church for treatment. So corruption kills the church (Informant 6).

When incompetency is encouraged in church and other institutions, it becomes like a culture which in real sense is retrogressive. People start even criticizing those who are learned and this contributes to appointments and election done without considering the education aspect. Distribution of resources goes hand in hand with prioritization of people needs. For one to allocate resources and map areas that require more attention, education is required. Without it, you may get confused and end up using shortcuts for performance to be seen.

According to informant 5, corruption starts from the top and many projects have not been done because the top leaders are the ones who control resources and they are corrupt. This means that resources are accumulated to the hands of few hence making the larger group vulnerable. He further comments that it is advisable for those in charge to genuinely use the resources for the purposes intended for the common good:

It affects a lot. For example, if the county government of Meru sets aside one billion shillings to be used in water projects, it should be used for that, but I am not sure if it will. But there is nothing I can do because corruption starts at the top. The contractor will not be given the job fairly, so when they come to implement the projects, they will try to recoup what they used to bribe (Informant 5).

Top leaders use as many ways as possible to be able to enrich themselves. Being at the top, one is privileged to award contracts that bring favors and this compromise the quality of work done to the beneficiaries. The leaders need to be kept in check and quality assurance enhanced. This kind of corruption sometimes occur due to lack of proper systems for monitoring and control since the leader just find himself or herself with so many chances of stealing.

Informant 1 was of the opinion that corruption affects both the individual and society at large. Getting services and resources like land is quite difficult because of processes and the top leaders fail to release them early so that they can get a chance of stealing: "Both the society and individuals, in general, are affected. One, if you look at a straightforward aspect of land

ownership. The land is a component that is desired by all. Churches have faced trouble when getting the land because influential people have used their powers to delay titles to maybe access credit.”

He continued to assert that poor delivery of services has infringed the rights of people and they should be entitled to equal and proper distribution of resources at all levels in different regions. Individuals, community and institutions have been affected by this menace. Conflicts have been witnessed as some people try to enrich themselves with resources that they don't belong to such as land:

Titles are not issued even though one has been on that piece of land for all their life. Why the delay? There is someone, therefore, looking for a way to get away with land that does not belong to them. As a result of that, there have been conflicts between people over pieces of land due to lack of title deeds. This shows there is someone corrupt from the documentation level. One is given land, but without a title and several people claiming it, it means that one cannot use the land for productive purposes. It just remains a legal tussle. This is one way that corruption has affected the society (Informant 1).

5.3.1.1 Summary

What is coming clearly is that corruption has led to poor distribution of resources and people have failed to get their rights as supposed. Top leaders distribute resources unequally for their own interests and this has occurred both at the individual and community level as well as in the institutions. Majority of the respondents linked poor distributions of resources to lack of competency by those in charge. Some leave their professions for the purpose of getting more rewarding and influential jobs where they can accumulate wealth

5.3.1.2 Discussion of the findings

One of the major consequences of corruption that came out more strongly was poor delivery of services. The study revealed that incompetency due to corruption leads to poor delivery of services. Through corruption, many people have been able to secure various positions they are not qualifying for, hence performing less effectively. It was noted that corruption occurs both at the individual and society level including the institutions and various types of conflicts have been witnessed occurring as few individuals try to deprive the citizens their rights.

The above views agree with Amundsen argument that “corruption undermines good government, distort public policy, lead to misallocation of resources, harm the private sector and private sector development and particularly hurt the poor.” This means that no benefits are associated with corruption. Every individual has right for development and this is achieved if resources are allocated appropriately. In fact, policies of how resources will be

distributed are well put in place but due to corruption, they are ignored. This indicates that corruption destroys the systems and structures already introduced to ensure everyone enjoy the state developments. (Amundsen, 1999, p. 3)

This is also supported by Mbaku who asserts that corruption makes citizens to be charged for some services which are supposed to be given even for free. He continues to states that corruption demoralizes civil services, generate mistrust throughout public sectors and make it very difficult for the country to effectively utilize it human capital. For example authority and rules are delegated based on personal interest not public interest or merit. Politicians and civil servant may choose even unqualified people who will help them to serve their interest and enrich themselves (Mbaku, 2007, p. 103-8). This indicates that corruption may be done by one person but being supported by many individuals who also benefit in the process. The habit of stealing by leader is imitated by other employees closely working with. Some are very confidence when engaging in corruption since they comfortably say that if my “boss” can steal, why me? This kind of mentality is within the societal systems and that the reason why fighting corruption is taking time. When human capital is weak in a nation, poor services will not be effectively rendered to the people despite having a well done budget.

The two authors have brought critical arguments that coincide with the current findings. However, they have not clearly shown how incompetency correlates with poor delivery of services and what need to be done as noted by informant 3:

“Like KEMU is down because we removed the competent people and replaced them with incompetent ones because they are your brothers or friends or because they can give a sweet testimony, you forget other qualifications.” (Informant 3)

More research can be done to investigate if the issue of incompetency is influenced by external or dispositional factors. There are also other issues that contribute to poor delivery of services that need to be researched on other than incompetency. These include; procedures and process as argued out by informant 1 that getting services and resources like land is quite difficult because of processes and the top leaders fail to release them early so that they can get a chance of stealing.

The differences between past studies and NCKK leaders in the understanding of poor distribution of services is that the informants emphasized incompetency as an aspect that contribute to poor distribution of services. On the other hand, Mbaku and Amundsen

conceptualized poor distribution of services as an influence of corruption brought about by distorted public policy and mistrust in the public sectors.

5.3.3 Moral decay

Moral decay was also another aspect contributed by corruption though this was not identified by many respondents. Informant 2 was of the opinion that the church had lost direction of spirituality and it is now more secular than before. The words uttered by leaders may as well negatively affect the public especially the young people:

People are losing moral values. The church is becoming more secular. The church is talking more about money than Christ. People are now busy building business empires, buying buses to ferry people for transport. So people are in business, not for Christ but for making money. Seriously my brother, in Kenya you will be shocked some of the things we call churches are not even registered as churches (Informant 2).

Also, politics is influencing our young people very negatively. For example, there is a time, a very senior politician, a leader of the majority in parliament said, asked I don't know if it's one governor, "*Unafikiri pesa ni ya mamako?*" (Do you think this money belongs to your mother?) (Informant 2).

The expectation of every church in the public domain is to be ambassadors and sources of spirituality and good morals. However, this seems to be the opposite in the contemporary society. Before, churches were few and genuine. Today, the mushrooming of churches is questionable and many of the stakeholders have the perception of running them as business. In doing so, the aspects of spirituality and salvation are not avoided since they are the foundation and scapegoats of enhancing the business activities. There are various institutions in the society which shape behaviors of individuals and church is one of them. With its disintegration in terms of structures, leave many worried of how the future generation will be in terms of ethics and moral standards.

Young people tend to learn from politicians whether positively or negatively. This may affect their lives since they become victims of the actions they do despite having imitated them. Politicians may utter bad words but remain unquestionable due to office they hold.

Church and society relationship is fading as elaborated by informant seven who linked this to moral decay:

Corruption destroys the relationship of the church. It has also destroyed the relationship between the church and the society because people do not get the services they deserve without bribing (informant 7).

This is a serious concern that requires proper actions taken since church and society cannot operate independently. The cooperation between the two has for long time enhanced good values to people. Much of the influence has come from conflicts between politics and corrupt people. When politics is involved, it is not easy to make people stop corruption. Corrupt people come to the church not to help but for individual gain. It gives us a lot of challenges. Some church members and leaders get hijacked by a politician. They concentrate more on the politician that appointed them. These people become very corrupt.

Summary

The few informants who stated moral decay as a consequence of corruption were actually worried of where our society is ending to due to corruption. At the same time, corruption has entered into churches which are seen as shapers and sources of moral values. Moral aspect has not been discussed by the existing literature and can but it is also an issue from the interviews done.

The respondents also had the opinion that corruption has brought conflicts and politics in the church. Also, young people have been influenced negatively through politics and some encouraged doing what politicians do either be good or bad.

Discussion of findings

The study revealed that moral decay has been witnessed and increased as corruption get practiced in sensitive areas like church which advocates for good morals in the society. Every member of the society has a trust with the church and today the trust is going down due to corruption activities the church is associated with.

There is similarity between Mbaku and NCKK leader's opinions. According to Mbaku, "corruption demoralizes civil services, generate mistrust throughout public sectors and make it very difficult for the country to effectively utilize it human capital." This means that when there is corruption, services rendered to people are poorly done. At the same time, everything that is done is subject to mistrust and this contributes to loss of resources. Human resource feel empowered when their spirit is enhanced but this may not thrive with presence of corruption. The same has been emphasized by the informants who argued that moral fabric has been destroyed in the current society through corruption. The church was thought to provide solutions but all in vain since even its leaders are corrupt.

However, Mbaku has not mentioned the aspect of moral decay in church and society at large in his work and this may be a key reason as to why deception is high in public offices and

other institutions. He therefore, views moral decay in the perception of economics where he asserts that through corruption, productivity may go down since no fully utilization of human capital.

Despite both Mbaku and informants talking about moral decay, the perspective of informant is mostly based on loss trust. There evidence was more based on church since it has lost moral fabric as opposed to the societal expectations. However, forms of moral decay have also not been lamented in the past studies as indicated by informant 2 that there is secularism in church. Christians are now interested in accumulating wealth inform of business and money other than Christ. Therefore, further studies can be done to find out the various types of moral decay and how they manifest themselves.

Conflicts and politics as a moral decay have been witnessed not only in church but even other sections in the society. This means that corruption has made individuals to get engaged into conflicts and this is morally not right. The politics behind corruption have even made some systems and institutions to collapse.

Unfortunately, not much has been done concerning conflict and politics as a moral decay by past studies. Kempe talks about low and weak governance in an institution which affects the economic performance. He further argues that corruption has reduced social cohesion, skewed both public and private investments contributing to political violence and insecurity and have also weakened the rule of law. NCCCK leaders did not view moral decay in terms of weakened governance. This is critical since this perception can help the leaders improve their perception on the influence of corruption. (Kempe, 2014, p. 499-501).

Conflicts and politics are important areas of concern to be researched on since both can harm the individuals of the society both physically and psychologically. Politics of interests make citizens to continue languishing in poverty due to lack of resources brought about by corruption. It is important to address the types of conflicts that occur when there is corruption.

Summary of findings

There is relation of Mbaku opinion on moral decay and findings of current study. To him, moral decay has brought mistrust in the public sector operations. Human capital being affected therefore means effectiveness and efficiency of various institutions goes down. On the other hand, the informants explained moral decay basing their views on how church has lost the trust to the society. Moral decay is a concept that needs to be well researched to know its dynamics.

5.3.4 Prosperity gospel

Prosperity gospel was another consequence of corruption described by the respondents. According to informant 1, today the church has many conmen who tend to misuse the word of God by tricking others:

When we speak about the church matters of corruption, one needs to be specific as there has not been any material report tabled linking churches on corruption. It does not, however, mean there are no individuals using church resources for personal gain. Individuals are using the gospel to con the churches. That is outright corruption which is not investigated to bring culprits into the book (Informant 1).

It is true that churches have not been focused as far as investigation of corruption is concerned. Having no records and evidence on the same have given leaders more chance of stealing resources like public funds. Before, no one could think church can tolerate corruption but today it has become a habit that requires attention and done away with it. Churches also don't pay taxes and this could be one the reason influencing corruption since leaders think they are free from any control or general oversight. Most victims of corruption have come from public sector including more in government parastatals.

This was supported by informant 2 who lamented that today churches are increasing the number of congregations because of false prophecies that are done by pastors. Despite them being false, they come with a lot of enticement and make believers have trust in them:

It's because there's a lot of enticement and false promises. They are promised heaven, and they are delivering nothing. So you go there because people want to get rich quick, they are told if you plant a seed today, people borrow money to give, in bags (Informant 2).

False promises have made many people to even borrow money to give to church for miracles to happen on their lives. This is not only seen in the churches but also in terror-violence groups especially where youths fall on the trap. Radicalization and false promises have made many to lose their lives and property. It has become a business and more of economic gain since church leaders and pastors have the obligation of teaching people about religious issues but have turned this to be an opportunity if making money and benefit them.

Today, people start their own churches and try all means possible to take members from other churches. Their promises will influence the people hence getting more congregations. This view according to informant 3 is that it is truly done and false prophets will use their powers to enrich themselves through the church members:

The church has become the prosperity gospel, which has become very famous, instead of spreading the good news; you want people that you can be able to capture. There are member churches of NCKK who are not interested in the poor people (Informant 3).

Failing to recognize the poor people means that the churches are interested with the rich who give lot of money. To make more money, some churches do what is called fish stealing or sheep stealing where they convince outside members to join their congregation. Their main intention is not spiritual nourishment but getting money from them.

Summary

Three respondents pointed out the issue of prosperity gospel as an influence to the church and society. They similarly argued out that today people are opening their own churches to get rich. There are many churches that are linked to false prophecy. Church members have been used the wrong way to benefit the owners of the church.

Discussion of the findings

The respondents revealed that prosperity of gospel was happening at an alarming rate in the current society. More churches are being opened and members convinced to join through even hiring and advised to move from the original church of association.

According to Mutua, citizens themselves are the ones who have made corruption to increase hence preventing Kenya to be a true democracy. He sees prosperity gospel as an aspect where the public hold each other hand in various sectors and encourage corruption. This leave no one to be responsible of the other and punishing becomes difficult since the officials involved are all culprits. In reference to Mutua work, as far as church leaders are corrupt, it is clear that even the congregation may be supporting them since some are beneficiaries.

The opinion of Mutua is similar to that of NCCCK leaders who asserted that of late, many churches have been opened with key aim of using the congregation for their own purposes. However, there difference between the opinions of informants and Mutua. The NCCCK leader's views prosperity gospel in terms of opening more churches. On the other hand, Mutua goes extra mile to explain prosperity gospel as an aspect where the public and congregation in church encourage corruption by holding each other hand and instead of fighting corruption they advocate for it since at the end of the day, they are beneficiaries (Mutua, 2014, p.15).

Therefore, this is a concern happening practically in the society of today as mushrooming of churches is witnessed. This is an interesting area that requires more research especially in connection to corruption. Church could be a hiding place for corrupt people who decide to open up their own churches and con new members.

5.4 What NCKK is doing to reduce corruption and what should be done

The respondents were of the opinion that NCKK is and has been doing something in the fight towards the reduction of corruption in Kenya. Creating awareness, civic education and advocacy were said by the majority of the respondents in response to this question. Others mentioned include; encouraging church members to seek political positions so that they can help in policy making, bringing cohesion and integration among Kenyans, influencing the curriculum especially to young people, desiring to lead by example, following corruption cases in courts to make sure justice is done, whistle-blowing of corruption cases, acting as watchdogs on corrupt matters and uniting churches.

5.4.1 Civic education

The NCKK has been engaging the people in civic education and communicating the challenges facing them. Informant 1 was of the opinion that through civic education, people are informed about their rights and they get more empowered:

We have been concerned about constitution where we engage people in civic education. Civic education has been about the interests of people by enabling them know their rights, building their confidence and capacities so that they can voice their concerns through education (Informant 1).

It is important to educate the public about corruption so that they can take it as their responsibility. This is one of the most effective ways of dealing with it. Research has shown that corruption can be well reduced from the grassroots. Many incidences of corruption have happened on eyes of many individuals but fail to report since they are not enlightened about the process. Therefore, through civic education people are informed and empowered to even question individuals involved in corruption.

He further stated that NCKK has been advising the public to get engaged in the decisions making process to be able to contribute to the growth of the nation: “Apart from teaching, we also encourage our congregants to participate in decision making forums. For, instance CIDP; make contributions on what is to happen. This is of great importance to us in coming up with an integrated county and this needs emphasis for individuals to contribute ideas to be incorporated into policies.” Other than that, they have also been encouraged to take various positions and informant 1 argued that: “We also have asked our people to seek positions of power in the systems where policies are made. Members of the church have therefore gotten cabinet positions in the counties helping in decision making that can help curb corruption. Civic education and capacity development are key means that we have used to help out on the issue of corruption.”

Both the young and adults have been key beneficiaries of the civic education as advocated by the NCKK and this were found this to be the most effective way of fighting corruption. This was the views of informant 2:

NCKK has been able to carry out some civic education, voter education asking people not to be bought and politicians not to use the money to influence. Those are the visible activities we have done as the church. The other thing is influencing the curriculum, and challenging our people beginning with the Sunday school, especially with morals (Informant 2).

To effectively fight corruption, civic education is important when done to young people. For instance, the Sunday school is a place you can start and help the upcoming generation. The church and clergy in specific is key in the civic education especially when they set good examples. Most clergies are morally upright, and they can speak with authority because they are not busy acquiring wealth. Their lifestyle indicates that for instance, the vehicles they drive. Most politicians are using large vehicles which they exchange. By living moderate lives, the clergy can set an example for the politicians

Civic education as a way of reducing corruption was also supported by informant 3 who said that citizens require training to be able to fight corruption both at the individual, community and society levels:

They can seriously engage the community in helping them to understand their rights. That can help a bit because when you understand your rights, you cannot be coerced to be corrupt to get the services. The second one is to train people on the negative repercussions of corruption seriously. So, sensitize the community, talk to the people and continue whistleblowing (Informant 3).

Every citizen needs to know their rights and this can be done through civic education. For sure, most of people don't take time to know their rights and responsibilities. There is an assumption of this and status quo has remained. Some find it like a burden but the truth is that being aware of your rights make one even confidence when talking about corruption. It's amazing to discover that when a person is involved in corruption is when he/she realizes what was expected. Some steal public resources thinking nothing will happen to them.

Informant 7 contended that they had played a key role in teaching the public about the importance of upholding honesty and transparency while carrying out their duties: "We sat down and decided that we should teach our people to be honest, accountable and transparent. We are teaching our people to speak the truth, to be accountable and transparent and this is alleviating corruption. The groups we have taught have shown improvements after six months."

Our societies lack honesty and accountability. This is because there is a lot of peer pressure or rather internal and external forces which make even the genuine people to start supporting

wrong doers. It is factual that there are serious people who aim at fighting corruption but once given a chance to do that, they are convinced to set everything free so that they can also benefit. This kind of situation is what is called legalized corruption.

Summary

The respondents indicated that civic education is an effective way of reducing corruption and the NCCCK has been practicing it. The key aim of this method is to educate and inform the citizens about their rights and what is expected from them. They are also encouraged to participate in the decision and policy making of the country.

Discussion of the findings

The study revealed that civic education has been used by the NCCCK in the fight of corruption and it is a suitable method that can be used continuously. Involving the public in the reduction of corruption is a critical matter since they are empowered and they start perceiving it as a collective menace that requires all stakeholders' participations. The NCCCK views of civic education are in line with the work of Kolade who unearth four ways on how corruption can be reduced which are; empowering the individual citizen, awakening the business sector, making government more responsible and accountable and building a climate of integrity which is the role of the church. However, there are also differences. As a bureaucrat, Kolade explains fighting corruption as something that requires integration of various bodies including individual citizens. Therefore, it is responsibility of everyone to participate in the fight of corruption. NCCCK leaders have been emphasizing more on civic education that involves only citizens and according to Kolade the best approach is where all stakeholders are educated across all sectors.

In the work of Kolade, civic education has not been directly addressed but the assumption is that empowering the individual citizen can be done through the process of civic education. Despite NCCCK, other bodies and institutions like churches can reinforce civic education strategies since they directly interact with the public. Since few past studies have discussed the issue of civic education on the reduction of corruption, it is crucial to conduct further studies on it. Specifically, the effectiveness of civic education can be accessed and duration when it is done. There is a tendency of conducting civic education when there is a crisis while assuming other times everything is okay. It is also important to put into consideration various civil societies that fight for corruption and do kind of profiling to investigate their contributions.

Mbaku also proposed a social strategy as a way of fighting corruption which entail offering of education by the government and civil societies to the general public on the negative impact of corruption. This will help in identifying corruption case and report to the police and then forward it to the judiciary to prosecute the offenders. This makes every individual in the society to participate in the fight of corruption at all levels. The opinion of Mbaku coincide the opinions of NCCCK leaders on general public being key target when doing civic education. (Mbaku, 2007, p. 140)

Summary of the findings

Few studies have been done on civic education and this forms a good research gap for further studies. The opinion of Kolade of empowering citizens and promotion of the integrity can actually be enhanced through civic education. The key aim of civic education is to make the citizens informed about their rights and the steps they can take for a better nation. (Kolade cited in Deryke Belshaw, Robert & Chris Sugden, 2001, p. 79-86)

5.4.2 Speaking out

Speaking out is a way of making the public and institutions concerned including the government be aware that some things are not going on well within the systems. This makes the public to get awake and know what is happening around them. Informant 1 argued that speaking on the issue of corruption has assisted the country to move forward regarding effective governance; through speaking out or rather voicing the issues of concern. It has been communicating about the challenges facing the people and asking those in governance for assistance (Informant 1).

People have a lot that they can speak about concerning corruption. The problem is that these chances are not created and even if some forums are made for instance by bodies like NCCCK, they are not consistent. Speaking out is also one way of informing the bodies concerning with corruption that something is wrong and more attention is required. When everyone is silent, things looks to be good but this is not the reality.

The NCCCK has been acting as a whistle blower and according to informant 2; they currently do a lot in the fight of corruption in the country through speaking out in the public. The NCCCK has been advising the bodies in charge of fighting corruption in all matters pertaining corruption and the importance of handling cases on time for the public to be satisfied:

Yes, like supporting the anti-corruption commission in fighting graft and also by speaking out when there are cases that have been taken to court, and the courts get compromised and do not deliver justice on time or deliver justice selectively, NCCCK should speak out without fear, supporting those fighting corruption and speak out without fear because we are the watchdog of

the community. But you find that many people have confirmed so much, they don't speak (Informant 2).

The NCKK has been doing a lot but it true that within the churches, there is some clergy for the opposition and clergy for the ruling. This affects the effectiveness of telling the truth about corruption. The leaders speak out but sometimes they could be playing neutral and their body language will tell that belong somewhere.

The same was supported by informant 3 who asserted that NCKK leaders have been making follow-ups by criticizing the government if it went silent on matters on corruption:

We would make noise at the top, at the National Council level we would meet to criticize the government or criticize who were looting public coffers or those who were running down institutions. But we were making comments. We did not have any powers to arrest or to charge anybody. We were limited to fighting corruption, except by being whistleblowers. That's what we did and also advocacy against it (Corruption) (Informant 3).

For sure, whistleblowing alert the government but for it to be more effective, may be some bodies like NCKK are given powers to fight corruption. Having various bodies can be effective but should formally report to the Ethics and Anti-corruption commission. Otherwise, just talking about corruption may not assist so much. But on the other hand, the government cannot give these bodies powers since they think they have enough mechanisms of fighting corruption.

There was confirmation from informant 5 that NCKK will continue helping various bodies in the fight against corruption. This means that the body has made fight of corruption to be one of the priorities of its work. However, his advice was that the NCKK leaders should solve issues amicably without bringing in politics. The respondent argued that:

As a big organization, NCKK should be able to advocate and speak on behalf of the oppressed. The leaders should not be politically inclined; they should be neutral. The NCKK should be like a prophet who prophesies for a generation and speaks up against corruption (Informant 5).

Being a religious organization, the NCKK can contribute a lot in terms of even formulating of policies. As stated before, the fight of corruption des not only need government. Many stakeholders must be integrated and their role clarified. NCKK is very powerful and has been used by the government even in peace reconciliations. The same spirit can be extended to the fight of corruption.

The advocacy was as well supported by informant 6 who lamented that as a commission, they try their best to speak out on matters of corruption through advocacy and making of forums that can provide relevant information that can educate the public on corruption:

One thing we do is by use of forums on advocacy on corruption where we create awareness to people. We make people understand that it is their right to get services from the government. So our main role is to create awareness. We urge our churches leaders to be involved in leadership and as watchdogs in areas where corruption can happen (Informant 6).

The NCKK has good avenues of reaching many citizens especially through churches. Once corruption cases are identified, follow-up is important. Therefore, the NCKK is very effective in the creation of awareness about corruption but have no authority to go further and prosecute and investigate the culprits. This means that there is a lot of time and other resources wasted in advocating for the same but no positive results seen at the end. The government cannot recognize the efforts done by NCKK and other bodies since they may be seen as if they are not working. They, therefore, use their information without revealing to the public.

Other than acting like watch dogs, the NCKK goes extra mile to name the corrupt people as stated by informant 7:

We are fighting it from the top. We voice and point out the senior people who are corrupt.” This is staunch evidence that the top leadership of the NCKK has supported the exercise of fighting corruption with no fear or favor (Informant 7).

This is a very important step that NCKK take since fighting corruption does not only mean civic education and creating awareness to the public. People who are corrupt need to be named without any fear. But the question is that even after naming them, what step does government takes to prosecute them. The challenge is that, once corrupt people are identified by outside organizations like NCKK, the government has to start their own investigation before any step is taken. This action of course delays the whole process.

Summary

The respondents noted that the NCKK has been at the forefront in the fight of corruption by acting as watchdogs and making the public aware of the culprits of corruption. Informant 1 linked the benefit of whistle blowing to the improvement of governance. NCKK has not only been criticizing but also advising the bodies concerned in the fight of corruption as well as making follow-ups of the issues raised by them.

Discussion of the findings

The study found out that speaking out was an effective way of fighting corruption. This is a way of alerting the bodies responsible for fighting corruption to take their work seriously and provide justice. It was revealed that NCKK is a key body that plays the role of a watch dog

and fight corruption from the top. This is a continuous process that is taking place even today. The criticism of the NCKK leaders has been also accompanied by various advises of what need to be done to fight corruption.

The findings are supported by social strategy of reducing corruption as stated by Mbaku. The view of the author is that in the social strategy, the civil society is encouraged to remain vigilant and watch out for individuals who engage in corruption and report to the police. This is exactly what the NCKK has been doing. This view is similar with what was explained by NCKK leaders. For instance, informant 1 talked of improved governance, it is important to be watchdogs with an aim of enhancing governance to the bodies responsible in the fight of corruption. The NCKK has not taken the key mandate of bodies like EACC but rather reinforces what they are doing through consultations and this is what should be recommended to even civil societies (Mbaku, 2007, p. 140).

The findings also coincide with Hough views. As a professor of politics and director of corruption, he asserts that “increased public accountability and transparency, through strengthening the rule of law, increased civil society participation in political life through and the human right and environment (Hough, 2013, p.7).” To him, he views speaking out can be done by enforcing law and having measures that enhances accountability and transparency. Civil societies are also majorly used in speaking out and always make follow ups without being expected to. Most of the reports they come up with be very helpful to the society. His opinion is contrary to NCKK leaders’ views who lamented that speaking out means whistle blowing to alert public while criticizing the government. From the informants point of view, speaking out involves alerting leaders from the top level to wake up and improve their strategies of working. To them, if leaders are left to carry out their activities without being watched by external forces, more errors and corruption may occur hence affecting service delivery and development in the society. The similarity between the two opinions is reflected where both empathized on human right as a focus when speaking out. This means that the focus in on enduring citizens get their rights.

Summary of the findings

Speaking out was found to be a method that alert the various bodies of corruption and help them to improve their governance. This is what NCKK has been doing together with offering of advises for the common good. The finding is in support by the work of Mbaku who stated that social strategy could be a critical method of fighting corruption especially when civil societies keenly watched culprits of corruption and reported the same to the police. (Mbaku,

2007, p. 140) According to Dan Hough (2013:7), involving civil societies and enforcing law is critical in the fight of corruption and this is an effective way of speaking out. (Hough, 2013 p.7),

5.4.3 Awareness creation and integration

The NCKK participates in the awareness creation regarding corruption and according to the respondents, awareness and integration is an appropriate method of fighting corruption.

Informant 2 stated that they had played a significant role in bringing Kenyans together despite tribal differences that have made NCKK find it difficult to fight this menace of corruption completely:

NCKK has tried to bring integration and cohesion to Kenyans. Kenyans have been very polarized along ethnic lines, and NCKK has been a neutral voice for a long time. Sometimes it becomes challenging when you have people from different ethnic backgrounds. A good example is that I have sat with a senior clergy in meetings where if you are a Luo clergy, you speak like the former Prime Minister (Raila), if you are a clergy coming from Mt. Kenya region; you speak like Uhuru (Informant 2).

There is an uphill task for the NCKK leaders especially if every person has vested interest with a certain community. In this kind of situation, disagreement may arouse and this affects the effectiveness of fighting corruption and building bridges. Political influence is a key impending factor that disintegrates NCKK leaders. You find that after elections, some people become celebrators, other people become mourners. The mourners want everyone to mourn with them, and the celebrators want to force everyone to celebrate. Once this kind of culture is adopted by everyone, it becomes part of society hence a religious leader may be guilty to name a corrupt person. The fact is that awareness creation and integration is critical in the fight of corruption since it strengthens bonds with the people and can work together to fight corruption.

Awareness is done mostly using media and gatherings and according to informant 4, preaching and using media was one of the best methods of educating people on the negative aspects of corruption: "Using our pulpits to preach against it. The church uses what it has. Another is using the media to create awareness on the areas that are corrupt." This means that the NCKK uses media to educate the public and through church gatherings, the leaders are as well bale to pass the information of corruption.

The opinion of informant 6 was that creating awareness on rights of citizens was critical and all stakeholders including parents should be involved in this endeavor of fighting corruption:

The most important thing is to sensitize people to know their rights, responsibilities and educate them on the vices of corruption, they will change as individuals. The church can reach so many people. We can educate these people about the evils of corruption (Informant 6).

As a matter of fact, when people become more aware of their rights and the church creates more awareness, corruption can go down. Agents of socialization like parents, churches, and even schools have a role to play in the awareness creation. The fight against corruption needs a concerted effort, beginning with the individual.

Informant 7 said that they did not do awareness creation alone, they involved both public and private sectors in making the process more efficient:

We take photos and also involve the government; DO, Chiefs and other leaders. Through this, the government can see what we are doing. We also use the media in the creation of awareness (Informant 7).

This kind of integration is important since roles are played differently but with same focus of fighting corruption. The NCCCK has been known through the address they make in media. They have been very effective in talking about what they see is not ethically done. But, they have also not been consistent in doing this. The reason behind this may of course be that the previous strategies have not worked and people they identified as corrupt have not been brought to books. Local leaders at the grassroots are also key since they are in direct contact with the public and they have firsthand information. It is so unfortunate that in the Kenyan society when culprits of corruption are exposed in the public, they start given threats. This also affects the fight of corruption.

Summary

The respondents also proposed creation of awareness and integration as key ways of fighting corruption. Preaching and use of media are good vehicles of creating awareness to the public are clearly argued out by informant 4. The NCCCK has also been trying to bring the Kenyans together through integration since divisions are made in tribal lines. Through awareness creation, the public have been able to know their rights and responsibilities.

Discussion of the findings

The study revealed that NCCCK participated in the awareness creation and integration process in the country as a way of fighting corruption. NCCCK were of the opinion that this approach was very effective. To them, they considered media and preaching to be majorly used in the creation of awareness. On the other hand, Mbaku explained creation of awareness by bringing in the concept of legal approach on board. This involved the judiciary, the police, and mass

media as the vehicles for combating corruption. Where the national laws define the responsibilities of civil servant and properly constrain them in the performance of their duties, second under legal approach to reduce corruption, the law should define corruption and corrupt behavior. This clearly shows that fighting corruption requires unity of purpose and every stakeholder empowered to be able to cooperate appropriately. Both NCKK leaders and Mbaku are of same view to some especially in the manner in which creation of awareness is done i.e. through media. However, Mbaku legal approach has not been mentioned by NCKK leaders. Therefore, the informants can learn and integrate this approach on what they currently do to enable them improve measures of fighting corruption.

The finding was also supported by Allaby, who highlighted that the church can also help in reducing corruption by preaching about corruption, reforming government by having Evangelicals inside the Government, promoting civic oversight, and satisfying elite interest. This means that the government should recognize church and give them powers to fight corruption since it is a key institution that has shown willingness to fight corruption. The view of Allaby is same to that of NCKK leaders who reinforced on the importance of bringing church leaders together from different ethnic groups in order to blend efforts and fight corruption. Church strengthening is an aspect emphasized by (Allaby, 2013, p. 95-123) which the NCKK leaders did not talk about since they focused more on how creation of awareness should bring leaders together. Therefore, the leaders can learn from past studies to improve their undertakings on fight towards corruption.

The fact remains that the public has been told about the negative side of corruption but it is still a major vice in the contemporary society. More studies need to be done on how the public perceive corruption and what they think could be done to reduce it. In addition, no past study has addressed the issue of integration as a way of dealing with corruption. It is therefore, important to critically investigate how bringing all tribes together by uniting them can help fight corruption as indicated by informant 2.

Summary of the findings

Both the past and previous studies are in agreement that creation of awareness has been done to the public and it is still an approach currently used by various bodies like NCKK to address the issue of corruption. Integration is also a key way of fighting corruption though not discussed in the past studies hence making the previous study relevant and a point of reference.

5.5. Summary of the chapter

Based on the first research question, it was noted that greed is the primary cause of corruption alongside other causes. According to the NCKK leaders, both the rich and the poor people in the society are corrupt since they want wealth. For the rich specifically, they are unsatisfied with what they already have. On the other hand, the poor want to become rich quickly and being corrupt becomes the only means. The way greed is viewed by past studies is different from current findings. For instance, Allaby who is a health consultant and an experienced expert in matters of corruption, inequality and church links greed to prosperity gospel and loss of moral authority or bad reputation of evangelicals for honest behavior. On the other hand, the informants explained greed from a moral perspective. On the other hand, Allaby diversifies the thinking of greediness by explaining not just from moral perspective but the real aspects that happen in churches today, including prosperity gospel. There is similarity between the two arguments since they link greed to the aspect of wanting to become rich very fast. In the argument of Allaby, greed is based on the sense that church leaders siphon resources and ensure that more congregations come on board so that they can enrich themselves. The same is emphasized by NCKK leaders where they argued that the rich want to continue becoming richer. The NCKK leaders can learn from the Allaby's views that greed is an aspect of life that makes an individual to convince more people with an aim of benefiting more from them. The ideas brought out by Allaby and NCKK leaders are critical and can be incorporated to come up with effective strategies of reducing corruption.

Explaining greed from economic point of view, Mbaku who is a professor of economics sees self-interest as a motivator for people to be corrupt. To him, individuals working in the public service pretend to work for the common good but the reality is that they are more focused on personal interest. There is a difference between NCKK leaders and Mbaku in terms of viewing greed. For the informants, greed is an aspect that diminishes moral fabric in the society. On the other hand, Mbaku through public choice theory sees greed as an aspect that brings many problems globally since individuals or groups subvert the existing rules and generate extralegal income and wealth for themselves. The similarity between the two is that self-interest is a key determinant that influences manifestation of greed since the corrupt have an inner feeling of becoming rich. Therefore, NCKK leaders can learn from Mbaku ideology and diversify their understanding on greed. This can help them come up with more strategies that assist solve corruption at church, national and international levels.

The study finding of greediness is also in agreement with the work of Kembe who asserts that the institutions that reinforce rule of law are intentionally weakened. As an economic

governance expert and professor of development studies, he sees deliberate attempt by the ruling elites to benefit themselves by ensuring that the laws that may impede them are weakened to some point. From this argument, there is similarity with NCKC leaders' views in the sense that personal interest is driving force for greediness. The informants can learn from the opinion of Kembe that greed people goes extra mile to sabotage the well set structures so that they can get a chance of stealing more public resources hence affecting the general public. The interests groups that participate in this kind of process are influenced by greed. The views of Kembe and NCKC leaders reflect how rule of law can be turned to be source of corruption.

Another cause of corruption that came out clearly from informants was weak laws. According to them, there exist weak laws which have given room for the escalation of corruption, and the culprits of corruption have not effectively been brought to books. The finding concurs with Kolade view. As a bureaucrat, he argues that corruption escalates where laws are weak. Amundsen also explains weak laws by bringing on board interests groups. As a political scientist, he argues that laws are weakened by interests groups who benefit by controlling the government. The same is supported by Hough and as a professor of politics; he sees corruption occurring due to the fact of legalizing it and in some context the economic and political elites shape rules and regulations of the state that helps them meet their personal interest. The arguments of the three authors clearly coincide with the thinking of NCKC leaders though NCKC leader's perception is based on having ineffective institutions that fight corruption. The NCKC leaders can learn from the three authors that there are external forces that cause the weakening of the law. Therefore, this becomes an area that the church leaders can focus on as a way of enhancing their strategies.

The NCKC leaders were also of the opinion that public expectations were another cause of corruption. They explained this by arguing out that the followers expects a political leader after elected he will reward his followers by giving them better services and good positions in the government. So as the elected leaders struggle or navigate to meet the expectations of his or her followers influences them (leaders) to be corrupt. The finding to some extent is similar with the views of Amundsen, who sees moral and cultural characteristics of individual society as cause of corruption. To him, there is a culture with individuals, families and groups that bond them together that influences people to be corrupt. However the difference between the two opinions is that NCKC leaders viewed public expectations on the perspective that the social expectation influences leaders to be corrupt. On the other hand, Amundsen also includes culture and systems within the society as key aspects that contribute to corruption.

Therefore, the informants can learn a lot from this in the sense there is culture and systems within the society that need to be addressed. Mbaku views public expectation from an economic point of view since he argues that “there are societies with group of individuals mostly in what referred to as “soft state” where majority of citizen have diffuse or weak sense of national interest and they are more focused on personal interest and they don’t have commitment to public service Mbaku.” To him, through public expectation, leaders enrich themselves on behalf of citizens. The difference of views is that public doesn’t just request their leaders to loot resources as a normal way of living as pointed out by NCCCK leaders. Mbaku points out that there is a more hidden meaning to this. The citizens are used as scapegoats and a ladder for enriching the already rich individuals.

On the second research question on how corruption is influencing the church and society, the NCCCK leaders were of the opinion that poor delivery of services is highly witnessed due to corruption. According to them, incompetency in the various sectors as resulted to poor service delivery. Citizens within the church and society are employed through dubious ways hence failing to perform as expected. From a political science point of view, Amundsen opinions support this finding. To him, “corruption undermines good government, distort public policy, lead to misallocation of resources, harm the private sector and private sector development and particularly hurt the poor.” However, there is also a distinct between NCCCK leaders and past studies in terms of conceptualizing poor distribution of services that is brought as a result out of corruption. To most of the respondents, incompetency is a key factor affecting distribution of services and there is job hopping especially targeting green pastures that are more beneficial and that allow looting of resources. The work of Mbaku also supports the key finding. According to him, “corruption demoralizes civil services, generate mistrust throughout public sectors and make it very difficult for the country to effectively utilize it human capital.” However, he views poor services delivery as an outcome of mistrust within the employees working in public sector who are expected to distribute resources effectively and equally.

According to NCCCK leaders, moral decay was another factor that has been experienced in churches and society. It has been influenced by the manner in which leaders carry themselves. Young people have imitated what for instance the politicians are saying and doing either being right or wrong. This is a great influence that the NCCCK based their views on as far as corruption is concerned. From the arguments, it is clear that the NCCCK sees moral decay as the aspect where church leaders and Christians loose direction. On the other hand, Mbaku views moral decay from an economics point of view since he laments that corruption

contribute to underutilization of human capital which destroys the focus of developmental agenda. There is similarity in the manner in which moral decay is viewed by informants and Mbaku. The key point mentioned by all is nurturance of appropriate human capital has been a problem in a society that corruption thrives since there are no chances of doing so. The leaders have taken the space and their actions have been imitated by younger generations despite being right or wrong. Since the focus of NCKK leaders in terms of moral decay has been on church, they can learn from the broader perspective as indicated by Mbaku. This can make them see moral decay not only happening in church but the entire society productivity being affected. The same has been supported by Kempe who laments that moral decay manifests in societies and situations where there are low and weak governance institutions which affects the economic performance. The author views moral decay by focusing on society at large. This shows that when both church and society becomes areas of concern, NCKK leaders can effectively come up with suitable solutions for corruption.

Prosperity gospel as an influence of corruption was viewed by NCKK leaders as an aspect where more churches are opened with an aim of false prophecy for personal gains. According to the informants, through prosperity gospel, mushrooming of churches has been witnessed hence giving a way for further exploitation. The Christians termed as “flock” find their way to these upcoming churches without coercion. Mutua had same opinion since he states that “the public hold each other hand in various sectors and encourage corruption.” In the church context, the author laments that “even the congregation may be supporting them since some are beneficiaries.” This means that as far as church leaders are advertising their churches and opening new ones, the congregation support this since some are beneficiaries of false prophecy. The difference between the two arguments is that NCKK leaders stated opening new churches as a focal point of explaining prosperity gospel. On the other hand, Mutua emphasized that public and congregation in church encouraged corruption since they hold each other hand and instead of fighting corruption they advocate for it since at the end of the day, they are beneficiaries. The NCKK can learn from this argument that corruption cannot just end when some individuals within the public domain are for it. Another difference is that NCKK leaders argue this sentiment in a very moral perspective without applying other strategies and more specifically blaming the church leaders. On the other hand, Mutua looks at prosperity gospel on the aspect that followers or church congregation are the source of the problem since they support each other. The similarity between the past studies and the findings of this on prosperity gospel comes out clearly that at church and society levels, leaders and followers contribute to false prophecy since they are all beneficiaries.

On the last research question, it was found out that NCKK has been and still plays a critical role in the fight towards corruption. This has majorly been done through civic education, the creation of awareness and leaders of NCKK speaking out on the issue of corruption. They have integrated various stakeholders to have effective strategies for fighting corruption. Majority of the informants were of the opinion that the issue of corruption should not be taken lightly, it needs to be challenged from individual to national level with all people participating in it.

The NCKK leaders view civic education as a strategy of enabling citizens to know their rights and this gives them confidence and power. Through this, they even participate in decision making forums and don't feel neglected. This forms the starting point of taking responsibility without any coercion. The finding is supported by Kolade who argues that corruption can be fought through empowering the individual citizen, awakening the business sector, making government more responsible and accountable and building a climate of integrity which is the role of the church. However, there is a difference in the manner in which civic education is viewed by informant. Kolade, a bureaucrat and head of president's commission on corruption, views civic education as an approach that requires integration. The focus should not only be on empowering citizens; business sectors, government and other bodies should also be educated and supported in the fight of corruption. The NCKK leaders emphasize more on citizens' civic education as an effective approach and this may be the reason as to why their strategies have not been so effective. Therefore, it is important for NCKK leaders to do reforms on their strategies so that all stakeholders can be involved in civic education. Mbaku has same opinion as that of NCKK leaders. According to him, social strategy is critical in the fight of corruption and it involves general public education through the arrangements of government and civil societies.

According to the informants, speaking out has been one of the strategies used by NCKK in the fight against corruption. To them, speaking out involved whistle blowing and it is as an appropriate strategy of advocacy which entails voicing out matters of corruption and criticizing the government. The finding is in agreement with Hough view of how effective it is to involve civil societies in the fight of corruption since they speak out and general public get informed through this. However, there is a difference between past studies and NCKK leaders view on speaking out. For instance, Hough sees speaking out as a strategy that can be achieved by increased public accountability and transparency, through strengthening the rule of law. This is contrary to the perception of NCKK leaders who views voicing out as the only way of speaking out. As a professor of politics, Hough goes extra mile to argue that when

structures are well set and rule of law strengthened, people feel comfortable and get informed on importance of legal frameworks. A good example is what Kenyan government has revealed to the citizens that for real they can fight corruption by enforcing and strengthening existing laws. In reference to that, many culprits have been charged and these efforts have been spread everywhere across the nation hence giving the public confidence for prevalence of justice. Therefore, the NCCCK can learn from past studies specifically from Hough work that speaking out does not only entail talking in public. Effective systems need to be set which support the NCCCK leaders' opinions. At the same time, the ideas of both informants and Hough are critical and need to be blended to produce a firm approach of fighting corruption.

Awareness and integration was also an approach suggested by the informants as suitable. The NCCCK leaders viewed this strategy to be appropriate when media is involved and preaching about the effect and consequences of corruption done in churches and other public avenues. At the same time, the NCCCK leaders also had the idea that creating awareness should not be done to the public only. Bringing all leaders together to solve their differences is paramount and this make them powerful since their synergies are for common good. This is supported by Mbaku who laments that judiciary, the police, and mass media are appropriate vehicles for combating corruption. The difference between past and the findings this study is clear since the focus of NCCCK leaders is on media and preaching as key vehicles for creation awareness. Mbaku suggest that the suitable method of creating awareness is through a legal approach that NCCCK leaders did not talk about. Through legal approach, responsibilities of civil servants are well defined and this is an effective way of making them aware of their duties and the expectation. Despite the differences, there is similarity between informants and Mbaku. They are all basing their arguments on what has worked out before especially in their line of work. The NCCCK have the opportunity to learn from past studies especially on how they can adapt the legal approach and combine with their normal strategies when fighting corruption. Assuming that only media and preaching can work is not an effective thinking. The finding has also been supported by Allaby who argues that creation of awareness can be made effective when church is strengthened since it is a major institution of fighting corruption. By doing this, the church can preach about corruption and make an impact. However, the author also views that the focus should not only be on general public, the interest groups need to be looked at and satisfied so that they can also join others in the fight of corruption. From the opinion raised by NCCCK leaders, church strengthening has not been mentioned and therefore, forms a suitable base upon which they can adapt and strengthen their own approaches.

Greed being mentioned by majority of the informants as a cause of corruption will be discussed in this part while relating to other causes and also influences other causes. The reason for focusing on greed is that it was mentioned by all NCKK leaders interviewed more strongly than other causes. In addition, it is not mentioned directly by past studies and this creates a gap that need more research. The informant viewed greed as a moral problem but past studies especially in reference to Allaby and Mbaku lamented that greed comes through prosperity gospel and cause global issues respectively. However, both NCKK leaders and past studies linked self-interest to greed. Greed is a key cause that tends to influence other causes in various ways. For instance, the reason why weak laws and regulations exist is simply because interest groups and other beneficiaries of corruption are influenced by greed to underpin government structures so that they can easily maneuver their ways. The same happens to the public expectations as a cause of corruption. The public or followers influence their leaders to steal public resources especially when they see an opportunity and can't let go. Through greed, the public are able to see as if one group is benefiting than the other and this brings competition and at the end of day, corruption is practiced to achieve the intended purpose. It is also important to note that the vice-versa is true. In some instances, greed occurs with much influence from other causes like weak laws and public expectations. For instance, where there are no follow ups done to the corrupt people, individuals tend to steal more and some do this in an extraordinary manner causing public outcry. This study contributes to the existing studies or research by critically trying to understand corruption from a moral theoretical perspective to be presented in the next chapter.

CHAPTER SIX: A MORAL THEORETICAL PERSPECTIVE ON CORRUPTION

6.0 Introduction

This chapter discusses the moral theoretical perspective on corruption. It will apply Charles Taylor's view on moral theory and social imaginaries theory as basis of interrogating corruption its causes, its influence on the church and society as whole and also to act as a lens on how NCKC leaders and scholars of corruption can improve on their strategies to reduce it. The chapter begins with general explanation and application of moral theory and social imaginary theory by Taylor. The two theories are explained separately but joined together to show how morals are embedded in socially shared understanding and practices, then followed by discussion of the findings in relation to this theories and finally the chapter conclude by looking at what these theoretical perspectives can add to existing studies or research and NCKC'S perception on corruption.

6.1 Moral Theory by Charles Taylor

The Canadian Charles Margrave Taylor born 1931 is the most influential and prolific philosopher in the English-Speaking world. Ruth Abbey² explains how Taylor interprets the moral realm where she argues that, Taylor criticizes other approaches to morality such as relativism, subjectivism and projectivism and presents other concepts on understanding morality. In the chapter "*explaining morality*," she explains Taylor's view on how human morals works and how these morals are embedded in socially shared understanding and practice. (Abbey, 2000, p. 9-47).

Regarding moral reality, Taylor argues that unavoidable existing characteristics of the self are present in a person regardless of culture, norms, traditions or the manner in which they are understood. His analysis first focuses on the way in which human beings do their work as moral beings and the moral experiences they have with emphasizing on the reflections made upon those experiences. His concern is so much into moral theory and praxis. First, he is critical about the notion that moral philosophy is concerned with obligation to others with regard to actions. He argues that in most modern moral philosophy;

The focus is on the principle, or injunctions or standards which guide action, while vision of the good are altogether neglected. Morality is narrowly concerned with what we ought to do, and not with what is valuable in itself or what we should admire or love (Ruth Abbey 2000, p.10-1).

On the other hand this notion overlaps with Taylor's argument on "social imaginary" where he

² Ruth Abbey is a political theorist with research and teaching interest in areas of Friedrich Nietzsche, Charles Taylor

argues that social imaginary refers to a commonly shared understanding of how things go, as well as how things *should* go, in the collective life of a community, which would include their knowledge on the point of their practices, the degrees of social relationships, plus a more comprehensive sense of how their social world hangs together as a whole. But this does not refer to an intellectualization of those practices, as one might be encouraged to produce at leisure at the end of the day when reflecting 'what *that* was all about'. Rather, 'social imaginary' refers to the engaged, effective understanding of what one is doing, such as it actually carries one through the day(Taylor, 2004, p.23-26)

Second, modern moral philosophy typically provides Universalist responses to the questions about what is right to do for one and for others. These Universalist answers are premised upon an ideal of human equality. Further Taylor sees this approach as tending to neglect questions about what is good to be that is susceptible to more personal and particular responses. By constructing in a fuller way, Taylor is trying to make clear that there are other moral ideals and goals that should not be neglected. Such as personal and universal that may lead to conflict. A major reason for Taylor using the term morality in this way is his belief that questions about right action and meaning or fulfillment in life both involves strong evaluation. Deriving the idea of strong evaluation from Harry Frankfurt's argument about second-order desires, he argues that second order desires are desires we have about our own desires. Further he says that although we experience a range of desires, we do not view them equally; some are seen as higher as or more admirable than others. Taylor's argument that individuals can see some of their desires as qualitatively different from others informs his concept of strong evaluation. (Abbey, 2000, p.10-17).

According to Dr. Carkner, moral realism as viewed by Taylor is guided by five main concepts. First, he argues for the ubiquity of moral intuitions and judgments in human experience. These are intuitions that transcend basic human desires for survival, sex, or self-realization. These desires are also referred to as second-order desires, strong evaluations or qualitative discriminations. One notes the important reference to the quality of the will. This concept of second-order desires appeals to the ancient idea of the good, one which although interwoven with the self, transcends the self in significant ways. The understanding of morality is the second concept. According to Taylor, a larger moral picture is critical when moral experience is related to debates, decisions, actions and deliberations. This concept is related by him to a moral framework that brings on board many beliefs used to shape the outlooks of individuals. A moral worldview is made when various frameworks of goods are embedded together in an organized manner. Moral self is dynamic due to its nature of being in a rationalistic relationship with its frameworks. In the third concept, Taylor makes it clear that

in each moral framework, there is a key defining good. He refers to this as the hyper good. However, every moral framework may have a hyper good but not necessarily, because there are also other kind of goods which can be essential in a person but on the lower level than the hyper good. This is an important type of good which is above other goods and it normally influences others within the framework. In the discussion of moral self, the hyper good defines the overall character within the framework.

The fourth concept relates to what Taylor argues to be narrative and communal texture of good in relation to moral self-constitution. While pursuing moral goods, lives of human are interpreted using narratives and communal terms which reflect visions and missions to life. While the self finds a unity, narrative articulation is the key. This occurs amidst of moral experience considered to be complex. Lastly, the fifth concept Taylor talks about is *constitutive good*. Though it is not necessarily one, most often one has many constitutive goods and what makes them constitutive is the fact that they are perceived as good in real life, not just what is said or theoretically hold as good. Within the moral frameworks, this good influence other life goods including hyper good and to some extent hyper good can also be constitutive. Therefore, it plays a role of a moral driver. Constitutive good provides an effective foundation upon which good life of self occurs. This is considered to be a very critical dimension. According to Taylor's ontology, the pursuit of the good in life is interlinked with moral identity. To him, the discussed five concepts are very important to human beings lives as far as moral health is concerned. He also believes that multiplicity of goods occurs within the self-life and need to be recognized as well as pursued. By this, he aims at problematizing the exclusion of such parameters. Being prudent about such goods is what Taylor emphasizes more. The dialogue of moral self-constitution is supported by moral ontology of the self and this constitutes a very suitable framework that is useful.

A large group of people disagrees with this view of morality by Taylor. However, the fact remains that people use it in navigation of their real lives; therefore, it is an integrated part in peoples social imaginaries (Carkner, 2012, p.1-2).

6.2 Social imaginary theory

According to Taylor in his other work on “modern social imaginaries” he uses the term “social imaginary to mean something much broader and deeper than the intellectual schemes people may entertain when they think about social reality in a disengaged manner. Taylor defines social imaginary as “common understanding that makes possible common practices and a widely shared sense of legitimacy” (Taylor, 2004, p.23). In general description, he

explains about the social existence of people. This reveals how individuals fit together, the manner in which things are done between themselves and the fellows, the met expectations including images and notions.

Social theory and social imaginary are further differentiated by Taylor. According to him, imaginary is a term which explains how social surroundings are viewed by ordinary people differently. This imagination is not just explained theoretically but it is accompanied by legends, images and stories. In extension, imaginary can regard to a theory being in possession of small minority. Therefore, in social imaginary what interests most is the share of at least a large group of individuals if society entirely is not considered. The third difference is that social imaginary entails common practices made through a common understanding with a sense of legitimacy. According to him, the social imaginary is infiltrated by theories held by few people and especially the elites and may be the entire society is also considered in this.

Through, social imaginary Taylor explains that human beings have been able to operate their daily activities before even theorizing came into place. To him, individuals are able to orient themselves differently before even getting direction in the social space. Mostly, human beings functioning ability is based on grasp they have without so much dependent on theoretical overview. Therefore, implicit understanding is more practical and this is what people use in their daily judgments and imaginations other than theoretical part. To sum up what has been explained by Taylor, the phrase “background understanding” is the key. Being a concept brought forth by Taylor, it explains the pre-reflexive understanding of the world and of others, the world as we take it for granted without thinking about it. (Taylor, 2004, p.23-30).

Despite the complexity of the “background understanding”, the fact remains that it is critical in the practice. The key issue is about the pictures expressed when addressing others. The peoples’ grasp in a wider predicament is highly determined by their understanding of what they are doing currently. In addition, it is reinforced by the continuous stand one has made to others. This opens and explains broader perspectives regarding our relationships with others. A wide and deep background is considered to make a lot of sense. Not everything in the world is included in it but there are sense-giving features that are considered relevant. The Space, time and history accounts for a relevant background that defines who we are. With emphasis on norms that underlies social practice, it is important to consider sense that makes them realizable.

There is a link between theory and practice in relation to social imaginary. The expectations may not be the reality of every individual in terms of actions and perspective. However, every practice is theorized only that the applicability takes different paths. This means that one concept can be theorized and some meaning attached but implementation done differently since people's opinions vary. Making sense in human practices requires a point of making reference and this comes through theory. Therefore, theory informs and shapes collective understanding of phenomenon. It is important to note that the practices being discussed are not just mere events in physical form. Things that make sense are the key points that reflect ideas which are first theorized. Taylor explains that when social imaginary is transformed by theory, individuals tend to improvise it to be able to adapt the new practices. The improvisation occurs among certain groups, for instance, among educated elites and trade unions.

However, morals on the practical level may differ from morals on the theoretical level. It becomes hard to overlook how both theories and practice present their moral reasoning. The difference is mostly on the content and how it is done. For instance, a virtuous person may use practical reasoning more appropriately to pursue goals. In the light of these different views, a general account can be made in relation to moral or prudent reasoning that does not presume moral theory correctness. In addition, morals from a practical point of view may provide very many variations as compared to theory which is founded on a common ground. In fact, interpretation of theory differs and this what contribute to diverse human practices.

6.3 Discussion

Based on this understanding this study therefore applies these theories by Taylor, that is moral theory and social imaginary theory to diversify the understanding of NCCCK'S leader's issue of greed as the major cause of corruption. First, I use these theories to interpret the NCCCK leaders' perceptions on greed as the major cause of corruption. It can also be used to prove that NCCCK'S perception of greed is individualistic that is, there is a sense in which NCCCK doesn't understand greed as a part of moral or social problem that is embedded or embodied within collective cultural practices in Kenyan society. Drawing from Taylor's moral perspective, greed can be seen as parts of moral structure that enables individuals especially those with self-interest make that choice to cater for their lives desires, vision of their good or hyper goods. Taylor argues that morality is not only based on obligation to others in relation to what is right to others but can also be seen from an individual self-desire which also constitute morality (Abbey, 2000, p.11).

Regarding the causes of corruption and greed perceived as the major cause of corruption, this study uses this theory to help NCCCK leaders understand how greed is part and parcel of morality. Greed is part of morality and is embedded in social fabric and practices. These practices are often intuitive or consciously recognized as something theoretically wrong to some extent by group of people but practically right as well from an individual perspective. For instance NCCCK leaders perceived that they participate in giving bribe or being greedy without knowing or unconsciously. Young and old people in societies emulate church leaders and politicians' practical behaviors and all these practices are embedded within the collective cultural and social practices.

Taylor's moral theory can be used to argue that NCCCK leaders' view or perception on how corruption is influencing the church and society is theoretically weak. They entirely consider corruption as destructive without considering the individual benefits of the actors which is beneficial and therefore morally correct. Taylor distinguishes this kind of moral dilemma to be strongly evaluated especially on how practical morals work independently of theoretical morals. This view is not held by NCCCK leaders in their understanding of greed as the major cause of corruption and is not also well explored in the previous studies or research.

However, NCCCK leaders are putting some effort to reduce corruption through preaching, speaking out, advocacy, alongside other structures put across by the government like law enforcement. Taylor's theory of social imaginary can send more light to NCCCK effort of reducing corruption by giving them a clear understanding of how theoretical morals like preaching can form the practical moral over time. This happens through making these morals become commonly practiced, shared and legitimized alongside other ways like law enforcement and this gives less room for greed. For example if the elites within or outside NCCCK take a moral concept very seriously then the whole society can adopt it.

6.4 Summary and conclusion

This chapter explained moral theoretical perspective on corruption. The chapter has explained moral and social imaginary theory by Charles Taylor. The two theories are used to help in understanding how morals are part and parcel of corruption and how morals are embedded in social practices. To sum up, corruption belongs to the lower part of the moral hierarchy dealing with lesser goods like money. Which mostly transcends basic human desires for survival, for instance someone needs money to survive and this kind of moral order can influence someone to be greedy without even knowing. Even some NCCCK leaders perceived that they participate in corruption activities without knowing. NCCCK preaching will only deal

with higher goods like unselfish love of neighbor which may work for some time to help in reducing corruption. From this perspective, the concepts of Taylor, attractive goods, higher goods and hyper-goods, can help to explain where the different goods belong and how greed or corruption exist. This concept can be used to suggest that when a person is corrupt, he betrays the higher goods. For instance according to data finding NCCCK leaders perceived that people are being corrupt without thinking about it or without knowing. On the other hand Taylor's social perspective, can possibly explain how corruption or greed (moral) is embedded in social practices and the social imaginary makes corrupt practices accepted and okay, even among those who are against it in theory. These two theories can help in understanding the phenomenon of corruption and send light on how NCCCK and scholars of corruption can improve on their strategies to reduce it. From this perspective NCCCK leader's perception of greed as cause of corruption opens a fruitful path for research on corruption which is yet to be explored. NCCCK leader's perception can also be supplied by a social perspective on greed\moral. To the existing literature the moral theory perspective by Charles Taylor supplies the notion of how moral particularly greed is part and parcel of corruption and this still is not well or much explored by previous studies or research.

CHAPTER SEVEN: CONCLUSIONS OF THE STUDY

7.0 Introduction

This chapter presents the conclusions of the study based on the research questions. Contributions of the study and what the study suggest have also been addressed.

7.1 Conclusions

7.1.1 The causes of corruption in Kenya

From the interviews, the informants indicated clearly that corruption is perceived as real in Kenya and there is need to reduce it. Greed is the major cause which was brought out by all informants alongside other causes that are influenced by greed which are; Weak laws and regulations, poverty and lack of resources, lack of serious actions to the corrupt people and leaders, lack of clear ways or means of proving corruption, lack of role models from leaders within the church and the society, political influence and peer influence, power greed/ thirst to remain in power, and self-interest were also mentioned during the interview. The discussion of the findings revealed that greed which is a moral problem as perceived by NCK leaders is not well explored by previous studies and opens up a fruitful path for further research. The study has also highlighted that the understanding of greed by NCK leaders is individualistic. Moral theory and social imaginary is used to diversify this understanding and can send more light to NCK leaders and other scholars of corruption on how they can improve on their strategies to reduce it.

7.1.2 How corruption is influencing the church and the society

The interviews revealed that corruption is influencing the church and society negatively. Poor service delivery, conflicts between church and society, moral decay, land ownership problems, prosperity gospel, gigantic embezzlement of funds, undermining professionalism, the democratization of Kenyan society, increased nepotism, church destruction, increasing poverty and poor politics were noted by the informants as the consequences of corruption. In the discussion of the study, poor service delivery was supported by Amundsen who argues that “corruption undermines good government, distort public policy, lead to misallocation of resources, harm the private sector and particularly hurt the poor.” This means that no benefits are associated with corruption (Amundsen, 1999, p.3). Similarly Mbaku has the same view, where he asserts that corruption makes citizens to be charged for some services which are supposed to be given even for free. He continues to states that “corruption demoralizes civil services, generate mistrust throughout public sectors and make it very difficult for the country to effectively utilize it human capital (Mbaku, 2007, p.103-8).

Although NCKK leaders and other scholars like Mbaku and Amundsen harmoniously agree that corruption has a negative influence on society, through Charles Taylor moral theoretical concept its influence can also be understood on an individual level. For example NCKK considers corruption as destructive to the society without considering the individual benefits of the actors.

7.2 What NCKK is doing to reduce corruption and what should be done

About what the NCKK is doing to reduce corruption and what should be done; the fact is NCKK has done a lot trying to do away with corruption in Kenya. Some of the major methods include; civic education, speaking out, creation of awareness and integration. The informants also mentioned encouraging church members to seek political positions so that they can help in policy making, bringing cohesion and integration among Kenyans, influencing the curriculum especially to young people, desiring to lead by example, following corruption cases in courts to make sure justice is done. The responses made were clear that by applying the mentioned methods to the public, citizens know their rights and responsibilities and governance in various institutions are tightening especially when the role of watchdog is strongly done. Taylor's social imaginary theories can be used to point out the value of creating collective opinion through preaching. For example how theoretical morals like preaching can form a practical moral over time, this can happen through making these morals commonly practiced shared and legitimized alongside other ways like law enforcement this gives less room for corruption.

7.3 Contributions of the study

The study reviewed that NCKK have been playing some roles in corruption reduction in Kenya and they have some strategies that they are employing to reduce corruption. Based on their understanding of the causes of corruption the study has highlighted that the perception of the NCKK leaders about greed as the main cause of corruption in Kenya is so individualistic in its nature and this may limit the effectiveness of their strategies. However, the study contribute to both NCKK leaders and existing literatures or research in the sense that, the NCKK perception of greed which is a moral problem as the major cause of corruption opens up a fruitful path for further research yet to be explored. Secondly, the moral and social imaginary theoretical perspective by Charles Taylor supplies existing studies or research with the notion of how morals are part and parcel of corruption.

7.4 Study suggestions

Based on the study findings, the following suggestions are made;

The study suggests adopting the moral theory and social imaginary theory as perspective on empirical data that guides and explains the causes of corruption and its influence on the church and society.

The study also suggests civil societies and commissions like NCKC to be involved in the decision making on matters regarding corruption and the government to help in strengthening such bodies. For church also to be effective in fighting corruption there is need for leaders, Christians and other faith based organizations to improve on morals and lead by example. Since the church is highly perceived as the custodian of morality in Kenyan society. However, if the moral authority or legitimacy of the church is lost the situation deteriorates.

There is need for the citizens to realize that they are key stakeholders in the fight against corruption and therefore, take their responsibilities seriously by becoming whistleblowers and reporting corruption cases. Fighting corruption from the grassroots can be the most effective method. There is also need to start from the family level to deconstruct some notions and social practice that are embedded in people's life which influences corruption as highlighted by the theories.

The processes taking place in various institutions fighting corruption should be revised since there is a lot of bureaucracy that weakens the whole process of fighting corruption. This goes hand in hand with strengthening the laws that seems not to effectively support the fight against corruption. Public expectations and social imaginations that contribute to corruption should be highly researched and be addressed.

Finally, churches should take fight against corruption as their responsibility and always engage the congregation in discussion that educates them on the negatives of corruption and what need to be done. Churches can as well come together with the help of NCKC and talk with one voice to help the state reduce corruption and mostly set a good example in both theory and practice.

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Appendences

Interview guide questions

Main research question: what is the role of National council of churches of Kenya (NCCCK) in corruption reduction in Kenya?

1. How do you describe your role as a leader of NCCCK in this region?
2. What are the challenges you experience as a leader of NCCCK?
3. In what ways do you think corruption is influencing the church and society in this region?
4. In your opinion, what are the consequences of corruption in church and society?
5. What do you think are the main causes of corruption in this region?
6. How is NCCCK contributing in corruption reduction in this region?
7. What are the means you are employing to reduce corruption?
8. Could the NCCCK apply other means to reduce corruption?
9. Do the NCCCK have any special advantages in corruption reduction compared to Anti-corruption institutions? Which ones?
10. Which challenges does NCCCK face in its effort to reduce corruption?
11. What are the reasons behind these challenges?
12. How could the NCCCK be more able to cope with these challenges?
13. Do you think NCCCK is engaged in practical steps that can contribute to the justice of those already affected by corruption?
14. What else could be done to those affected by corruption?
15. How do the NCCCK communicate what is doing to reduce corruption, internally and externally?



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Oslo, 20.10.2017

To whom it may concern

Dear Sir/Madam

I hereby give M.A.-student in Intercontextual Theology, Mr. Mutwiri Jacob Lintari, my recommendation to conduct interviews with relevant sources within the NCKK, as his supervisor at The Faculty of theology, University of Oslo.

Mr. Mutwiri Jacob Lintari is currently writing his thesis for a Master's Degree in Intercontextual Theology (CONT4602) at our faculty. The course-description states that this program "[...] focuses on the particular challenges that are posed to a theology that is attentive both to its local and global contexts at the same time as it is committed to the cause of marginalized persons and groups in the community." It is a course aimed at giving the students "[...] skills in working contextually and inter-contextually with central theological problems and social challenges to churches and faith communities." (For more information, please visit our online course-descriptions of CONT4504, CONT4605 and CONT4602 at <http://www.uio.no/studier/emner/teologi/tf/CONT4504/#course-content>).

The contextual character of the program involves a component of empirical research in specific social contexts. The students are using qualitative methods like questionnaires, interviews and participatory observations, in order to produce relevant data material for contextual theological research.

By focusing on contemporary social challenge of corruption to the churches of Kenya, Mr. Mutwiri's project fulfills the aim of our course. His thesis can potentially be an important contribution, and not only for the academic understanding of corruption as phenomenon in contemporary society, but also for understanding the role of Church leadership concerning corruption reduction, and what possibilities church leadership may possess in this context.

On this background I wish to give Mr. Mutwiri Jacob Lintari my warmest recommendations to conduct interviews with Church leaders within the NCKK.

Yours sincerely,


Halvard Johannessen, PhD
Supervisor



NOTIFICATION FORM

Notification form (version 1.5) for student and research projects subject to notification or license (of the Personal Data Act, the Personal Health Data Filing System Act and associated Regulations).

1. Intro		
Will directly identifiable personal data be collected?	Yes <input type="radio"/> No <input checked="" type="radio"/>	A person will be directly identifiable through name, social security number, or other uniquely personal characteristics.
If yes, please specify	<input type="checkbox"/> Name <input type="checkbox"/> Social security number <input type="checkbox"/> Address <input type="checkbox"/> E-mail <input type="checkbox"/> Phone number <input type="checkbox"/> Other	Read more about personal data .
If other, please specify		NB! Even though information is to be anonymised in the final thesis/report, check the box if identifying personal data is to be collected/recorded in connection with the project. Read more about what processing personal data entails.
Will there be collected background information that may identify individuals (Indirectly identifiable personal data)?	Yes <input checked="" type="radio"/> No <input type="radio"/>	A person will be <i>indirectly identifiable</i> if it is possible to identify a person through a combination of background information (such as place of residence or workplace/school, combined with information such as age, gender, occupation, etc.).
If yes, please specify	The informants is a group of leaders in a registered church institution in Kenya	NB! In order for a voice to be considered as identifiable, it must be registered in combination with other background information, in such a way that a person can be recognised.
Will there be registered personal data (directly/indirectly/via IP or email address, etc.) using online surveys?	Yes <input type="radio"/> No <input checked="" type="radio"/>	Read more about online surveys .
Will there be registered personal data using digital photo or video files?	Yes <input type="radio"/> No <input checked="" type="radio"/>	Photo/video recordings of faces will be regarded as identifiable personal data.
Have you applied for an assessment from REC regarding whether the project should be considered health research?	Yes <input type="radio"/> No <input checked="" type="radio"/>	NB! If REC (Regional Committees for Medical and Health Research Ethics) has assessed the project as health research, you do not have to submit a notification form to the Data Protection Officer. (NB! This does not apply to projects using data from pseudonymous health registries.) Read more . If you have not received a reply from REC, we recommend that you wait filling out a notification form until you have received a reply.
2. Project Title		
Project Title	THE ROLE OF THE NATIONAL COUNCIL OF CHURCHES OF KENYA (N.C.C.K) IN CORRUPTION REDUCTION IN KENYA	Please state the project title NB! This cannot be "Master's thesis" or the like, the must describe the content or aim of the project.
3. Responsible Institution		
Institution	Universitetet i Oslo	Select the institution to which you are affiliated. All administrative levels must be specified. If it is a student project, select the institution to which the student is affiliated. If your institution is not listed, please contact the institution. Read more about the responsible institution (data controller).
Section/Faculty	Det teologiske fakultet	
Department	Fagseksjonen	
4. Project Leader (Researcher, Supervisor, Research Fellow)		
First name	Halvard	Fill in the name of the person who will have the day-to-day responsibility for the project. In a student project, this will usually be the student's supervisor. Read more about the role of the project leader .
Surname	Johannessen	
Position	Universitetslektor (PhD)	The student and the supervisor should usually be affiliated with the same institution. If the student has an external supervisor, the assistant supervisor at the student's place of study should be registered as the project leader.
Telephone	97097554	
Mobile		
Email	halvard.johannessen@teologi.uio.no	Place of work must be affiliated with the responsible institution, e.g. a department, institute or section.
Alternative email	halvardj@hotmail.com	
Place of work	Faculty of Theology, University of Oslo	Please notify us if you change your e-mail address.

Address (work)	Blindernveien 9	
Postcode/city (work)	0371 OSLO	
5. Student (master, bachelor)		
Student project	Yes <input checked="" type="radio"/> No <input type="radio"/>	If the project will be carried out by more than one student, please choose one as contact person. Remaining students can be added under question 10.
First name	Lintari	
Surname	Mutwiri Jacob	
Telephone	96985619	
Mobile		
Email	jacob.mutwiri@yahoo.com	
Alternative email	jacob.mutwiri@yahoo.com	
Address (home)	Olav. M.troviks vei 48, H0112	
Postcode/city (work)	0864 Oslo	
Specify project type	<input checked="" type="radio"/> Master's thesis <input type="radio"/> Bachelors' thesis <input type="radio"/> Semester paper <input type="radio"/> Other	
6. Objective		
What is the purpose of the project?	TO FIND OUT THE ROLE OF THE NATIONAL COUNCIL OF CHURCHES OF KENYA (N.C.C.K) IN CORRUPTION REDUCTION IN KENYA	Briefly describe the purpose or theme of the project and/or the research question.
7. Sample		
Please specify your sample	<input type="checkbox"/> Children attending day-care institutions <input type="checkbox"/> School children <input type="checkbox"/> Patients <input type="checkbox"/> Users/clients/customers <input type="checkbox"/> Employees <input type="checkbox"/> Children connected to child welfare <input type="checkbox"/> Teachers <input type="checkbox"/> Health/medical personnel <input type="checkbox"/> Asylum seekers <input checked="" type="checkbox"/> Other	Read more about different research topics and samples .
Describe the sample/participants	Church leaders within the N.C.C.K	The sample refers to those who participate in the study or whom you collect information about.
Recruitment and sampling	Through purposive sampling carried out by myself	Briefly describe how the sample will be recruited/sampled. The sample may be recruited through a company, a school, a sports organisation, your social network, etc, or drawn from registries, such as the National Registry or patent registries. Please specify who will recruit/draw the sample.
Initial contact	I will call them myself through the phone then we arrange for face to face oral interviews	Describe how initial contact with the sample will be established, and by whom Read more about initial contact and different samples on our pages on: research topics .
Sample age	<input type="checkbox"/> Children (0-15 years old) <input type="checkbox"/> Adolescents (16-17 years old) <input checked="" type="checkbox"/> Adults (18 years and/or older)	Read about research involving children on our web pages.
Approximate number of sample/participants	15	
Will sensitive personal data be collected?	Yes <input type="radio"/> No <input checked="" type="radio"/>	Read more about sensitive personal data .
If yes, please specify	<input type="checkbox"/> Racial or ethnic origin, or political opinions, philosophical or religious beliefs <input type="checkbox"/> The fact that a person has been suspected of, charged with, indicted for or convicted of a criminal act <input type="checkbox"/> Health <input type="checkbox"/> Sex life <input type="checkbox"/> Trade-union membership	

Will legal adults with impaired consent capacity be included in the sample?	Yes <input type="radio"/> No <input checked="" type="radio"/>	Read more about the inclusion of persons with impaired consent capacity.
Will there be collected personal data about persons who do not directly participate in the study? (third persons)	Yes <input type="radio"/> No <input checked="" type="radio"/>	Information about third persons is information which can (directly or indirectly) identify individuals not included in the sample, e.g. a colleague, student, client, family member. Read more.
8. Method(s) for Data Collection		
Please specify method(s) for data collection	<input type="checkbox"/> Paper-based questionnaire <input type="checkbox"/> Electronic questionnaire <input checked="" type="checkbox"/> Personal interview <input type="checkbox"/> Group interview <input type="checkbox"/> Observation <input type="checkbox"/> Participant observation <input type="checkbox"/> Blog/social media/internet <input type="checkbox"/> Psychological/pedagogical tests <input type="checkbox"/> Medical exams/tests <input type="checkbox"/> Records (medical records)	<p>Personal data can be obtained directly from the data subject e.g. from a questionnaire, a personal interview, tests, and/or various records (medical records, nursing home, the Labour and Welfare Administration (NAV), etc.) and/or from existing registries (e.g. Statistics Norway).</p> <p>NB! If personal data will be collected from diverse persons (samples) or using diverse methods, this must be specified in the Comment-box. Remember to enclose relevant attachments for all the different groups/samples and methods to be used.</p> <p>Read more about register-based studies. If you will be using data from registries, a list of variables must be uploaded at the end of the notification form.</p> <p>Read more about research methods.</p>
	<input type="checkbox"/> Registries	
	<input type="checkbox"/> Other	
Comment		
9. Information and Consent		
Specify how the sample will be informed about the project	<input type="checkbox"/> Written <input checked="" type="checkbox"/> Verbal <input type="checkbox"/> They will not be informed	<p>If the sample will not be informed about the processing of personal data, you must state the reason for this.</p> <p>Read more. Please attach a copy of the Information letter/script for verbal information.</p> <p>Download an example of our Information Letter.</p> <p>Read more about requirements for consent.</p> <p>NB! Attachments can be uploaded at the end of the form.</p>
Will the sample be asked to give their consent?	<input checked="" type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Several samples, not consent from all	<p>In order to define a consent to participation in research as valid, the consent must be freely given, specific and informed.</p> <p>A consent may be given in writing, orally or by action. For instance, filling out a questionnaire will be regarded as an active consent.</p> <p>If consent is not to be obtained, you must state a reason. Read more.</p>
10. Information security		
How will personal data be registered and stored/processed?	<input type="checkbox"/> On a server in a network belonging to the institution <input type="checkbox"/> An isolated computer belonging to the institution (i.e. with no connection to other computers or networks, internally or externally) <input type="checkbox"/> A computer in a network with internet access belonging to the institution <input checked="" type="checkbox"/> Private computer <input type="checkbox"/> Video recordings/photographs <input checked="" type="checkbox"/> Audio recordings <input type="checkbox"/> Manually/on paper <input type="checkbox"/> Portable storage device (laptop, USB , memory card, CD, external hard drive, mobile phone etc.) <input type="checkbox"/> Other	<p>Please specify each of the different ways the data will be registered/processed.</p> <p>You may check more than one box if applicable.</p> <p>By "institution" we mean the institution responsible for the project.</p> <p>NB! As a general rule, personal data should be stored on a research server belonging to the responsible institution.</p> <p>Using other media for storing - such as private computer, mobile phone, USB, external server - is less secure, and must therefore be given account for. Such storing must also be clarified with the responsible institution, and personal data should be encrypted.</p>
Other, please specify		
How will the data be protected from unauthorized access?	My computer have a password to restrict unauthorized access and is always kept in a locked room	For instance, will the computer be password protected, will the computer be kept in a locked room, how will portable units, printouts, recordings etc. be protected from unauthorized access?
Will data be gathered/processed by an external processor?	Yes <input type="radio"/> No <input checked="" type="radio"/>	External processor refers to someone who gathers or in other ways processes personal data on behalf of the person/institution responsible for the project e.g. supplier of electronic questionnaire, transcription service provider or interpreter. These assignments must be regulated by a contract. Read more.
If yes, please specify		

Will personal data be gathered or transferred through e-mail/the Internet?	Yes <input type="radio"/> No <input checked="" type="radio"/>	For Instance by transferring data to a collaborator, data processor etc.
If yes, please specify		If personal data is to be sent by email, the information should be adequately encrypted. We do not recommend storing personal data on cloud services. Using cloud services must be clarified with the responsible Institution. As a general rule, if cloud services are used, a data processor agreement with the supplier of the service must be signed. Read more .
Will there be others working on the project, in addition to the project leader/student, who will have access to personal data?	Yes <input checked="" type="radio"/> No <input type="radio"/>	
If yes, who? (name and place of work)	Maybe my supervisor will ask for access to some of the data	
Will personal data be shared with national or International Institutions?	<input checked="" type="radio"/> No <input type="radio"/> Yes, national institutions <input type="radio"/> Yes, institutions in other countries	I.e. In national or international multicenter studies where personal data is shared.
11. Assessment/approval by other regulating bodies		
Will your project require a dispensation from the duty of confidentiality in order to gain access to data?	Yes <input type="radio"/> No <input checked="" type="radio"/>	In order to gain access to information which is subject to duty of confidentiality, e.g. data from hospitals, the Labour and Welfare Administration (NAV), or other public institutions, you must apply for a dispensation from the duty of confidentiality . A dispensation is normally granted by the relevant government department.
If yes, please specify		
Will your project require assessments/approval from other regulating bodies?	Yes <input type="radio"/> No <input checked="" type="radio"/>	In some research projects, it may be necessary to seek additional permissions. For instance, the registry owner may need to grant access to data, or permission may be needed from the management before a company can be used as a subject in a research project. Read more about other approvals .
If yes, please specify		
12. Period for processing of personal data		
Start of project	05.12.2017	Start of project: The date when the sample will be contacted and/or when the collection of data will begin.
End of project	31.01.2018	End of project: The date when the data will be anonymised, deleted, or filed in order to be included in a follow-up project.
Will personal data be published (directly or indirectly)?	<input type="checkbox"/> Yes, directly (name etc.) <input type="checkbox"/> Yes, indirectly (identifiable background information) <input checked="" type="checkbox"/> No, anonymous	Read more about directly and indirectly identifiable personal data. NB! If personally identifiable information is to be published, explicit consent must be collected from each person, and they should be given the opportunity to read through and approve of any quotes.
What will happen to the data when the project is completed?	<input checked="" type="checkbox"/> The data will be anonymised <input type="checkbox"/> The data will be filed with personal identification	NB! Here we mean the data material, not the publication. Even if personal data is to be published, the remaining data is usually to be anonymised. Data which is anonymised can no longer be traced back to individuals. Read more about anonymising data .
13. Finance		
How will the project be financed?	Self financed	To be filled out in the case of external financing (commissioned research etc).
14. Additional information		
Please add any additional relevant information		If the project is part of a project (or is to use data from a project) that already has been assessed by the Data Protection Official and/or has a licence from the Data Protection Authority, describe this here and state the name of the project leader, the project title and/or the project number.
15. Attachments		
Attachments	Number of attachments: 1. <input checked="" type="radio"/> INTERVIEW GUIDE QUESTIONS.pdf	

Halvard Johannessen
Postboks 1023 Blindern
0315 OSLO

Vår dato: 22.08.2017

Vår ref: 55011 / 3 / LAR

Deres dato:

Deres ref:

Tilbakemelding på melding om behandling av personopplysninger

Vi viser til melding om behandling av personopplysninger, mottatt 03.07.2017.
Meldingen gjelder prosjektet:

<i>55011</i>	<i>The role of the national council of churches of Kenya (N.C.C.K) in corruption reduction in Kenya</i>
<i>Behandlingsansvarlig</i>	<i>Universitetet i Oslo, ved institusjonens øverste leder</i>
<i>Daglig ansvarlig</i>	<i>Halvard Johannessen</i>
<i>Student</i>	<i>Lintari Mutwiri Jacob</i>

Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

Personvernombudets tilråding forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget [skjema](#). Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en [offentlig database](#).

Personvernombudet vil ved prosjektets avslutning, 31.01.2018, rette en henvendelse angående status for behandlingen av personopplysninger.

Dersom noe er uklart ta gjerne kontakt over telefon.

Vennlig hilsen

Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.

Marianne Høgetveit Myhren

Lasse André Raa

Kontaktperson: Lasse André Raa tlf: 55 58 20 59 / Lasse.Raa@nsd.no

Vedlegg: Prosjektvurdering

Kopi: Lintari Mutwiri Jacob, jacob.mutwiri@yahoo.com

Personvernombudet for forskning



Prosjektvurdering - Kommentar

Prosjektnr: 55011

PURPOSE

The purpose of the project is to find out the role of the National Council of Churches in Kenya (N.C.C.K.) in corruption reduction in Kenya.

INFORMATION AND CONSENT

According to the notification form, participants will receive verbal information about the project and give consent to participation. In order to satisfy the requirement of informed consent of the law, the participants must be informed of the following:

- which institution is responsible
- the purpose of the project / the research question(s)
- which methods will be used to collect personal data
- what kind of information will be collected
- that information will be treated confidentially and who will have access to it
- that participation is voluntary and that one may withdraw at any time without stating a reason
- the expected end date of the project
- that all personal data will be anonymized or deleted when the project ends
- whether individuals will be recognisable in the final thesis/publication
- contact information of the researcher, or student and supervisor

RECRUITMENT

Informants will be recruited by the student calling potential participants. To ensure that participation is voluntary, the Data Protection Official recommends that potential informants are first informed of the project and offered to participate, and that they then contact the student if they want to partake.

SENSITIVE INFORMATION

It is the Data Protection Official's view that there will be registered sensitive information relating to ethnic origin or political/philosophical/religious beliefs, as the criteria of the sample are a clear indication of religious beliefs. This means that the researcher must be even more careful with regards to use of the data, both when it comes to ethical issues, data collection and information security during the project.

DATA SECURITY

The Data Protection Official presupposes that the researcher follows internal routines of University in Oslo regarding data security. If personal data is to be stored on a private computer, the information should be adequately encrypted.

PROJECT END

Estimated end date of the project is 31.01.2018. According to the notification form all collected data will be made anonymous by this date. Making the data anonymous entails processing it in such a way that no individuals can be recognised. This is done by:

- deleting all direct personal data (such as names/lists of reference numbers)
- deleting/rewriting indirectly identifiable data (i.e. an identifying combination of background variables, such as residence/work place, age and gender)
- deleting digital audio files