



ANTI-CORRUPTION EDUCATION AS A WAY OF BUILDING POSITIVE PEACE IN RWANDA

**A thesis submitted in fulfillment of the requirements
of the degree of Doctor of Technology: Public Management in the Faculty of
Management Studies at Durban University of Technology**

Jean de Dieu Basabose

November 2014

APPROVED FOR FINAL SUBMISSION

Geoff Harris BComm, Dip Ed, MEc, PhD

Supervisor Date.....

Sylvia Kaye BS, MS, PhD

Co-supervisor..... Date.....

DECLARATION

I, Jean de Dieu Basabose, declare that

- I. The research reported in this dissertation, except where otherwise indicated, is my original research.
- II. This dissertation has not submitted for any degree or examination at any other university.
- III. This dissertation does not contain other persons' data, pictures, graphics or other information, unless specifically acknowledged as being sourced from other persons.
- IV. This dissertation does not contain other persons' writing, unless acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
 - a. Their words have been re-written but the general information attributed to them has been referenced.
 - b. Where their exact words have been placed inside quotation marks and referenced.
- V. This dissertation does not contain text, graphics or table copied and pasted from internet, unless specifically acknowledged, with the source being detailed in dissertation and in the references sections.

Signature:

DEDICATION

To you

My wife Grace Uwimana; our sons Jean B. Shema, Pierre B. Jabo and Antoine Shalom B. Mucyo; and my Mother Odette Bateta.

This research work is dedicated with appreciations and hope for your continuous commitment to living out Ubupfura ethical values and building peace among your respective generations.

ACKNOWLEDGEMENTS

The successful accomplishment of this research recognises the support received from various people. Through this research work, I have learned about and experienced the essence of Ubuntu values which says that “I am because you are”. I would like to acknowledge with deep gratitude the assistance from Professor Geoff Harris, my supervisor. I recognize that his inputs in this research project are much more than supervising an academic work: he is a counselor, supporter and adviser. With his wise guidance and advice, which emphasises that ‘there are always alternatives’, he has helped me overcome various challenges during this study.

I would like to express my very great appreciation to Dr Coriane Wielenga, lecturer at the University of Pretoria and the co-founder of Shalom Educating for Peace (SEP), for her editing assistance and complements on academic exigencies. I am thankful to Heli Habyarimana, a member of SEP for his assistance in translating the Nibakurane Ubupfura teachings(NUT) modules. In this area of technical and material assistance, I convey my appreciation to Professor Valerie Braithwaite, interdisciplinary social scientist and researcher at the Australian National University. She helped apply statistical formula in comparing experimental and control groups. I also acknowledge the technical advice and reflective questions on the NUT evaluation exercises received from Jane Dixon, translation coordinator and moderator of Max7 (a free global resource library for children and youth leaders) at Logosdor LTD based in Australia and Marvin W. Berkowitz, Professor of Character Education at the Center for Character and Citizenship, College of Education, University of Missouri-St. Louis. I want to thank Mary Coffman, co-director of SEP, for her incessant encouragements. She also helped me to receive useful educational materials from the Josephson Institute located in New Jersey.

I wish to express my recognition and thanks to the Rwandan office of the Ombudsman and APNAC-Rwanda for providing the study with the needed institutional support, infrastructure, material assistance and useful information on corruption in Rwanda. I appreciate their understanding on the necessity of involving children in combating corruption in Rwanda and their willingness to contribute to investing in children. I would

like to extend my special thanks to the experimental and control school authorities for facilitating the process of the NUT experimentation and its evaluation. I am particularly grateful for the efforts made by the NUT facilitators in order to have the experimentation phase successfully conducted in the planned timeframe. Their courage, commitment, sense of responsibility and ownership of the NUT curriculum as well as their willingness to work under minimum supervision deserve much appreciation. Also, special thanks go to the children who participated in the NUT experiment and evaluation for their availability, enthusiasm and willingness to learn about and apply the Ubupfura ethical values acquired during the experimentation phase. They are our hope. They inspire a promising future for a peaceful Rwandan society. Finally, I would like to present my gratitude to all my friends who, in one way or another, contributed to this research. Among them, I appreciate the support by Professor Garry Geddes. He ordered and donated a very useful book for this research. I am thankful of Ela Gandhi for accepting to spend a whole day together, visiting the Gandhi Inanda Settlement and conversing on her grandfather's (Mohatma Gandhi) life style. The time spent with her and my friend Dr Anele Heiges inspired this research and has especially shaped my understanding on the causes of corruption.

ABSTRACT

Corruption has increasingly become a challenging issue that undermines peacebuilding processes. Anti-corruption efforts therefore constitute one of the ways of building and sustaining positive peace. Attempts to combat corruption generally follow one of three strategies which include: developing legal and punitive frameworks, establishing investigative and preventive mechanisms and promoting ethical values-based approaches. The present study has explored corruption in Rwanda and has highlighted the necessity of developing anti-corruption education as a way of combatting corruption. The first part of the study has used focus group discussions and interviews to collect information on corruption in Rwanda while the second part consists of experimental interventions organized to test an anti-corruption education curriculum.

It has been realized that Rwanda, if compared with other African countries, has made remarkable progress in terms of fighting against corruption. However, the country still has a long way to go in order to achieve its ambition of building a corruption-free nation. The educational strategies to ensure the promotion of ethical values-based approaches have been found the weakest aspect of the anti-corruption campaign in Rwanda. This study has emphasized the necessity of involving children in the combat against corruption. Inspired by the Ubupfura ethical values, which are embedded in Rwandan culture, the study has proposed an anti-corruption curriculum for Rwandan children under the name of *Nibakurane Ubupfura*. Through the experimental interventions and preliminary evaluation of the curriculum, it has been demonstrated with evidence that the proposed anti-corruption education, applying an Ubupfura model, could significantly contribute to equipping children with the skills needed to disassociate and distance themselves from corrupt practices. With reference to the short-term impact of the experimental intervention conducted in this study, it leaves no doubt that the continuous use of this education curriculum will help children to develop attitudes and behaviors that resist corruption. It is argued in this study that an effective campaign against corruption should consider promoting anti-corruption education with the aim of enabling present and future generations to maintain and live out the Ubupfura ethical values.

Considering the link between anti-corruption and peacebuilding efforts, as explained in this study, it is underlined that efforts continuously made to raise such generations could undoubtedly move Rwandan society toward sustainable positive peace.

TABLE OF CONTENTS

List of abbreviations.....	13
List of tables page	14
List of figures Page	15
Section I: General introduction	17
CHAPTER ONE: INTRODUCTION, RESEARCH OBJECTIVES AND OVERVIEW	17
1.1. Background.....	17
1.2. Research problem.....	20
1.3. The research aim and specific research objectives	22
1.4. Overview of the research structure	22
Section II: An overview of corruption: The concept of corruption and conventional anti-corruption measures	25
CHAPTER TWO: THE CONCEPT OF CORRUPTION	25
2.1 Definition of corruption.....	25
2.2 Typology and forms of corruption	28
2.2.1 Types of corruption.....	28
2.2.2 Forms of corruption	35
2.2.3 Measurements of corruption	44
2.3 Causes and factors of corruption.....	49
2.3.1 Causes of corruption	51
2.3.2 Factors of corruption	60
2.4 Consequences of Corruption.....	63
CHAPTER THREE: CONVENTIONAL ANTI-CORRUPTION MEASURES.....	68
3.1 The Punitive legal framework.....	71

3.2 Preventive anti-corruption systems	72
3.3 An Ethical values-based approach	74
3.4 Towards a holistic approach	77
Section III: The nexus between anti-corruption and peacebuilding	84
CHAPTER FOUR: ANTI-CORRUPTION MEASURES AND PEACEBUILDING	84
4.1 Linkage between anticorruption and building positive peace	84
4.2 Effects of corruption on the pillars of positive peace	87
4.3 Corruption in a post-violent conflict context	99
Section IV: Research methods	102
CHAPTER FIVE: RESEARCH APPROACH, RESEARCH DESIGN AND DATA COLLECTION METHODS	102
5.1 PART I: EXPLORATION AND ANALYSIS OF CORRUPTION IN RWANDA	103
5.1.1 Rationale of using an exploratory approach	103
5.1.2 Information needed	104
5.1.3 Sampling	104
5.1.4. Research design	111
5.1.5 Data collection methods and data harvesting processes	113
5.1.6 Data compilation and analysis	119
Part II: Experimental intervention and evaluation	121
5.2 Training: Anti-corruption curriculum design and experiment	122
5.2.1 Sampling	122
5.2.2. Curriculum design	124
5.2.3 Data collection	128
5.2.4 Type of data collected	131
5.2.5 Data analysis	133

5.3 Evaluation.....	134
5.3.1 The organization of the preliminary evaluation	134
5.3.2 Data collection.....	136
5.3.3 Data analysis.....	137
5.4 ASSESSING VALIDITY AND RELIABILITY	139
5.4.1 The study validity	139
5.4.2 The study reliability.....	141
5.5 The study's ethical considerations	144
5.6 The study limits and constraints	145
1.7. Chapter summary	147
Section V: Exploration of the Rwandan context and Anti-Corruption Education as an alternative	149
CHAPTER SIX: THE RWANDAN CONTEXT	149
6.1 The concept of corruption according to Rwandans	149
6.2 Status, forms and causes of corruption in Rwanda	153
6.3 Forms of corruption and the areas at highest risk of corruption	155
6.4 Causes of and cultural factors of corruption in Rwanda	159
6.5 Effects, consequences and impact of corruption	162
6.6 Corruption: one of the major contributing factors to the deplorable history of violence in Rwanda.	165
6.7 anti-corruption and building positive peace in rwanda	172
6.8 Approaches to combating corruption in Rwanda	178
6.9 Efficiency and effectiveness of the anti-corruption approaches applied in Rwanda ...	181
6.10 Proposed content of ACE in Rwanda	189
6.11 Recommendations for effective anti-corruption approaches in Rwanda	191

6.12 Summary of the chapter.....	193
CHAPTER SEVEN: ANTI-CORRUPTION EDUCATION AS AN ALTERNATIVE APPROACH TO CORRUPTION	195
7.1 Corruption: a moral and ethical issue	196
7.2 Upholding ethical values, a way to combating corruption.....	205
7.3 Education: A powerful tool for transforming societies and cultivating anti-corruption ethical values.....	206
7.4 Anti-corruption education for children	214
7.5 Character education and ACE for children	220
7.6 Framework, Content and educational methods of ACE for children	222
7.6.1 Framework of ACE for Children	222
7.6.2 The content of ACE for children	227
7.6.3 Proposed educational forms for ace for children.....	234
7.6.4 Educational methods of ace for Children.....	236
7.6.5 Evaluating ace for children.....	238
7.7 Summary of the chapter	241
Section VI: Data and analysis on the proposed Anti-Corruption Education	243
CHAPTER EIGHT: ANTI-CORRUPTION EDUCATION: UBUPFURA MODEL	243
8.1 The concept of Ubupfura	243
8.2 Ubupfura: a desired Rwandan identity.....	243
8.3 The necessity and relevance of working with children for promoting Ubupfura values.....	245
8.4 Promoting Ubupfura values: a way to sustainable peace in Rwanda.....	249
8.5 Middle childhood: the principal beneficiaries of the Ubupfura project	250
8.6 synopsis of the proposed Ubupfura model's content	253

CHAPTER NINE: EVALUATION OF <i>NIBAKURANE UBUPFURA</i> TEACHINGS.....	257
9.1 Evaluation results: proceedings and observations on children’s behaviours and attitudes	257
9.2 Evaluation of the NUT: Observations and feedback collected from facilitators and parents.....	307
Section Vii: Conclusion	316
CHAPTER TEN: SUMMARY AND CONCLUSIONS.....	316
REFERENCES	328
APPENDICES.....	379
APPENDIX I: NIBAKURANE UBUPURA LESSON TEMPLATE	379
Appendix II: PROPOSED Anti-Corruption Curriculum: <i>Nibakurane Ubupfura</i> TEACHINGS AND PROCEEDINGS.....	384
APPENDEX III. EVALUATION GUIDE: OVERVIEW OF THE EVALUATION ACTIVITIES	469
APPENDEX IV: FOCUS GROUP INTERVIEW/ DISCUSSIONS AND PERSONAL INTERVIEW GUIDE	472

LIST OF ABBREVIATIONS

ACE:	Anti-Corruption Education
ADB:	Asian Development Bank
APNAC:	African Parliamentarians Network Against Corruption
BPI:	Bribe Payers Index (BPI).
CEP:	Character Education Partnership
CG/GS:	Control Group in Gasabo (Pupils from G.S Kabuye)
CG/RW:	Control Group in Rwamagana (Pupils from G.S Nyarusange)
CG/RW:	Control group in Rwamagana(Pupils from G.S Nyarusange)
CG:	Control Group
CPI:	Corruption Perception Index
CPI:	Corruption Perception Index
EE:	Evaluation Exercise
EG/GS:	Experimental Group in Gasabo(Pupils from Groupe Scolaire Ndera)
EG/RL:	Experimental Group in Rulindo(Pupils from Groupe Scolaire Shyorongi)
EG/RW:	Experimental group in Rwamagana (Pupils from Group Scolaire Nyagasambu)
EG:	Experimental Group
EL:	Evaluation Leader
ES/GS:	Evaluation Site in Gasabo(Primary School Kacyiru I)
ES/RL:	Evaluation Site in Rulindo(Groupe Scolaire Rusiga)
ES/RW:	Evaluation Site in Rwamagana(Groupe Scolaire Cyimbazi)
ES:	Evaluation Site
GCB:	Global Corruption Barometer
IRDP:	Institute for Reconciliation and Dialogue for Peace (
MDGs:	Millenium Development Goals
NURC:	National Unity and Reconciliation Commission
NUT:	Nibakurane Ubupfura Teachings

UN: United Nations

UNDP: United Nations Development Programme

USAID: United States Agency for International Development

LIST OF TABLES

PAGE

Table 1: Institutions represented in the group discussions

61

Table 2: Re-adapted levels of peacebuilding agents

63

Table 3: Location of the experimental intervention sites

71

Table 4: Evaluation sessions site and schedule

79

Table 5: A 2x2 contingency table for Chi-square statistic formula

81

LIST OF FIGURES	PAGE
Figure 1: The seven sins of the world as per Gandhi 24	
Figure 2: Consequences of corruption 32	
Figure 3: Pillar approaches of the fight against corruption at international level 35	
Figure 4: Anti-corruption approaches at national and community levels 37	
Figure 5: Holistic anti-corruption system 42	
Figure 6: The TAPEE anti-corruption approach 44	
Figure 7: Important considerations while working in the area of anti-corruption 45	
Figure 8: The components of Shalom 48	
Figure 9: Corruption undermines community prosperity 54	
Figure 10: Corruptions undermines efforts to achieve MDGs 56	
Figure 11: Advantages of qualitative research design 64	
Figure 12: Essential components of focus group definition 65	
Figure 13: Rwanda's Ranking and Scores over the Years (2007-2012) 91	
Figure 14: PRIME Model	136
Figure 15: Eleven principles of an ACE education 136	
Figure 16: Core ethical values as per Josephson Institute 140	

Figure 17: KAB (Knowledge – Attitude – Behaviour) model
147

Figure 18: Some of characteristics of middle childhood
154

SECTION I: GENERAL INTRODUCTION

CHAPTER ONE: INTRODUCTION, RESEARCH OBJECTIVES AND OVERVIEW

This study is concerned with exploring the problem of corruption in Rwanda, reviewing the approaches to responding to it and proposing an alternative response. This alternative response makes use of and promotes 'Ubupfura' which is a core ethical values embedded in and cherished by the Rwandan culture. This study highlights the necessity of empowering children and helping them develop the capacity to resist and distance themselves from corrupt practices, as well as raising them as anti-corruption agents. Considering the link between anti-corruption and peacebuilding, and underlining the role of education in transforming human society, it is believed that this anti-corruption education curriculum could contribute to preparing young generations for sustaining positive peace in Rwanda. Generally, the purpose of anti-corruption education is to build values and develop capacities necessary to form the civic position of pupils against corruption (Ministry of Education and Science and Modern Didactics Centre 2006:18). Supporting other existing approaches to fight against corruption in Rwanda, the study has advocated for promoting an anti-corruption campaign for Rwandan children. Through the study, an anti-corruption curriculum was designed, implemented and evaluated. The study has demonstrated that anti-corruption education for children is an imperative component of a successful anti-corruption strategy.

1.1. BACKGROUND

Corruption is an endemic feature of all African countries and is one of their major development challenges. Almost all other development goals are influenced – negatively for the most part - by corruption (Campos and Pradhan, 2007; Mauro, 1997). Two main themes in the literature concern how corruption is defined and its effects. On the first, we shall begin with the simple definition that it is behaviour by individual public servants in the course of their work - and those interacting with them - which is privately enriching (where private may include their family and friends). One aspect of this is the distinction between illegal behaviour, e.g. taking bribes, and behaviour with an ethical question mark, e.g. favours for a relative or friend.

On the effects, the literature has two main themes. The first strand of literature discusses the main negative economic effects including reduced efficiency (as a result of distorted prices), greater inequity (because some people are more able to gain from corruption than others) and the operation of the public service (whose ethos and morale are damaged by corrupt behaviour). The second strand of literature is the debate about how such negative effects are outweighed by the benefits of businesspeople getting through a ponderous bureaucracy quickly and on with their activities to the benefit of wider society. Corruption generates injustices and creates a context where poor and weak people are the victims. It undermines efforts to build positive peace. One of the central links between corruption and interpersonal violence comes via the gross income inequality generated by corruption. While discussing the theme of restoring trust for peace and security, the participants of the 14th International Anti-Corruption Conference sought the dynamic linkages between corruption, peace and security. They looked at the incidence and spread of violent conflict, poverty and organised crime as well as the emergence of the human rights framework and the globalised economy. Corruption was identified as a facilitator and generator of civil conflict, as an inhibitor of peace-building, as correlated with terrorism and as a facilitator of nuclear proliferation (Bangkok Declaration).

Compared to many African countries, Rwanda has apparently made progress in terms of controlling corruption. The country's leadership has manifested a political will to ideally build a corruption-free nation. Different public institutions have been established with a mandate to enforce building the rule of law, national integrity and restraining corruption. Now, the country is recognised to be the least corrupt country in the East Africa Community and is listed amongst the five least corrupt countries in Africa (Transparency International 2011). However, there is no doubt that extensive corruption is taking place in more hidden and less obvious ways.

It has been reported that getting data on corruption in Rwanda has been consistently found problematic: different studies have shown the low level of reporting in Rwanda. According to Transparency International Rwanda's Rwanda Bribery Index 2010 cited in Transparency International Rwanda (2011b:37), 56% of victims did not report the

corruption cases they came across; Transparency International Rwanda's study on gender-based corruption in the workplace showed that only 5.6% of victims reported the cases they encountered to the police or the Office of the Ombudsman. Another issue that needs attention while fighting against corruption is related to the meaning of the concept of corruption. On the one hand, especially in governance and administration structures, the concept of corruption as defined by Transparency International (2014) is generally used. On the other hand, in general, the concept of corruption is simply defined by the population as a 'bribe'. The Rwanda Bribery Index 2011 shows that most Rwandans (67.2%) think the country is only slightly corrupt and 4% think it is not corrupt at all, but 23.6% believe it is corrupt and 4.2% even considers it extremely corrupt (Transparency International Rwanda 2011:5).

Even though it is difficult to get data on corruption, and despite the fact that corruption is mostly understood as bribery, corruption is considered as one of the major challenges to respond to in order to achieve the country's sustainable development and consolidating social cohesion among Rwandans. Since the aftermath of the genocide against the Tutsis, Rwanda embarked on an ambitious program aimed at recovering from the ashes of this tragedy (Transparency International Rwanda 2010:6). Rwandans still have fresh in their memories the 1994 genocide which was prepared and perpetrated by a corrupt regime. According to Transparency International Rwanda (2010:4), "the history of Rwanda in the pre-genocide period was characterized by a centralized form of governance, bred nepotism, sectarianism and tribalism among other corrupt practices, all leading to the 1994 genocide". Although an impressive institutional and legal apparatus has been put in place, with the aim of preventing and fighting corruption and promoting transparency, as Transparency International Rwanda (2011:4) relates, the persistence of the vice of corruption, especially at grassroots level, poses serious challenges to the development and overall governance of the country, hampers service delivery and might ultimately hinder poverty reduction efforts.

Undoubtedly, corruption is one of the major challenges that Rwandan society has to , undertaken by the Rwandan government's National Unity and Reconciliation Commission (2013:83) insisted that corruption continues to exist, notably at local level

administration, whereby to benefit from administrative services (for example, getting local administrative signatures for a plot bought), one has first to illegally bribe some local leaders. This problem of corruption was considered to be one of the obstacles to the process of reconciliation. Corruption is certainly one of causes of the inequitable sharing of the existing resources evoked by the third of participants in the Rwanda Reconciliation Barometer where thirty percent (30%) of participants disagree with the opinion that national resources are equitably distributed. (NURC 2010:85). In the Rwandan Governance Barometer 2013 conducted by the Institute for Reconciliation and Dialogue for Peace (IRDP), it is shown that the lack of different forms of corruption within local governments was noticed at a moderate level of 54.8% and 57.8% by the population and civil society organization, respectively (IRDP 2013:18). This research revealed that:

“There are a number of great challenges to be solved on the way towards local governance able to guarantee sustainability of development programs and social cohesion. The citizens’ participation, transparency and accountability of [local] governments, the quality of education, and access to drinking water and agriculture development, are some of self evident illustrations” (IRDP 2013:37).

As the country keeps making efforts to overcome multiple challenges related to the post-genocide context and moving towards sustainable human development, it is imperative to continue looking for creative ways to effectively respond to the destructive problem of corruption.

1.2. RESEARCH PROBLEM

Anti-corruption efforts have been focused on prevention (e.g. by reducing the opportunities for individuals to request bribes), deterrence (e.g. by prosecuting those charged with corruption) and by values education. The third of these has been carried out, if at all, in a piecemeal and ad hoc fashion. A central concern of this study consists of promoting anti-corruption education as a peacebuilding tool i.e as a way of preventing violence breaking out again, particularly in post-armed conflict situations. It is believed that anti-corruption education can build moral responsibility, which is the key pillar of fighting against corruption. The objective of anti-corruption education is “not to teach

people to be good, but certainly to teach them skills to follow certain standards of conduct” (Palicarsky 2006 cited in Hallak and Poisson 2007:283). The goal of anti-corruption education is to build a demand for accountability. Anti-corruption education promotes values, attitudes and expectations that condemn corruption, and skills to resist it. Anti-corruption education develops people's understanding of their rights and responsibilities for preserving the public good (Transparency International n.d).

In Rwanda, the current government has constantly expressed its political will to fight against corruption. It has an ambition to build a corruption free Rwandan society and has undertaken a zero tolerance campaign to corruption. The country has set up an anti-corruption policy to inspire and guide the campaign. As the Office of the Ombudsman states,

“The Rwanda anti-corruption policy sets an ambitious agenda to achieve a public service that: appreciates and embraces integrity; accepts the need for transparency and accountability; ensures full compliance with regulatory and legal requirements. It seeks a well informed public that demands high standards from public officials and a private sector that operates on a level playing field and acts as a partner in the fight against corruption” (Office of the Ombudsman 2012:3).

A punitive legal framework to deter corruption and many of the preventive strategies to respond to corruption (e.g. regular audits, accounting controls, staff vetting) have been effectively established. However, intensive work is still to be done regarding values and ethics based options to deal with corruption. The present study considers that a values and ethics based approach should occupy a central place in efforts to combat corruption. Although some anti-corruption educational activities take place in a few schools and communities, the country remains with the need to effectively invest in promoting value and ethics approaches through promoting anti-corruption education. A well elaborated and consolidated strategy to re-instill a sense of ethics, responsibility, accountability and integrity is needed to complement and sustain the existing

investments in fighting against corruption in Rwanda. In addition, as Rwanda is a young nation (where near the half of the population are under 19 years old), it is imperative to involve children and youth in the fight against corruption. To do so, developing and implementing an anti-corruption education for children is necessary and could enable them to grow up being well informed on the problem, equipped with wisdom and capacity to resist it and committed to distance themselves from corrupt practices.

1.3. THE RESEARCH AIM AND SPECIFIC RESEARCH OBJECTIVES

The study has the overall objective to explore the problem of corruption and develop anti-corruption education as a way to building positive peace in Rwanda.

The specific objectives of the study are to:

- Understand and discuss the concept of corruption;
- Identify and comprehend the types, forms, extent, causes and consequences of corruption in developing countries with particular respect to Rwanda;
- Demonstrate the connections of combating corruption with peacebuilding efforts;
- Review the various methods of combating corruption and their effectiveness and reconsider the potential central role of education in fighting against corruption;
- Design anti-corruption curriculum for Rwandan school-children and experiment it in some schools in Rwanda;
- Undertake a preliminary evaluation of the impact of the curriculum on children's attitude and behaviours.

1.4. OVERVIEW OF THE RESEARCH STRUCTURE

The study is composed of seven sections which contains eleven chapters. Section one consists of the general introduction of the study. It presents the study background and research problem. It outlines the study objectives and gives the overview on the study structure.

Section two gives an overview on the concept of corruption, its types, forms consequences and approaches to responding to it. This section comprises of two chapters. Chapter two presents the concept of corruption. It discusses and critically

reviews different definitions generally given to corruption and suggests a working definition for the present study. Without intending to be exhaustive, the chapter identifies different types and forms of corruption. It critically looks at the measurement of the extent of corruption. The chapter examines the causes of corruption and introduces a consideration of the seven sins of the world (as per Gandhi) as the causes of corruption. It also presents some of factors and consequences of corruption. The next chapter in this section, chapter three, explores different conventional anti-corruption measures. It summaries information on three anti-corruption approaches: (i) punitive legal framework; (ii) preventive strategies and (iii) values and ethics based approach. The chapter reiterates the necessity of promoting a holistic anti-corruption system which considers investing in all of the three approaches.

Section three contains chapter four. It provides an opportunity for readers to gain a clear understanding on the connection between fighting against corruption and peacebuilding efforts. The chapter explains the reflection framework for Ubupfura project developed by Shalom Educating for Peace which explains the five components of 'Shalom' and shows how corruption undermines them. The chapter argues for the undeniable nexus between combating corruption and building positive peace.

Section four comprises of chapter five which presents research approaches, research designs and data collection methods used throughout the study. It describes the research process and gives details on how two main parts of the study (exploration and experimentation) were conducted.

Section six has two chapters (six and seven) which respectively explore the context of Rwanda and propose an anti-corruption education alternative. Chapter six presents the results of the exploratory part of the study and gathers information on the Rwandan context and reviews the approaches to corruption applied in Rwanda. In this chapter, corruption is described as one of the triggering factors of the 1994 the genocide. The chapter gives the recommendations formulated by the participants in the study in terms of effectively fighting against corruption in Rwanda and underlines the necessity of re-enforcing an ethical values approach through promoting anti-corruption education. Chapter seven suggests an anti-corruption education as an alternative approach to

combatting corruption. It describes corruption as a moral and ethical issue and emphasizes upholding ethical values as a necessary condition to succeed in the fight against corruption. It emphasises the role of education in cultivating and promoting anti-corruption ethical values. The chapter explains the importance of bringing anti-corruption education to children. It suggests the nature and content of anti-corruption education for children as well as the framework, educational methods and evaluation reflection to take into consideration while developing the education oriented to responding to the problem.

Section six constitutes data and analysis on the practical proposed anti-corruption alternative and comprises three chapters (eight, nine and ten). Chapter eight presents the Ubupfura model, proposed as an anti-corruption education for Rwandan children. It describes the concept of Ubupfura and explains it as a desired and cherished Rwandan identity. The chapter justifies the relevance of the Ubupfura model which considers the necessity of working with children. It also gives a synopsis of the Ubupfura proposed curriculum for children. Chapter nine gives details on the curriculum under the name of “*Nibakurane Ubupfura*”. It presents the content of the proposed Ubupfura teachings and shows the lesson proceedings. The curriculum comprises of three modules which contain twelve lessons. Chapter ten is about the presentation of the results of the preliminary evaluation of the proposed anti-corruption curriculum. It gives the information on the evaluation proceedings, collects observations on the attitude and behaviors of children from both experimental and control groups and compares them. The chapter also presents the observations and feedback from the experimental intervention facilitators and the parents as additional means of assessing the short term impact of the curriculum on the beneficiaries.

Section seven comprises of the concluding chapter (chapter eleven). It gives the summary of the study, highlights some of the key results, identifies possible implications of the study and recommends a list of future topics in relation to furthering the current research subject.

SECTION II: AN OVERVIEW OF CORRUPTION: THE CONCEPT OF CORRUPTION AND CONVENTIONAL ANTI-CORRUPTION MEASURES

CHAPTER TWO: THE CONCEPT OF CORRUPTION

2.1 DEFINITION OF CORRUPTION

Many scholars who have researched and discussed the concept of corruption have found it complex and difficult to define. It is a multifaceted concept and hard to conclude its comprehensive definition. Corruption, as Underkuffler (2005:13) remarks, is something that is powerful, insidious, and destructive of human lives and institutions. It transcends those illegal, immoral and ignoble practices that we, people of the world, daily experience. Unlawful, unethical, dishonest and inhuman acts as well as moral deviations have their roots in corruption. Corruption can be considered as a pivotal root and those acts and immoralities are its ramifications. It is possible to say that human-made catastrophes have their radical origin in human corruption. There is a tendency to qualify it as a virus that causes different “chronic maladies” that contemporary human society is suffering from. Because of corruption, visionary men and women can turn out to be or have become “myopic”, unable to see or to continue to strive for their initial/original goals.

For practical purposes, many researchers have defined or simply adopted the definition considering corruption as the “abuse of power by a public official for private gain”. It is true that this is one of the multiple forms of corruption but corruption as a challenge that the world is facing cannot be restricted to this simple definition, although the definition helps to find practical ways to attack this one-sided form of corruption. In this regard, Transparency International has operationally chosen not only a clear and focused, but also strategic definition of the term and determined corruption as the abuse of entrusted power for private gain and benefit (Transparency International 2014). Another definition that has attracted many researchers is the one proposed by Nye and quoted by Heidenheimer and Johnston (2002: 284) where corruption is defined as

“behaviour which deviates from the formal duties of a public role because of private regard (personal, close family, private clique), pecuniary or status gains, or violates rules against the exercise types of private regarding influence. This definition by Nye includes behaviour such as bribery (use of rewards to pervert the judgment of a person in a position of trust), nepotism (bestowal of patronage by reason of relationship rather than merit), and misappropriation (illegal use of public resources for private-regarding uses)”.

However, the authors have a critical view on this definition and present its two important limits. The first is that although it is true that Nye’s definition emphasizes public roles, but what about if an official fights with a lover or abuses a child? Is that assault not corruption? The second is that, in terms of behaviour that deviates from normal duties or violate rules, this definition leads to major variations in what different nations and societies see as corruption. Some governments do not have formal rules about official conduct, and in some nations, it may be taken for granted that elected officials and bureaucrats will mix their official duties and their private affairs (Heidenheimer and Johnston, 2002: 26).

Being a complex social phenomenon and, consequently, a difficult notion to define, corruption is not exclusive to any one definition or typology, understanding corruption requires a multi-disciplinary approach. Definitions of corruption vary according to the approaches, aims and needs of policy-makers. The legal approach, for example, requires accurate, explicit and definitive recognition of corrupt offences in order to construct legal frameworks that inform individuals, states and the international community of what constitutes prohibited acts. Socio-economic approaches tend to focus on the behaviour and economic interactions of the individual and their decision-making, while anthropological approaches are more analytical, nuanced and focus upon social systems (European Commission 2011:4). In addition, corruption can be defined according to psycho-social and moral approaches focusing on people’s behaviours, values and ethics. Understandably, ‘how corruption is defined affects how it is viewed, which policy approaches are adopted and which approaches are deemed to be

legitimate' (European Commission 2011:4) and predominantly adopted in the process of preventing and/ or fighting against corruption in a given society.

The present study considers education as the principal and most powerful approach to tackle this contemporary challenge. It values all of the approaches presented above as they are recognised as complementary and useful in understanding, analysing and responding to the phenomenon. For the purpose of this study, corruption refers to not only the abuse of entrusted power for any kind of unethical and illegitimate private (either personal, family or group) gain but also to a whole range of psycho-social behaviours, values and ethics in which various forms of depravity (impairment of integrity), moral decomposition, inducement to wrong by improper means and deception that enable the achievement of wealth, power, prestige and pleasure. For this study it is urged that, in order to effectively approach and respond to this serious issue, any tentative attempt to define corruption has to go beyond the legality or illegality of an act committed: If an act is harmful to the public interest, it is corrupt even if it is legal; if it is beneficial to the public, it is not corrupt even if it violates the existing law (Heidenheimer and Johnston 2002:32). This consideration suggests that not all law breaking is corrupt, and not all corruption involves law breaking. Additionally, it clearly indicates that it is not *illegality* that identifies the corrupt core (Underkuffler 2005:34).

The legalistic understanding on the concept of corruption raises several problems. Andvig et al (2000:66) give three weaknesses in defining corruption as the violation of an existing rule or a law: 'Firstly, it presupposes rules and laws prohibiting corrupt behaviour and does not allow looking into the actions or inactions that laws on corruption (and regulations that distinguishes public from private) do not cover. Secondly, given that legal codes vary from country to country, judgments of the legality of various practices will also vary. Thirdly, the legal approach depends on the notion that legal frameworks are somehow neutral, objective and non-political, but corrupt activity is not an objective form of practice existing in a vacuum. It is a social act and its meaning must be understood with reference to the social relationships between people in historically specific settings. A transaction is now a legal one, now illegal, depending upon the social context of the transaction'.

Agreeing with this observation, the present study goes beyond the simple legalistic point of view of corruption and mainly encompasses two sides of the definition of corruption: i) the abuse of entrusted power for private gain [TI's definition] and ii) impairment of integrity. Thus, the study has adopted and used the definition proposed by the Ubupfura project developed under SEP which defines corruption as a *rotten and distorted mindset that leads people to living without truth and is characterized by actions aimed at gaining or accumulating wealth, power, honor and/or pleasure without humaneness and integrity*. From the intensive field experience in community peacebuilding processes, SEP has proposed the definition after long and multiple observations of intrapersonal, interpersonal and inter-groups conflicts as well as the causes of violence and multiform injustices occurring in human society, and looking at various obstacles to the efforts of sustaining positive peace within communities. It was realized that corruption, seen as a pivotal hindrance to positive peace, undermines peacebuilding processes. The definition has been comprehensively applied to determining and explaining the causes and triggering factors of violent conflict and its re-occurrence.

2.2 TYPOLOGY AND FORMS OF CORRUPTION

2.2.1 TYPES OF CORRUPTION

As Vargas-Hernández (2011) notes, corruption takes many forms. Because there is no commonly accepted definition of corruption, there is no universally valid typology of corruption. The way people typologise corruption highly depends on how they conceive and experience it in their socio-economic and cultural context. The present study presents a not-exhaustive list of types of corruption based on different resources written by various institutions and individuals, such as the European Commission (2011); Life and Peace Institute (2009); Council of Europe (1999); Mbaku (2007); José G. Vargas-Hernández (2011); Danon (2010); and Kingston (2004). Some of the types of corruption and their characteristics are here below briefly presented and include the following:

Grand corruption: This is largely attributed to poor accountability and transparency and generally pervades the highest levels of a system such as national government, intergovernmental institutions and international organizations. This type of corruption is characterised by large transactions; a large margin can be received with minimal risk from a minimum number of transactions; an immediacy of reward, and a prevalence of short time horizons for public sector elites. It is characterised by the increased opportunity cost of receiving bribes with lower margins over a longer time period; complex and sophisticated corrupt transactions are attractive since they make lower the probability of getting caught. Policy making process and implementation are compromised by corrupt practices. In the process of making decisions of significant economic value, public officers or other persons in high positions routinely demand bribes or kickbacks for ensuring that tenders or contracts are awarded to specific contractors. Grand corruption generally occurs at financial, political and administrative centres of power.

Petty Corruption: Practiced on a smaller scale, it is defined as the use of entrusted power for private benefit in the course of delivering a (especially public) service. This type of corruption occurs at the citizen-state level of interface, where citizens seek to evade restricting regulations or when officials abuse their discretionary power by extorting money from them. It generally translates into a more discrete, lower level, daily obstacle that affects the poor directly and disproportionately. It can be just as damaging, since it directly affects the welfare of citizens and the business environment. Petty corruption usually involves relatively small amounts of money, including bribery (grease money or speed payments). The public servant abuses his/her position by accepting or demanding a benefit for what is a routine transaction or approval. The direct victim of this abuse of power is the citizen, especially poor citizens.

Bureaucratic or administrative corruption: It is also called business corruption. The type of corruption concerns relatively small-scale, where the implementation of policies at the point of citizen access is altered by non-elected public officials, through practices such as bribery to get a license or evade taxation. It is linked to the execution of certain

rules. Put simply, whilst the rules of the game rest intact, their application is altered. Often, administrative corruption is not regarded as a crime, but rather as a means to accelerate business processes. Its proponents claim that the end result is not affected and consider it as simply accelerating the mechanisms used to achieve the result. It is a wrong alternative to bureaucracy: in essence, bureaucracy is bypassed and time is utilized. But, the poor or other people who cannot afford the corruption cost are victims and condemned to keep waiting until the corruption profiteers are served and satisfied.

Political corruption: This consists of misusing entrusted power by political leaders to manipulate policies, institutions and rules of procedure(s). The basic problem of political corruption is the lack of political will to encounter the problem: the power-holders do not wish to change a system of which they are the main profiteers (Amundsen 1997: 61). This type of corruption is generally characterized by voting irregularities; nepotism and cronyism; rule of a few; false political promises; paying journalists for favourable coverage of candidates and parties; influencing voters by the distribution of money, food and/or drink; holding on to power against the will of the people and manipulating national constitutions, etc. Many African countries have experienced this type of corruption, which has generated numerous political violent conflicts.

State capture corruption: This type of corruption exists where 'the state itself can be characterized as largely serving the interests of a narrow group of business people and politicians. This type of corruption involves predatory behaviour consisting largely of rent-seeking by both ruler (politician or decision-maker) and outside groups; the weak separation of public and private spheres which favours the use of public resources for personal or collective gains (corruption) and other related practices (these relationships combined with weak separation of public and private spheres leads to systemic clientelism); the misappropriation to public resources forms the only means of accumulating wealth; and political elites fight for positions of power, often using state resources to maintain their positions in society and redistribute wealth to their clients. The rules of the game are changed in order to be more convenient for one or various economic agents that have influenced this particular change. It is notable that political corruption and state capture occur 'when [high level officials and other] groups are able

to influence/exploit the rules and regulations set by the state in ways that allow them to extract undue economic and/or political benefits.

Organised Corruption: This type describes a well-organised system of corruption. In a context of organised corruption, there is a clear idea of whom to bribe, how much should be offered and bribers are confident that they will receive the favour in return.

Chaotic Corruption: This refers to a kind of disorganized system where there is no clarity regarding whom to bribe and how much payment should be offered. Thus, there is (i) no guarantee that further bribes will not have to be paid to other officials; (ii) no reasonable assurance that the favour will be delivered; (iii) no coordination between the recipients of benefits, with the result that the price of corruption is often inflated or extremely understated.

Active corruption: Active corruption or “active bribery” is defined as paying or promising to pay a bribe. It refers to the individual/organisation that funds the transaction act (i.e. a bribe is offered/paid-the ‘supply side’).

It implies any deliberate action of whosoever that promises or gives, directly or through an intermediary, an advantage of any kind to an official for himself or for a third party for him to act or refrain from acting in accordance with his duty or in the exercise of his functions in breach of his official duties.

Passive corruption: It refers to the receipt of proceeds from the act by the public official (i.e. accepting the bribe-the ‘demand side’). Passive corruption implies any deliberate action of an official, who, directly or through an intermediary, requests or receives advantages of any kind whatsoever, for himself or for a third party, or accepts a promise of such an advantage, to act or refrain from acting in accordance with his duty or in the exercise of his functions in breach of his official duties. It should not be misunderstood with regards to the briber always being cast as ‘active’ and the bribed person as ‘passive’. It can of course be the case that the person receiving the bribe takes the initiative of requesting the bribe.

Need driven Corruption: This refers to the motivations underlying corruption; here corruption is motivated and justified by the need to satisfy basic human needs.

Greed driven corruption: This implies the motivations underlying corruption and the corruption involvement aims at becoming over-rich. Capitalism and economic liberalization have been considered as the most important triggers and motives of greed driven corruption.

Materials corruption: This type of corruption defines the context where palpable things or wealth are offered or asked in order to get a favour by the person with entrusted power (power-holder). This often occurs where the culture of gifts is dominant.

Non-materials corruption: This describes a context where Impalpable but attractive rewards are given or asked in order to get a favour. Sex related corruption, “romantic”, “seducing/seductive “words, hypocrite appraisals and “some of recognition awards” range in this type of corruption.

Incidental corruption: This type of corruption has many names: opportunistic corruption, individualized corruption, sporadic corruption. It is generally experienced in an environment where the various acts of corruption are not part of the same system. Here, formal governmental institutions (or high level decision making structures) are not compromised and are still able to force compliance and ensure that the rule of law is maintained. In such a context, there is no organized corruption, however, an individual in government may seek ways to enrich him or herself through extorting bribes. Incidental corruption occurs irregularly and therefore it does not threaten the mechanisms of control nor the economy as such. It is not crippling, but it can seriously undermine morale and sap the economy of resources (U4 n.d).

Systemic corruption: This implies corruption that is so widespread that it is almost ‘built into’ the system. It is also called “endemic corruption”. It is described by channels of malfeasance extended upwards from the bribe collection points, and systems depend on corruption for their survival and power. In this context, corruption is an integrated and

essential aspect of the economic, social and political system, when it is embedded in a wider situation that helps sustain it. Systemic corruption is not a special category of corrupt practice, but rather a situation in which the major institutions and processes of the state are routinely dominated and used by corrupt individuals and groups, and in which most people seem to have no other alternatives to dealing with corrupt officials.

Quiet corruption: This type was introduced by the World Bank to articulate the sort of corruption that does not involve monetary exchange, and may or may not be observable, but still has a massive impact upon the poor. The World Bank (2010:2) explains the use of the word “quiet to describe this kind of corruption in the following terms: ‘We introduce the term ‘quiet corruption’ to indicate various types of malpractice of frontline providers (teachers, doctors, inspectors, and other government officials at the front lines of service provisions) that do not involve monetary exchange. These behaviors include not only potentially observable deviations, such as absenteeism, but also hard to observe deviations from expected conduct, such as lower level of effort than expected or the deliberate bending of rules for personal advantage’. Quiet corruption then refers to behaviour on the part of front-line service providers, such as doctors, teachers, tax collectors and so on, that includes the ‘deliberate bending of the rules for personal advantage’. This could include activities such as absenteeism or even deliberately poor performance of duty.

Corruption without collusion: This describes a context where there is no collusion (agreement) between the corruptor and the corrupted agent. This type of corruption exists mostly in the public or other big institutions, where the employees ask certain material or immaterial benefits from the beneficiaries, in order to procure them with certain resources.

Corruption with collusion: Contrary to corruption without collusion, this type of corruption describes corrupt deals where there is an agreement between the corruptive parties. Whilst corruption without collusion is effectively extortion, corruption with

collusion represents a voluntary pact. Corruptive parties (corruptor and corrupted/corruptee) forge and agree on tricky ways to obtain a mutual deceitful gain.

Centralized corruption: This characterises an environment where high level structures in a centralized system are corrupt. This type of corruption especially occurs when a bureaucrat in the formal sector is also in charge of monitoring activities in the informal sector. It becomes worse when the informal leader is more powerful than the formal leader and in a context where there is only one agent in charge of all the sectors.

Decentralized corruption: This type of corruption is referred to when decentralized structures have become a hotbed of corruption. This is a very dangerous type of corruption as it has direct effects on ordinary citizen.

Market corruption: This is essentially a competitive corruption. There is no real competition happening not because there aren't other potential competitors who are willing to join the market, but, because the competition is unkindly avoided for unclear reasons. The rules of the corruptive game are usually known to the general public and the "unstated but recognized" objective is to protect the benefit of corrupt power-holder(s). The market is generally allocated to whoever will pay the highest bribe and without perturbing the power-holder's (political and economic) interests, pleasure and honour.

Parochial corruption: Compared to market corruption as described above, here the rules of the game are known to a limited number of economic or/and political agents. Parochial corruption refers to a situation where only ties of kinship, affection, caste, and so forth determine access to the favours of power-holders. In societies which experience parochial corruption, the background of those in power becomes a sensitive issue. In some countries, caste and religious groups frequently lobby to obtain "reservations" (quotas) of government jobs for their members. One reason for this is that these secure, well-paid jobs are in themselves valuable prizes and confer status on all group members (Kingston 2004).

It has been noted that the types of corruption are multiple and each particular society has one or many type(s) of corruption which is considered by the public perceptions to be more detrimental and challenging. One type of corruption may have different forms through which it appears in society.

2.2.2 FORMS OF CORRUPTION

Corruption is a multiform phenomenon. It has “too many connotations to be analytically functional without a closer definition. The forms of corruption are diverse in terms of who are the actors, initiators and profiteers, how it is done, and to what extent it is practiced” (Amundsen 1999:1). Hanna et al. (2011:7) note that corruption can take many forms, from bureaucrats asking citizens for bribes to perform basic services, to hospital employees stealing medicines that were meant to be distributed to the poor, to bureaucrats receiving salaries for jobs that they carry out inadequately or do not complete, and so on. The forms of corruption are specified depending on how it is defined and approached or fought against and the nature of the agent (institutions) who is involved. For example, following the mission of Transparency International, its Uganda Chapter points out different common forms of corruption including:

Bribery: This is the most common form of corruption and it involves giving some form of benefit to unduly influence some action or decision on the part of the recipient or beneficiary. It is generally an illegal payment given or requested personally to or from a power holder in exchange for his use of official powers. Bribery can be initiated by the person soliciting the bribe or by the person offering the bribe; bribe can be active or passive. Active bribery can be defined for instance as “the promising, offering or giving by any person, directly or indirectly, of any undue advantage [to any public official], for himself or herself or for anyone else, for him or her to act or refrain from acting in the exercise of his or her functions”(Council of Europe 1999:2). Bribery can be defined as “the request or receipt [by any public official], directly or indirectly, of any undue

advantage, for himself or herself or for anyone else, or the acceptance of an offer or a promise of such an advantage, to act or refrain from acting in the exercise of his or her functions" (Council of Europe 1999:2). Although actors in all these cases may be identified as corrupt, there is a debate regarding who is more corrupt, the bribe giver or the bribe taker..

Collusion: This is the arrangement between two or more parties designed to achieve an improper purpose, including improperly influencing the actions of another party. The most common form of collusion is when bidders agree among themselves on prices and who should win. This may or may not involve paying bribes to government officials so that they will turn a blind eye to the practice. Trillianes (2002) point out different forms of corruption and many of them are understood as collusion. These include:

(i) Rigged bidding which is when the dealer and the procurement official make arrangements to manipulate a public bidding method of procurement to ensure that the purchase order would be "won" by the said dealer. This is done by the collusion between all the attending bidders, which include the favoured dealer, and the Bids and Awards Committee. (ii) Ghost delivery or conversion which refers to the process in which government funds allocated through budget releases are "converted" into cash. This is done by preparing procurement documents taken from either a negotiated canvass or a rigged bidding, then, instead of delivering the items stated in the purchase order, the dealer would deliver the cash equivalent of the goods in the purchase order, less certain percentages for the dealer's profit. (iii) Over-pricing which is when dealers and procurement official mutually agree on setting the price, which are way above the authorized limits. (iv) Under delivery which is when dealers and procurement official mutually agree that the quantity of the delivery will be lower than the one specified in the purchase order. (v) Substitution which is when the dealer and the procurement official mutually agree to deliver items other than those stated in the purchase order.

Embezzlement and theft: This consists of taking or converting of money, property, or other valuables for personal benefit. The forms of corruption might involve diversion of public funds to one's own bank account or stealing equipment from the utility's

warehouse. This often happens by colluding with the subcontractors who are employed for performing some services such as maintenance work (Vargas-Hernández 2011: 273).

Fraud: This is the use of misleading information to induce someone to turn over money or property voluntarily, for example, by misrepresenting the number of people in need of a particular service. A private concessionaire might misrepresent the number of households connected to the sewerage system in order to obtain more favourable treatment from the regulator. A contractor might use substandard materials in construction. Morris (2011:10) notes that fraud refers to the various, often complex and imaginative schemes orchestrated by officials to appropriate public funds, often with civilian accomplices. These may include establishing fake companies, listing ghost workers to pad payrolls, overbilling the government on contracts, or otherwise fixing the books to hide the disappearance of public funds.

Extortion: “The solicitation of bribes is the act of asking or enticing another to commit bribery. It becomes extortion when this demand is accompanied by threats that endanger the personal integrity or the life of the private actors involved” (The United Nations Global Compact 2004). Extortion involves coercive incentives such as the use of threat of violence or the exposure or damaging information in order to induce cooperation. The typical extortion is a small scale bribery such to pay to pass security check points or the soliciting of money by low level official where the office holders can be either the instigators or the victims of extortion. Under this form of extortion, clients and consumers of government or public services have to pay bribes in addition to the official price, license, permits, and access to facilities, etc. As a form of political corruption prevalent in many settings, politicians and public officials make extortions to smaller and weaker firms (Vargas-Hernández 2011: 274). Andvig et al. (2000:17) explain that ‘extortion is money and other resources extracted by the use of coercion, violence or the threats to use force’.

Abuse of discretion: This is the abuse of an office for private gain, but without external inducement or extortion. Patterns of such abuses are usually associated with bureaucracies in which broad individual discretion is created or few oversights or

accountability structures are present. Abuse of discretion can also be found in bureaucracies in which decision-making rules are so complex as to neutralize the effectiveness of the accountability structures that do exist.

Favoritism: This form of corruption is the proclivity to favour friends, family and anybody close and trusted (Indvig 2000:17). Nepotism, cronyism and clientelism are the most known forms of favoritism., which includes favoring relatives (nepotism), personal friends (cronyism) of an official and/ or focusing on serving particular client groups linked to them by ethnic, geographic (regional), political party, religious group or other ties (clientelism). This form of corruption creates a situation where “the line between what is public and what is private is blurred, so that abuse of public office for private gain is a routine occurrence” (Shah 2007:238). It has been observed that divided societies are the most likely victims of this form of corruption.

Patronage: Patronage is the principal characteristic of patrimonialism, where a system of rule in which all governmental authority and the corresponding economic rights, tend to be treated as privately appropriated economic advantages and where governmental powers and the associated advantages are treated as private rights (Titeca 2006:46). In this context, the state institutions become ‘personalised’ or privatized: power and authority are situated in the hands of one person and, not in the office (Titeca 2006:44). Most patrons are motivated by the desire to gain power, wealth, and status through their behaviour. Patronage transgresses the boundaries of legitimate political influence, and violates the principles of merit and competition (USIP 2010:25). In many cases, the fact that the patron holds absolute power encourages him or her to develop a tendency to behave as an archaic father within a family. It is here argued that patrimonialist rule is corrupt. For Acton (1887) cited in Salvador (2011:156), “Power tends to corrupt; absolute power corrupts absolutely.” It is undoubted that many societies are experiencing patronage, especially its political and economic faces. Lumieux (2013) explains that

“political patronage is the dispensation of favours or rewards such as public office, jobs, contracts, subsidies, prestige or other valued benefits by a patron

(who controls their dispensation) to a client. In return, the client supplies the patron with some valued service, such as voting for the patron's party or providing money or labour for electoral campaigning. The relationship between patron and client is typically unequal, selective and discretionary; the patron does not generally grant favours to all potential clients but picks and chooses amongst them”.

Money Laundering: This form of corruption mainly consists of obscuring, confusing or disguising the origins of money obtained through illegal activities so it looks like it was obtained from legal sources. Campos and Pradhan (2007: 392) note that money laundering is the transformation of illicit proceeds so that they can be used as if they had been legitimately acquired. Specifically, money laundering includes: (i) the conversion or transfer of property, knowing that such property derives from some form of unlawful activity, for the purpose of concealing or disguising the illicit origin of the property; and (ii) the concealment or disguise of the true nature, source, location, disposition, movement, or ownership of or rights to property, knowing that such property derives from some form of unlawful activity.

Trading in influence/ influence peddling: This refers to the situation where a person misuses his influence over the decision-making process for a third party (person, institution or government) in return for his loyalty, money or any other material or immaterial undue advantage (Slingerland 2010:11). Influence peddling is practiced through buying a decision directly from the decision-maker. In this situation, “the buyer hopes that the influence of the person being paid will be sufficient to convince the decision maker to decide a matter in his or her favour” (Baround and Gibbs 2011). Slingerland (2010: 11) acknowledges the difficulty in criminalising trading in influence; the corrupt act is not obvious now that influence is bought and not a concrete decision. Whether an official is influenced is often difficult to prove because the causal connection between the actor who acts and the actor who is being influenced is not so clear and remains difficult to investigate and prove.

Gift: To some extent, gift can be considered as disguised corruption. Normally and in the private context, gifts are not requested and are meant to convey a feeling, such as gratitude, on behalf of the giver. There is no expectation of repayment. Gifts given in a purely private context are not considered as corruption. It is not easy to distinguish between a gift and a bribe. But, it can be questionable and regarded as corruption when gifts are offered to individuals in the course of business relationships. Such gifts are usually given to create a feeling of obligation in the receiver. Gift givers and gift takers, especially officials, should double their vigilance when giving or taking any gift as it can be offered innocently in good faith or it can be regarded as an attempt to influence the official. The giver may have any number of motives, ranging from friendship, hospitality and gratitude to bribery and extortion (OSCE 2004: 69). In addition, the cultural context should be taken into consideration because, for example, what is considered a bribe in the Western context can be simply considered as a gift in many African societies. Olusegun Obasanjo quoted by Larmour and Wolanin (2001: XII) observe that the gift is usually a token. It is not demanded. The value is usually in the spirit rather than the material worth. It is usually done in the open, and never in secret. Where it is excessive, it becomes an embarrassment and it is returned. If anything, corruption has perverted and destroyed this aspect of our culture. Previously corruption in developing countries might be explained by traditions of gift giving, or the obligations of kinship. Now many people in these countries are less tolerant of such excuses.

Abuse of discretion: This is when officials utilise their vested authority to give undue preferential treatment to any group or individuals, or to discriminate against any group or individuals for personal gain (European Commission 2011:13) in the name of being accountable and taking his/her responsibility.

As said earlier, corruption has many forms and faces. This study cannot exhaustively list them. There are other forms of corruption which are very practiced in tricky and sophisticated ways and difficult to detect or recognize as corrupt practices. They may include:

Kickback: The free dictionary by Farlex (2012) defines kickback as “the seller's return of part of the purchase price of an item to a buyer or buyer's representative for the purpose of inducing a purchase or improperly influencing future purchases”. From its experience as a business group committed to ensuring that its business is conducted according to ethical, professional and legal standards in a fair, honest and open manner, JPM group notes that a kickback usually involves the return of a percentage of a sum of money already requested or received, typically as a result of pressure, coercion or a secret agreement. A kickback can be initiated and received by a corrupt individual, usually simultaneously with or after the completion of a business transaction. Kridelbaugh (2011) explains that kickback schemes are closely related to billing schemes but include the active participation of the vendor in committing the fraud and thus are more difficult to prevent and detect. The typical kickback scheme involves overbilling by the vendor with a percentage of the sale paid back to the purchasing organization's buyer. The prices are inflated to help offset the “cost” of the kickback to the buyer.

Smuggling: Although it can take different aspects, smuggling occurs when merchants attempt to avoid paying taxes or levies on imported goods. Palgan (2011) distinguishes two types of smuggling: outright smuggling and technical smuggling. Outright smuggling is defined as an act of importing into the country goods and articles of commerce without the complete government required importation documents or an act of bringing goods or articles into the country and disposing of the same in the local market without having been cleared by the Bureau of Customs or other authorized government agencies, for the purpose of evading payment of the required correct taxes, duties and other charges due to the government. Technical smuggling, on the other hand, is defined as an act of importing goods into the country through fraudulent, falsified or erroneous declarations, for the purpose of reducing or totally avoiding the payment of the prescribed taxes, duties and other government charges, usually perpetrated by means of i) misclassification as to the nature, quality or value; ii) undervaluation in terms of price, quality or weight; and iii) misdeclaration of the kind of imported articles.

Grease money is here understood as money which is paid to an official to facilitate the rapid processing of bureaucratic paperwork. Such a payment is known as grease or facilitating payment and the legality of such payments vary, depending on the laws which govern the activities of the official and the person or company offering the payment. In general, grease money is offered to an official to speed the process of what is known as a “nondiscretionary task.” In other words, the task will be performed eventually, because it is part of the official's job description. However, the process could be dragged out over a period of weeks or even months, unless grease money is offered to rush the process through (WiseGEEK 2003). U4 (n.d) describes grease money as bribes, seen from the angle of the briber and alluding to the "drop of oil given to a squeaky wheel" of excessive bureaucracy to make the things move smoothly again. It is also called a softener, sweetener, and simply a gift.

Depending on the nature of its businesses and for practical and operational purposes, an institution can determine what qualifies as forms of corruption. For example, the Asian Development Bank (ADB) has listed different forms of behaviours it considers as corruption.

It is important to note that the forms of corruption presented above are related to illicit enrichment and different aspects of misappropriation. However, corruption is more than misappropriation, prevarication or unlawful enrichments. It is not only related to money. Corruption can be found in each sector of life. For example, Campos and Pradhan (2007:69) observe what happens to schools and present several different types of corrupt practices in the school environment that have been systematically investigated. They mention the following corrupt practices:

i) Teacher absenteeism (Chaudhury et al 2005; Kremer et al 2004), which is discussed further below. ii) Ghost teachers, or teachers who do not hold a teaching position but who are on the payroll and continue to receive pay, which may be cashed by other officials. iii) Influence peddling and cheating, such as passing answers to students in efforts to improve results in high-stakes testing. In an influential study, Jacob and Levitt (2003) concluded that cheating occurs in 3 to 5 percent of elementary school

classrooms each year in the Chicago Public Schools, for example. iv) Credential fraud, which includes unqualified individuals obtaining academic degrees through fraudulent data, diploma mills, and other acts. Illegal private tutoring, including cases where teachers receive illegal payments from students after hours for teaching lessons they should have been teaching during the regular school day. v) Illegal behaviors, such as child labour, abuse, and criminal offences.

Corruption is so embedded in everyday life. The UN Global Compact (2009) has observed that “corruption is everywhere; it’s in the south, the north, east and west and the public and private sectors. So the question is: how do you cut through and make real change?” To effectively respond to corruption, committed actors must understand it and recognise its different types and forms. Lamour and Wolanin (2001:14) emphasize that “until one has some understanding of what forms corruption takes and how it comes about, one can do little to control it”. The study tends to agree that the forms of corruption should be discussed and understood from an early age. On the one hand, corrupt practices are learned from our environment and, on the other hand, they are imposed on us as we grow up. Although it is difficult to “immunize” our children against corruption, it is possible to capacitate and equip them with skills to resist and defy corrupt practices. When working with children, emphasis could be placed not only on commitment to positive values and ethics such as integrity, transparency, responsibility, truth, etc, but also on teaching them to disassociate themselves from and even combat corrupt practices such as cheating, theft, disobedience, fraud, lying, intrigue, etc. The study disagrees with the assumptions that children are not concerned with corruption. Additionally, some people suggest that children are too young and it is too early to tell them about corruption but this study argues that they are affected by corrupt practices in their communities and could play an active and significant role in fighting against corruption. Children need to have explanations on the different forms of corruption as it affects them too and they will continually and gradually have to face it as they grow up.

2.2.3 MEASUREMENTS OF CORRUPTION

Corruption is a variable that cannot be measured directly. Tanzi (1998:3) says that it is not possible to measure corruption but it is possible to measure perceptions of corruption. However, the number of indices focused on measuring corruption has grown exponentially over the past decade (Rohwer 2009:42). Existing findings from research on corruption suggest that corruption levels do not remain constant over time and the determinants of corruption may differ from one society to another. Hooker (2003:1) observes that one cannot recognize corruption in a particular society without knowing something about how that society works. According to the author (2008:2), the West tends to be universalist in its outlook: every society works, or should work, essentially the same way. Its business practices, for example, should be based on a market system that is characterized by transparency and regulated by laws that apply equally to all players. A country that fails to conform to this model is viewed as underdeveloped or dysfunctional. The reality, however, is that different cultures use radically different systems to get things done, insists Hooker (2003:1). Whereas Western cultures are primarily rule-based, most of the world's cultures are relationship-based. Western business people trust the system, while people elsewhere trust their friends and family. Westerners organize their business around discrete deals that are drawn up as written contracts and enforced by a legal system. Others organize their business around personal relationships that are cemented by personal honour, friendship, or long-term mutual obligation. Although this debate seems to be interesting, especially before determining the extent of corruption, existing reports suggest that corruption levels have increased and different actors are becoming aware of its negative effects.

Interest in measuring the level of corruption has grown. Different institutions have developed approaches and mechanisms to measure the level of corruption. To measure corruption, the World Bank focuses on governance. This institution defines corruption as:

“The traditions and institutions by which authority in a country is exercised. This includes (a) the process by which governments are selected, monitored and replaced; (b) the capacity of the government to effectively formulate and implement sound policies; and (c) the respect of citizens and the state for the institutions that govern economic and social interactions among them.”

Based on this working concept of governance, the World Bank measures the extent of corruption through its Worldwide Governance Indicators which considers the following six dimensions as explained by Kaufmann and al(2010:3): (i)voice and accountability; (ii) political stability and absence of violence/terrorism ;(iii) government effectiveness ; (iv) regulatory quality; (v) rule of law and (vi) control of corruption. The WGI has contributed to measuring corruption. However, its methodology has been criticized to lack a focus in dealing with corruption: Apaza (2009:142) critics:

“Related to the aggregation methodology used to construct the WGI [Worldwide Governance Indicators] is that each data source focuses on different concepts or aspects related to each indicator. For instance, in the case of the control of corruption indicator, bribery, kickbacks, administrative corruption, political corruption, gifts, delays, etc. all are labelled control of corruption. The main problem with this is that using a general concept of corruption may not capture particular perceptions of corruption in a country”

Global integrity has also contributed to measuring the extent of corruption. They have been active in making governments around the world more transparent and accountable by producing innovative research and technologies that inform, connect, and empower civic, private, and public reformers to seek more open societies. The organization is making efforts to ensure more transparent and accountable governments for all citizens, regardless of state, region, or country. Global Integrity has developed an Integrity Indicator scorecard which assesses the existence, effectiveness, and citizen access to key governance and anti-corruption mechanisms through more than 300 actionable

indicators. It examines issues such as transparency of the public procurement process, media freedom, asset disclosure requirements, and conflicts of interest regulations. Scorecards take into account both existing legal measures on the books and de facto realities of practical implementation in each country. They are scored by a lead in-country researcher and blindly reviewed by a panel of peer reviewers, a mix of other in-country experts as well as outside experts (Global Integrity 2010). Although the Global Integrity Report and the Integrity Indicators provide in-depth material for users to identify strengths and weaknesses in a country's anti-corruption framework, they are criticised for not really measuring corruption but rather assess its opposite, that is, anti-corruption and good governance institutions, mechanisms, and practices. To justify its approach, Global Integrity (cited in Kraay and Tawara 2010:11) asserts that corruption is a difficult if not impossible phenomenon to capture empirically and assessing the performance of key integrity-promoting mechanisms such as civil society, the media, and law enforcement provides a much more concrete access point through which to analyze and monitor government accountability. Rather than simply declaring that corruption is a problem, the organization is seeking solutions through analyzing what has been tried, what is working and what has failed, worldwide.

Transparency International has been recognized as a forerunner in efforts made to measure corruption. The organization has developed three categories of corruption measurements which are: the Corruption Perception Index (CPI), the Global Corruption Barometer (GCB) and the Bribe Payers Index (BPI). The CPI ranks countries based on the degree to which corruption is perceived to exist in the public sector. The BPI is a unique tool capturing the supply side of international bribery, specifically focusing on bribes paid by the private sector. It ranks countries based on the likelihood of companies headquartered in that country to bribe abroad. The BPI draws on Transparency International's Bribe Payers Survey of business executives, while the CPI draws on external data sources, which include other business surveys, commercial risk assessments and other country experts both within and outside the country. The CPI and BPI scores do however correlate strongly with each other, demonstrating the

relationship between different forms of corruption within a country (Transparency International 2011).

The CPI has become a popular corruption measurement since its launch in 1995 and provides ample data for those researching corruption. USAID(2005:9) explains that the CPI is a composite measure of seventeen data sources, each comparing overall corruption levels among countries, from thirteen organizations including the World Economic Forum, the Institute of Management Development (in Lausanne), the Economist Intelligence Unit, Information International (Beirut), World Markets Research Centre (London), Gallop International (for TI), Freedom House, Nations in Transit, PricewaterhouseCoopers, Political and Economic Risk Consultancy (Hong Kong), World Business Environment Survey (World Bank), Columbia University, a multilateral development bank and Business Environment and Enterprise Performance Survey (European Bank for Reconstruction and Development and World Bank). Lambsdorff notes that a country is included in the CPI if it is found in three or more of the seventeen original sources; some prominent countries are found in more than ten rankings. All these sources represent views of “well-informed people” and “decision-makers”, often outside business representatives and experts, but in some cases domestic business representatives. Despite these differences, surveys containing domestic viewpoints were found to correlate well with surveys that poll expatriates (USAID 2005:9).

The impact of the CPI has been considerable. It has been credited as a factor that gave the issue of corruption ‘greater international prominence’ (Sampford, 2006:106). Although the CPI has included data from various sources, it has been criticised, and found limited and needing a reassessment. Galtung (in Sampford, 2006: 108 -109) points out the CPI’s failings which includes the fact that it focuses on punishing the bribe takers only and is not concerned about the givers; irregularity and lack of control on country coverage (it totally depends on surveys and other expert polls conducted by institutions; its sample is biased and it has frequently been criticised for being culturally biased because, to some extent, corruption is a subjective concept and, consequently, what might be considered as corruption in one cultural context could be standard

practice in some other contexts; its validity and consistency has been questioned, considering the wideness of the definition of corruption, and it could be argued that what Transparency International measures through the CPI would more accurately be called the 'bribe takers perception index';.

USAID (2005:10) remarks that changes in the CPI score and ranking of a country over time do not necessarily indicate that the level of corruption in a country has changed in the same direction, nor does popular desire to remove corruption in a particular institution mean that other institutions are not corrupt or even less corrupt. In spite of persistent criticism of the statistical significance of the CPI, which is based on subjective perception of corruption, argue Hallak and Poisson (2007:51), all countries now feel concerned in some way with their rank in Transparency International's published scale. Their concern is for two reasons, namely, the comparison of ranks with their neighbouring countries and the fear of being 'more corrupt', and, the increasing influence of the CPI on the behaviour of international investors. While CPI targets the public sector and BPI focuses on the private sector, Transparency International's Global Corruption Barometer (GCB) is the only worldwide public opinion survey on views and experiences of corruption. As a poll of the general public, it provides an indicator of how corruption is viewed at national level and how efforts to curb corruption around the world are assessed on the ground. It also provides a measure of people's experience of corruption in the past year. For example, the 2010 Barometer, the seventh edition, reflects the responses of 91,781 people in 86 countries, and offers the greatest country coverage to date (Transparency International 2010).

Regarding the extent of corruption, the 2010 GCB results help to understand the level of corruption that contemporary human society is facing. However, it should be understood that the level of corruption may be related to the culture, mentality and traditions of a certain society. The GCB reports that "corruption has increased over the last three years, say six out of 10 people around the world. One in four people report paying bribes in the last year". The 2010 Barometer captures the experiences and views of more than 91,500 people in 86 countries and territories, making it the only world-wide

public opinion survey on corruption. The same Barometer notes that “in the past 12 months one in four people reported paying a bribe to one of nine institutions and services, from health to education to tax authorities. The police are cited as being the most frequent recipient of bribes, according to those surveyed. About 30 per cent of those who had contact with the police reported having paid a bribe”. The report explains that “more than 20 countries have reported significant increases in petty bribery since 2006. More than one in two people in Sub-Saharan Africa reported paying a bribe- which is more than anywhere else in the world.” Transparency International (2010) agrees that “poorer people are twice as likely to pay bribes for basic services, such as education, than wealthier people. A third of all people under the age of 30 reported paying a bribe in the past 12 months, compared to less than one in five people aged 51 years and over”. Most worrying is the fact that bribes to the police have almost doubled since 2006, and more people report paying bribes to the judiciary and for registry and permit services than five years ago, adds the Transparency International 2010 Barometer report. Moreover and sadly, few people trust their governments or politicians. Eight out of 10 say political parties are corrupt or extremely corrupt, while half the people questioned say their government's action to stop corruption is ineffective. This shows that corruption is a big challenge. We need and absolutely have to defy it. It is our imperative responsibility to respond to and find effective ways to curb it. To engage with and win this struggle certainly requires understanding the causes and factors of corruption.

2.3 CAUSES AND FACTORS OF CORRUPTION

Although research on corruption has been conducted on corruption, the literature on this multifaceted concept presents many issues which remain unresolved. Most of researchers who have worked on the causes of corruption have had difficulties in clearly distinguishing the causes and factors of corruption. For example, weakness and ineffectiveness of governments in terms of controlling corruption has been considered as one of the notable causes of corruption. Is this a cause or a factor of corruption? It may be possible to find some people with integrity and ethics in a corrupt government.

In such a case, weakness of government to control corruption is one of the underlying factors of corruption, and not the cause.

Another example that contributes to this discussion on the distinction between causes and factors of corruption is related to poverty. Some researchers have the tendency to confirm that corruption results from poverty but this is not correct, although poverty, may be considered as a factor of corruption. Although corruption exists in all countries, it tends to be more widespread in low income countries and societies, but this is not because people living in poor conditions are more corrupt or corruptible than their counterparts in rich countries and societies. Myint (2000:52) explains that this is simply because conditions in poor countries are more conducive for the growth of corruption. The author reinforces his opinion stating that:

“Low income countries usually have highly regulated economies that give rise to large monopoly rents. Accountability in these countries is generally weak. Political competition and civil liberties are often restricted. Laws and principles of ethics in government are poorly developed and legal institutions charged with enforcing them are ill-prepared to address this complex task. Watchdog organizations that provide information on which detection and enforcement for anti-bribery action is based, such as investigators, accountants, the press, and other civil society organizations, are not well developed and are sometimes suppressed”.

When objectively evaluated, poverty can be described as one of the consequences of corruption. European Commission (2011:14) notes that corruption and economic development appear trapped within a vicious circle, where the absence of economic development encourages corruption, and the prevalence of corruption restricts development and compounds poverty. Corruption, it may therefore be argued, serves as a cause of poverty, but the self-perpetuating nature of systemic poverty also limits economic growth and impedes the fight against corruption.

2.3.1 CAUSES OF CORRUPTION

To treat any malady, it is necessary to identify its causes. To be effective, anti-corruption interventions should thoroughly analyse and understand the causes of corruption. In order to identify the underlying causes and then be solution-oriented, the interventions should be based on a holistic understanding of the nature of corruption. People from different contexts will have different ideas on what the causes of corruption are. For example, Camerer (2001:33) presents the perception of a group of experts on the causes of corruption in South Africa: 56% of respondents cited that corruption is caused by decline in moral and ethics (31%) and greed and self-enrichment (25%). During the present study, a new perspective on the causes of corruption (which seek to find an all-inclusive explanation of the causes) has been proposed and discussed: a comprehensive understanding on the causes of corruption tends to suggest that it has its root causes in what Gandhi called the seven sins of the world as presented by the following figure extracted from Gandhi(n.d):



Figure 1: The seven sins of the world as per Gandhi

In an email from Ela Gandhi (Ghandi's granddaughter) received on 23 October 2012, she explained,

"Gandhiji believed that if all the people worked conscientiously and no one tried to accumulate wealth greedily; if everyone had leisure time but used it conscientiously without abusing pleasure; if science was used in the interests of people and not destructively and abusively; if knowledge was gained to enhance humanity and not to harm humanity and the environment; if politics and democracy were in the interests of all the people rather than as personal power accumulation; if money was for all and not in the hands of a few for their personal use; if religion played the role of building a communal spirit rather than an individual spirit than there would be harmony and peace in the world. He believed that these were the seven sins that would lead the world to destruction".

The present study has paid attention to the seven sins, relating them to the causes of corruption as follows:

Wealth without work: In his comments, the popular writer, Covey (1990) explains that wealth without work refers to the practice of getting something for nothing - manipulating markets and assets so you don't have to work or produce added value, just manipulate people and things. He continues his explanation saying that

"Today there are professions built around making wealth without working, making much money without paying taxes, benefiting from free government programs without carrying a fair share of the financial burdens, and enjoying all the perks of citizenship of country and membership of corporation without assuming any of the risk or responsibility".

Corruption has been associated with misappropriating wealth. It is indisputable that corruption has its roots in efforts to gain more wealth without equivalent work. This ignoble practice consists of finding an easy and quick way to get rich. Obviously, the wealth without work spirit activates energies and unethical behaviors seeking for gain,

power and pleasure. The natural law says that we [will and should] earn bread by the sweat of our brow. Ela Ghandi added in her email, “Gandhiji believed that if having done no work at all one sits back and receives money/wealth then that wealth is not his it is stolen”. Welch (2010) highlights the fact that wealth without work has spawned the greed and get-rich-quick schemes that focus on manipulating markets and people and turning a blind eye to natural laws and principles. Whoever becomes captured by this ‘sin’ loses his/her integrity.

Pleasure without Conscience refers to the immature, greedy and selfish acts of those who seek only what pleasures and benefits them (Welch 2010). In his point of view, Covey (1990) notes that the ultimate costs of pleasures without conscience are high as measured in terms of time and money, in terms of reputation and in terms of wounding the hearts and minds of other people who are adversely affected by those who simply want to indulge and gratify themselves in the short term. Defining conscience as essentially the repository of timeless truths and principles, the internal monitor of natural law, Covey emphasizes that there is no sense of social responsibility or accountability in our pleasurable activities. Different forms of corruption (i.e. sex based corruption) come from pleasure without conscience. Our conscience moderates everything we do. It reminds us of our duties and behaving as responsible human beings. It makes us aware of our limitations and the boundaries of our enjoyment. Ochulor (2011:226) reminds us of Kant who postulated that man is endowed with practical reason and freewill, which also makes him to choose actions that are directed by his reason for the sake of duty or obligation. Kant also believes that man has conscience which enables him to act in terms of duty. In a context of pleasure without conscience, people inevitably abuse entrusted power and irresponsibly pursue their enjoyment.

Science without Humanity: In her comments, Ela Gandhi noted that ‘Gandhiji strongly believed in two important factors when engaging in science, namely, that science must have ethical controls such as not harming others or animals or plant life. There must be rules set down to this effect, and that science should produce items of benefit to humanity and not to its detriment. Production of weapons likewise was abhorrent to him. He believed that life was on earth to be preserved and nurtured and not to be destroyed

and killed. Today, we are experiencing remarkable development in terms of science and technology in different domains with different kind of positive transformation. However, unfortunately, the development is not ending the suffering that the majority of people in the world are experiencing. Covey (1990) observes that if all the scientists do is to superimpose technology on the same old problems, nothing basic changes. According to the author, we may see an evolution, an occasional "revolution" in science, but without humanity we see 'precious little real human advancement. All the old inequities and injustices are still with us. Many countries are taking advantage of science and technological advancement to invest in producing fire arms or over-equipping their military system whereas their populations are still suffering from diseases, hunger, homelessness, lack of efficient and effective schools, etc. In brief, science has generally failed to be the instrument of ensuring a complete betterment of human beings. Why has science apparently failed to achieve the noble end result? One of the responses to this question is that we have developed science and technology without humanity. For Welch (2010), science without humanity concerns the higher purpose of humanity that is meant to be served by technology; not the other way around, which may bring great breakthroughs for science but little advancement for humanity". Our science has not been sufficiently oriented to preserving human life.

Knowledge without character: Stevulak and Brown (2011:101) observe that individuals with high character examine and reflect on ends, consider the consequences of their actions on others, cultivate and embody certain feelings of 'caring about' and empathy, and emphasize the collective interests and goals of the group, organization, community or jurisdiction, resulting in leadership and administration that aims for service rather than dominance. It is beyond doubt that only people with strong character are capable of resisting corruption. Welch (2010) asserts that intellectual development without an equally strong, principled character is dangerous. For Gandhi, the accumulation of knowledge should be aimed at building character and not destroying character. He spoke about thought being a potent power that can mend or break a person. There should be complete harmony of thought word and deed. This can only

happen if there are strong values that guide the thought processes and help to discard knowledge that is destructive.

Certainly, Stevulak and Brown (2011:101) remark that doing the right thing willingly, without external compulsion, requires of an individual an inward strength of character. The author (2011:110) adds that a confidence that manifests itself in reflective honesty and trustworthiness in serving the public. Knowledge plays a pivotal role in building an understanding committed to doing right. However, knowledge acquired but not applied towards productive purposes and for the benefit of society is vainglory. Therefore, we should acquire knowledge alongside inculcating sound moral, good character and dignified mien for the benefit of the society and the people (Jimoh 2009). Knowledge without these characteristics leads to corrupt practices. Ochulor and Bassey (2010:474) acknowledge that corruption begins first in the individual's mind, first as thoughts and then these thoughts are translated into concrete actions.

Politics without principle: For Ejikeme (2006:9), politics encompasses all activities through which people make, preserve and amend the laws, and the norms and moral principles under which they live. It is inextricably related to the “phenomena of conflict and co-operation.” It brings to mind the existence of conflicting opinions, different wants, competing needs and opposing interests that guarantees disagreement about the rules under which people live. Ejikeme (2006:9) has summarized four different notions of politics as postulated by Andrew Heywood (2000) and described as following: (i) The art of government and the activities of the state; (ii) A “public” activity that is associated with the correct conduct and management of the community's affairs rather than with the activities that involve the “private” concerns of the individual; (iii) A particular means of resolving conflict, which could take the form of compromise and negotiation, rather than with force or naked power; and (iv) Politics is about power, which is the ability to achieve a desired outcome: it is associated with the production and distribution of resources in the course of social existence.

Whichever form it may take, politics goes with responsibility. Power without responsibility creates mediocrity and could lead to destruction and violation of human

rights. Any politician should build on normative principles that enhance good governance. The principles include participation, rule of law, transparency, responsiveness, effectiveness, efficiency and accountability (Ministry of Foreign Affairs 2012:12). Beyond ethical standards, which are essentially sets of rules derived from agreements amongst professionals that guide professional conduct (Saunders and Butts 2011:70), any political actor has to set up personal principles that guide his/her conduct and decisions. The principles would consider culture, context, working environment, historical background and the vision of his/her contemporary society. The principles such as integrity, impartiality in the performance of public duties, transparency and commitment to pro-people actions are indispensable in building an effective political system.

A misconception or/and misunderstanding concerning political careers is that it has been considered as being about the art of lying. In many contexts, especially in Africa, corruption is considered to be unavoidable in politics; it is almost always mentioned when people are identifying the characteristics of politics. For Gandhi, however,

“when politicians indulge in power games, they act without principles. To remain in power at all cost is unethical. When politicians, or anyone else, give up the pursuit of truth, they or their parties are doomed. Partisan politics, lobbying, bribing, and other forms of malpractice are also unprincipled...as when we create power groups to lobby for our cause and are willing to do anything to achieve our goal” (Gandhi quoted by Dutton 2011).

Politics itself is not a ‘dirty game’ but it can be made “dirty” by many of its players. To build a clean and uncorrupt political system, it certainly requires politicians committed to the principles of trust, efficiency, effectiveness, integrity, fairness and impartiality in the performance of public duties, avoidance conflict of interest, disclosure of assets, nonacceptance of [corrupting] gifts, confidentiality of information, and avoidance of political activities that may impair public confidence in the service (Alabi 2010:508). The politicians with the principles are aware of the nobility and respectability of their profession and distance themselves from corrupt practices; they are accountable to the

public and understand their great responsibilities, not only to their electorate, but also to their own conscience. They strive for social justice and welfare for all. Their first motivations are not the accumulation of wealth, pleasure and status; they restlessly make sacrifice for the welfare of their societies. They never forget that 'participation in politics or in government demands preparation, selflessness, the willingness to serve others, and consistency between what is practiced and what is preached (Pope 2000: xi).

Commerce/business without morality: Business without morality here means any form of enterprise undertaken without any sense of right and ethics. It consists of different ways of making money without morals and/or limiting efforts to making money only and by any means possible. When profit making becomes the most important aspect of business, morals and ethics are usually forgotten (Welles 2000). Morality and ethics are fundamentally related: while morality tells us that an action is either good or bad, ethics gives us the principles and the reasons why an action is good or bad (Ochulor 2011: 224). Morality should be distinguished from convention. From the moral perspective, an act is evaluated as good or bad by looking at its consequences: Does this act inflict pain on other people? Does it cause damage? Does it obstruct justice (equality, impartiality)? Moreover, the quality of an act may be determined, from the moral point of view, by looking at the person's intentions: an act is despicable if the actor intentionally did bad (even if, due to certain circumstances, the outcome was not bad) and it is justifiable if good was intended but failed (Ministry of Education and Science and Modern Didactics Centre 2006: 31).

From a conventional perspective, judging an act and taking into account its consequences is meaningless: only societal agreements and conformity are here considered. The Ministry of Education and Science and Modern Didactics Centre (2006:31-32) point out:

“Conventions are norms based on common agreement that exist in a certain community at a given time, thus not obligatory to the other community members

and not universal. In real life, morality and conventions may be related: general moral principles turn into concrete norms (like, for instance, “do not steal”, “do not lie” or “be equally fair with everyone”), whereas violation of conventions which the community considers very important could also be a moral violation because it may hurt people”.

From the conventional point of view, “everything is permissible what is not prohibited”. Whereas from the moral perspective, as observed by the Ministry of Education and Science and Modern Didactics Centre 2006:31-32), acts are evaluated whether or not there is not a norm regulating them. The moral perspective is more concerned with the damage inflicted on a person, whereas the conventional one is more concerned with violations of agreements, consistency, order and expectations of an authority. A violation of moral principles, as compared to a breach of convention, provokes a stronger affective reaction (outrage, anger, sadness, pain, guilt, shame and pity). Doing business without morality could involve both moral and conventional perspectives.

Business without morality refers to all efforts to make money without morals. It consists of conducting business without any sense of right and wrong, or ethics, regardless of societal conventions. The contemporary capitalistic world is characterized by a multiform of business without morality. Capitalism has created a context where business people become more money-driven and, in many cases, ill-gotten economic profit centered. According to Welles (2000),

“Price gouging, palming off inferior products, cheating and making false claims are a few of the obvious ways in which we indulge in commerce without morality. Gandhi was speaking at an earlier time, and from the point of view of the greedy entrepreneur. Little did he know that matters were going to get a whole lot worse—that many ordinary employees, with no stake in ill-gotten profits, would be expected to carry out unethical or illegal activities in the routine course of their duties if they wanted to go on feeding their families. Unethical acts that endanger public health and safety or defraud are widespread. This ranges from falsifying

time cards for projects, or fudging test results for buildings or equipment that might subsequently fail and kill people, to bypassing safety rules in nuclear power plants with the possible result of wiping out life in large parts of the planet”.

For people who are money oriented, they can do do whatever it takes to get what they need so that they can make ends meet. Such a context creates and develops a fertile ground of corruption. Regardless of socio-cultural schemes and transcending societal conventions, business without morality certainly generates corruption.

Religion/worship without sacrifice: Many religions, if not all, teach us about love, openness, simplicity, humility, dedication to right doing, etc. Ela Gandhi said: “True religion demands of us actions, service, physical labour and personal sacrifice in order to perform these actions which are in the interests of the community”. Religions call us to participating in practices that create happiness for oneself and others and avoid harmful acts. A responsible religion has the capacity to contribute to curbing injustices. Bearing in mind that prophecy is one of the key roles of many religions in human society; religious members should stand for truth and fight for justice. A healthy religion is marked by love which expresses itself through applied compassion, courage and readiness to confront systems whenever there is injustice to be righted.

However, the majority of religious members have not been able to practice what they preach. Religions have been characterized by propaganda and have lost their potential transformative power. They have somehow diverted from their golden rule which is: Do to others what you would have them do to you. As Gandhi observes, most of the religions advocate self-suffering instead of causing harm to others (Pani et al. 2008:5). The lack of preparedness to make sacrifices could be the main cause of the abandonment of responsibility. A religion without sacrifice is senseless and useless and leads its followers to cowardice. A religion without sacrifice creates a context where preaching doesn't match with practices. The followers of such a religion arguably cannot resist corrupt practices, so a context is created where corruption is easily generated, flourishes and becomes the normal way of living.

It is undoubted that the seven sins here above deteriorate our being and create a ground for corrupt practices. When a human being is captured by one or more of the sins, he/she will observably commit corrupt practices. The degree of the captivity determines the extent of corrupt acts committed. A corruption free mindset will be constructed through equipping human beings with the capacity to resist and disassociate themselves with the 'sins'.

2.3.2 FACTORS OF CORRUPTION

Looking at corruption that exists in different institutional structures, three elements of the formula proposed by Klitgaard are convincingly considered as the key factors of corruption. The formula is stipulated as follows: $C=M+D-A$ which stands for Corruption = Monopoly + Discretion – Accountability. This famous formula has been considerably influential in designing far-reaching public sector reforms to address corruption (European Commission 2011:6). Voskanyan (2000:23) agrees that

“When officials have monopoly power over provisions of a government good it is crucial for explaining the incidence of corruption without theft. Monopoly power could exist for the legal reason that a certain officials are the only charged with performing a certain task. Whether an official will be in a favorable position to extract bribes from clients or not depends not only on whether they have a monopoly over their particular activity, but also upon the rules and regulations regarding the distribution of government goods”.

In addition, the more discretion officials have through abundant, complex and non-transparent regulations, the more corruption becomes likely (Andvig et als. 2000: 14). Voskanyan (2000:23) observes that ‘the greater the amount of discretion which is given to an agent, the more opportunities there will be for agents to give "favorable" interpretations of government rules and regulations to businesses in exchange for illegal payments’. And, without doubt, the European Commission (2011: 16) asserts that

corruption appears to thrive where accountability and transparency mechanisms, particularly within an institutional context, are minimal.

Myint (2000:39-40) suggests that a fertile ground for growth of a thoroughly corrupt system will emerge in a country if it satisfies the following three conditions, namely, (i) It has a large number of laws, rules, regulations, and administrative orders to restrict business and economic activities and thereby creates huge opportunities for generating economic rent, and especially if these restrictive measures are complex and opaque and applied in a selective, secretive, inconsistent and non-transparent way; (ii) Administrators are granted large discretionary powers with respect to interpreting rules, are given a lot of freedom to decide on how rules are to be applied, to whom and in what manner they are to be applied, are vested with powers to amend, alter, and rescind the rules, and even to supplement the rules by invoking new restrictive administrative measures and procedures; and (iii) There are no effective mechanisms and institutional arrangements in the country to hold administrators accountable for their actions.

There exist multiple factors that underly corruption. Corruption may be prompted and maintained by a number of social cultural, psychological and economic factors. With reference to the Ministry of Education and Science and Modern Didactics Centre (2006:16), Myint 2000:53, the European Commission (2011), U4 (Anti-Corruption Resource Centre), Parliamentary Strengthening Learning Program, the following are some of the factors of corruption mostly highlighted:

- Weak economy and unemployment;
- Capitalistic and liberalized economic system which is turning into feudalism;
- Poorly administered state budget;
- Interference of stronger states and corporations;
- Civil servants demoralised by small salaries;
- Promotion which is not linked with the quality of work;
- Unclear rules, purposes, objectives and procedures of public institutions or an organisation;

- Established culture of clientelism between superiors and subordinates;
- Low management capacity and lack of self-management culture;
- Lengthy time of service enjoyed by managers;
- Weak control and accountability;
- Lack of decision-making procedures;
- excessive control , on the one hand, and where there are inadequate and ineffective controls, on the other hand;
- Centralized and monopolized power;
- Lack of independent think tanks and watchdog organizations that can constructively challenge and advise governments;
- Where the media are controlled and are highly censored;
- Poorly defined, ever-changing and poorly disseminated rules and regulations;
- Lack of a wide participation in and knowledge of institution's decision-making criteria and processes;
- Limited risks of exposure and punishment;
- The immaturity of the legal system: corruption is fostered by unclear, ambiguous and constantly; changing legislation, poorly qualified courts/ judges, lack of witness protection programmes and the related mistrust in law enforcement;
- Lack of internal systems to assure relative transparency, monitoring and accountability in the design and execution of public policies and projects.

Psychological and cultural factors also underlie corrupt practices. Vaskanyan (2000:19) suggests that the power of both peer-pressure and peer-comparison can be a significant factor of corruption. He explains that people who work in a position they are able to take bribes and then refuse to may be considered negatively by their co-workers. Under the pressure of this factor many public officials become corrupted. He also adds that if individuals see others around them benefiting from corruption, they may well choose to indulge too.

Fear is another example of a psychological factor that can encourage people to act corruptly. For example, in a hierarchical situation a subordinate may fear the

consequences of not acting in a similar way to his/her corrupt superior. This fear may lead individuals to engage in corrupt practices, either in order actually to fulfill the plan or else to appear to have done so (Voskanyan 2000:19). In many cases, the false reporting syndrome is generally encouraged by fear and lack of confidence in what people have accomplished.

In each society and system, there might be different cultural factors that trigger corruption and make it a normal and unchallengeable practice. For example, in a church environment, where people have a culture of being submissive to their leaders, and are discouraged to speak out, corruption flourishes and cannot be challenged as it is supported and sustained by the culture. It is difficult to root out cultural factors of corruption as they have become integrated in societal ways of living. This is the reason why, to successfully curb corruption in a given society, it is not only important to deeply understand the causes of corruption, but also to identify the underlying factors.

2.4 CONSEQUENCES OF CORRUPTION

Corruption is a pervasive phenomenon that negatively affects people's well-being and limits prospects for economic and social development (European Commission 2011: 17). The consequences of corruption are not limited to economic inefficiencies; it also reduces the provision of welfare in society, undermines democracy and political institutions, contributes to social inequalities and conflict, can have a potentially devastating impact upon the environment and constitutes a violation of human rights.

Corruption has innumerable negative consequences. The following figure, constructed from Miller et al (2005: 76-77), presents some of the types of harm associated with corruption:

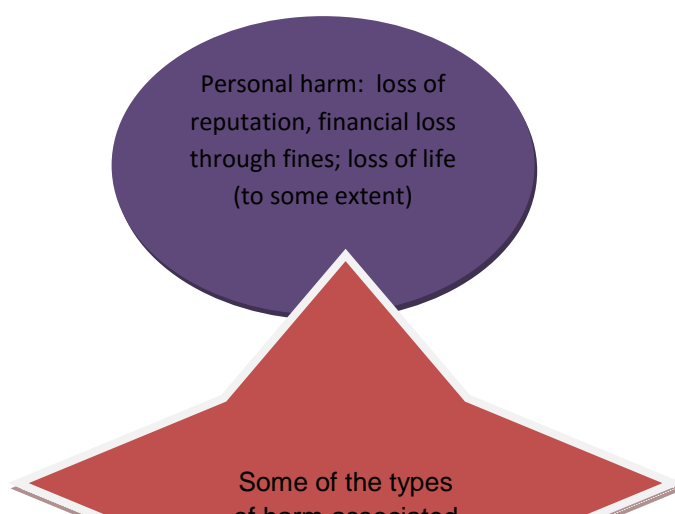




Figure 2: Consequences of corruption

Corruption has multiple economic, political and socio-psychological negative effects and threatens human lives. Economically speaking, corruption reduces public revenue and increases public spending, contributing to larger fiscal deficits. It increases income inequality because it allows certain individuals to gain at the cost of the rest of society. Corruption distorts markets and resource allocation, and therefore growth, because it undermines the government's proper regulatory role, distorts incentives, arbitrarily taxes those who must pay bribes, distorts the government's role in protecting property rights and enforcing contracts, reduces the legitimacy of the market economy and democracy, and is likely to increase poverty (USAID 2005:27). Corruption endangers socio-economic development and poor people suffer more from its effects. Corruption entails an inefficient contribution of resources, preventing implantation of government programmes and economical spending of budgetary funds, and increases the transaction costs of business activities. As results, corruption reduces investment

growth, reduces expenditures on education and health, increases public investment, reduces expenditure for operation and maintenance, reduces the productivity of public investment and a country's infrastructure, reduces tax revenue, and reduces foreign direct investment (USAID, 2005:27). Corruption leads to an unfair distribution of incomes, enriching a person who takes bribes, and in a number of the cases of his clients as well, at the expense of the rest of the members of society. Today, there is no doubt that, as Transparency International states,

“Corruption leads to the depletion of national wealth. It is often responsible for increased costs of goods and services, the funnelling of scarce public resources to uneconomic high profile projects at the expense of the much needed projects such as schools, hospitals and roads, or the supply of potable water, diversion and misallocation of resources, conversion of public wealth to private and personal property, inflation, imbalanced economic development, weakling work ethics and professionalism, hindrance of the development of fair in market structures and unhealthy competition there by deterring competition. Large scale corruption hurts the economy and impoverishes the entire population” (Transparency International Ethiopia, 2012).

In the political sphere, as underlined by Transparency International Ethiopia (2012),

“Corruption impedes democracy and the rule of law. In a democratic system, public institutions and offices may lose their legitimacy when they misuse their power for private interest. Corruption may also result in negative consequences such as encouraging cynicism and reducing interest in political participation, political instability, reducing political competition, reducing the transparency of political decision making, distorting political development and sustaining political activity based on patronage, clientelism and money, etc. The negative impact of corruption is often manifested through political intolerance, problems of accountability and transparency to the public, low level of democratic culture, principles of consultation and participation dialogue among others”.

In a society where corruption predominates, there is less involvement in public and civic activities and less interest in the work of democratic bodies. As Qizilbash (2001:273) underlines, corruption can alienate people from participation in democratic processes. Clearly, a person's freedom to vote for a political party can be rendered meaningless if the party in question can be bought off by the wealthier groups in society. In such a context, there is less political competition, especially when autocratic ideologies become more popular. The society becomes a fertile ground for social tensions and political instability (Ministry of Education and Science and Modern Didactics Centre 2006:16). Corruption is said to have been the main factor in the downfall of past regimes by way of undermining the legitimacy of the governments and weakening their structures, reducing productivity, hindering development, worsening poverty, marginalizing the poor, and creating social unrest (Transparency International Ethiopia 2012). Where corruption predominates people lose hope and feel betrayed. "Corruption undermines citizens' faith in their governments"(Anderson and Tverdova 2003). There is no doubt that corruption has been one of the major and decisive underlying factors of politics that have culminated to all humanmade troubles and tragedies such as genocides, wars, colonization, apartheid, xenophobia, and so on.

Socio-psychologically speaking, a corrupt system (e.g. a system where a totalitarian ideology dominates) implies a significant cleavage between stated and real values and therefore forms a "dual consciousness" among its beneficiaries and the public. As a result, information flows and power relationships are distorted, and people are hired not for their business qualities, but for their ability to fit into the system [dys] functionally. Members of society, especially those from younger generations and ordinary rural citizens, lose the meaning of life and become confused in having a model where their leaders, those holding power and to whom they have given their trust and considered as a model, are corrupt. This kind of psycho-moral and socio-political destruction caused by corruption is immense, immeasurable, irreparable and seriously detrimental to the soul of the society.

Corruption instills fear within and between members of a society. As corruption obscures transactions, it generates unhealthy relationships. Those who try to break the corrupt relationship may face a variety of threats, including the threat of violence (Evans n.d: 10). Such a society is marked by pessimism, suspicions, divisions, gossip, prejudices and social cohesion amongst its members. Thus, corruption discourages people to work together for the common good. It generates frustration and general apathy among the public resulting in a weak civil society. Where demanding and paying bribes becomes a tradition of life, jealousy, hatred and insecurity dominate interpersonal relations (Transparency International Ethiopia 2012). It is difficult or even impossible to measure the immensity and deepness of the psychological loss of self-esteem, self-respect, integrity and innocence as well as the guilt engendered by corruption, especially for the younger generations who are forced to grow up and live in a corrupt environment. To succeed in life, they feel compelled to learn to manipulate the system. Corruption obstructs social and personal well-being. It jeopardizes the common good and ultimately inflicts pain on a very large number of people, if not the whole nation (Ochulor 2011: 226- 227). It is not possible to exhaustively list all the consequences of corruption: if we could succinctly analyse every sector of society, we would realize how deep and pernicious the effects of corruption are. Its repercussions negatively affect everyone in a human society in one way or another. Sometimes, we are not able to determine which kind of corruption we are facing, but at least we recognize it when looking at its negative consequences. For example, what can we say about the fatal roads accidents caused by corruption, when drivers have secured a license through corrupt ways? What about harmful incidents and deaths caused by medical staff who might get certificate/papers in corrupt ways? What about the consequences of a corrupt teacher who distributes marks to students in exchange for sexual favours? These are just some of long-term deplorable consequences of corruption imposed on the public. If the world is to succeed in building a sustainable future, corruption must be curbed.

CHAPTER THREE: CONVENTIONAL ANTI-CORRUPTION MEASURES

Since the beginning of the 21st century, the commitment and efforts to curb corruption have become more serious and multiple anti-corruption initiatives at global, regional and national levels have been established. At international level, the United Nations Convention Against Corruption (UNCAC) has created the opportunity to develop a global language about corruption and a coherent implementation strategy, with the purpose of promoting and strengthening measures to prevent and combat corruption more efficiently and effectively; promoting, facilitating and supporting international cooperation and technical assistance in the prevention of and fight against corruption, including in asset recovery; and promoting integrity, accountability and proper management of public affairs and public property (African Institute of Corporate Citizenship 2008: 9). At regional and sub-regional levels, different bodies have adopted anti-corruption conventions and protocols. For example, the African Union (AU) has adopted a Convention on Preventing and Combating Corruption (AU Anti-Corruption Convention). Additionally to the UNCAC, the AU anti-corruption convention provides a comprehensive framework and is unique amongst anti-corruption instruments in containing mandatory provisions with respect to private-to-private corruption and on transparency in political party funding (AICC, 2008:10). On the African continent, different sub-regional entities such as Economic Community Of West African States (ECOWAS) and the South African Development Community (SADC) have respectively approved their Protocol Against Corruption (Alabi 2010: 505). In general, the international conventions and regional protocols have contributed to the fight against corruption: The following figure summarises the anti-corruption initiatives' purposes presented as the five pillar approaches of the fight against corruption.

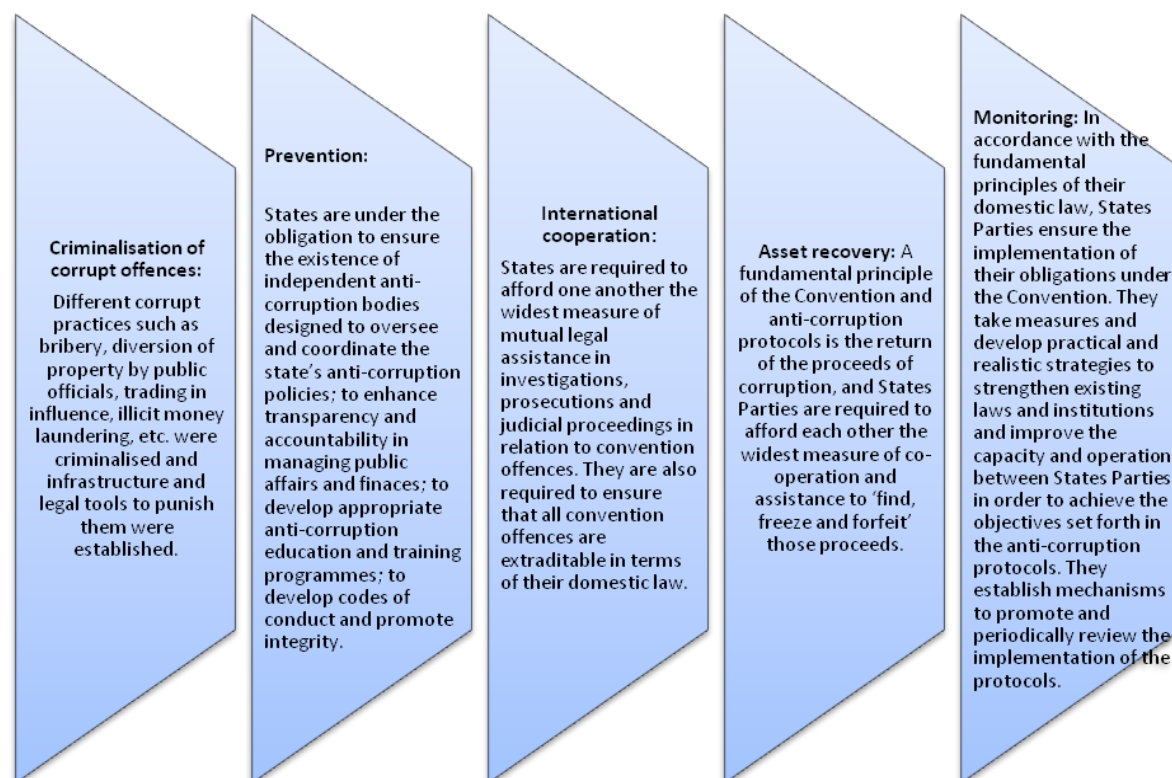


Figure 3: Pillar approaches of the fight against corruption at international levels

The conventions and protocols have undoubtedly engendered renewed interests in anti-corruption and public service reform programmes in Africa. Since the adoption of these instruments, the national frameworks are being reviewed, updated and upgraded in line with the international best practice and global standards embedded in treaties, conventions, protocols, charters, etc. Nonetheless, significant implementation challenges have remained and stands in the way of the full realisation of the international obligations to which the signatory states have committed themselves (Alabi 2010: 508). However, the international anti-corruption tools have been found too weak to penetrate into societies and effectively achieve their purposes. This comes from the fact that, as USIP (2010:20) observes, “One-size-fits-all approaches rarely work, and neither “good governance” nor anticorruption campaigns are likely to be successful if they are not locally driven, or do not take local realities and cultures into account”.

At national and community levels, anti-corruption efforts have been influenced by how people define corruption and highly depend on the societal context and prevalent forms of corruption. Defined as a crime, corruption will be combated through developing legal framework to punish it. In a context where corruption is conceptualized as ‘monopoly plus discretion minus accountability’ ($C=M+D-A$), anti-corruption efforts have been oriented towards undertaking needed reforms aimed at breaking monopoly and discretion and increasing accountability. The reforms consist of developing preventive measures and rectifying the mistakes of the past in order to curb corruption. When it is understood as the impairment of integrity and moral decadence, efforts will be made to promote and reinforce ethics and raise people of character. The ethical values based approach, which is emphasized in the present study, could significantly and effectively contribute to resisting and rooting out corruption. When corruption is understood as a multidimensional problem, multiple and holistic strategies are developed to cope with or curb corruption: combined reactive and preventive measures are undertaken to respond to corruption. In brief, the figure below presents different anti-corruption approaches generally applied at national and community levels:

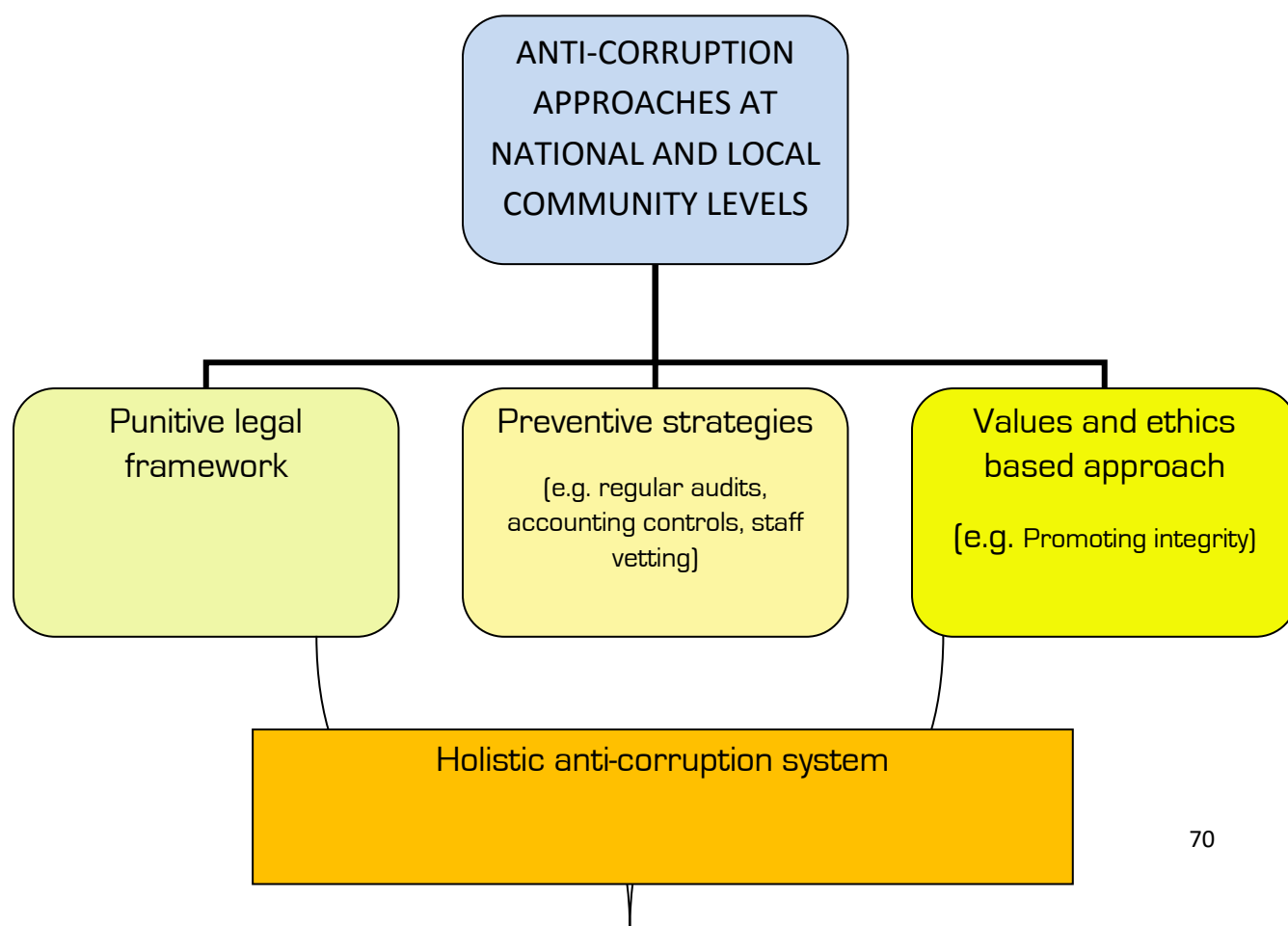


Figure 4: Anti-corruption approaches at national and community levels

3.1 THE PUNITIVE LEGAL FRAMEWORK

Using a punitive legal framework to cope with corruption includes all the reactive responses put into place to penalize corrupt practices. According to Miller et al (2005: 128), “the rationale for the reactive response for dealing with corruption is threefold: offenders are held to account for their actions, offenders get their just deserts, and potential offenders are deterred from future offenses”. This approach encompasses criminalising corrupt acts, establishing laws and regulations that define and punish them, undertaking investigations, and prosecuting and sanctioning the acts. The punitive approach seems to be the most developed by countries aware of the destructive consequences of corruption. However, while appropriate laws may be a necessary component in a country’s arsenal of policies and interventions to curb corruption, they are never sufficient. If they were, corruption could be easily eradicated (Stapenhurst 2006:3). The punitive and legal framework requires formal, official and administrative processes which comprise setting out a series of offenses (usually in legislation), waiting for an individual to transgress, then apprehending, investigating, adjudicating, and finally taking punitive action. The following are some of the weaknesses of the approach:

- Its linearity: Reactive mechanisms for dealing with corruption are fundamentally linear.
- Its passivity: By the time the investigators take action, the damage has been already done.
- Its ineffectiveness in tackling corrupt practices: Many forms of corruption are secretive. Police or other investigators, in many cases, are inclined to focus upon the highly visible areas of unlawful activity. In addition, corruption, to some extent,

is beyond the legal framework existing within a given society. So, many corrupt practices might not be criminalised and, as a consequence, go unpunished.

- Inadequacy and/or unavailability of the resources necessary to investigate and successfully prosecute corrupt acts. The process of investigation and prosecution is resource intensive, and yet investigators and prosecutors are typically poorly resourced (Muller et al. 2005:128). Beside the operational cost, there are a lot of resources invested in building investigative capacities, drafting and ratifying anti-corruption laws, establishing law enforcement mechanisms and other expenses and time wasted related to court processes.
- Questionable end results: The coercive measures undertaken through the the legal framework envisage punishments and, most of the time, lacks transformational and corrective capacity.

Although it is the most applied or developed, the weaknesses pointed out above explain the inconsistency and untrustworthiness of the approach. Its inefficiency and ineffectiveness explain the fact that although many countries have invested in fighting against corruption through developing strong legal framework, to date, few successes have resulted from the investment. As a consequence, most African countries remain more or less as corrupt as before the anticorruption reforms were initiated. In fact, in some African countries corruption even seems to have become more entrenched along with the efforts to curb it (Pearson et al. 2010: 2). It is true that the approach can contribute to the efforts of curbing corruption, but it should complement other anti-corruption measures.

3.2 PREVENTIVE ANTI-CORRUPTION SYSTEMS

Preventive anti-corruption systems consist of all the measures undertaken, mechanisms established and strategies formulated and effectively implemented in order to promote an environment in which national integrity is recognized, corrupt behaviours are discouraged, opportunities for corrupt deals are limited or eliminated and corrupt acts are exposed through increasing transparency and responded to. The

awareness of the damage of corruption has progressively increased and prevention initiatives have been built at national and institutional levels.

Among other initiatives, corruption prevention has comprised the following:

- Putting into place independent preventive anti-corruption bodies;
- Ensuring the existence of political will, firm and committed leadership understanding and owning anti-corruption strategies;
- Establishing codes of ethics for public servants;
- Undertaking institutional reforms aimed at curbing corruption;
- Encouraging trustworthy and accountable political parties;
- Developing effective and efficient Whistle-blowing system;
- Strengthening citizen empowerment (ensuring informed citizen) and increasing their participation;
- Empowering civil society ;
- Establishing operational National Integrity System(NIS) and its regular review mechanisms;
- Supporting freedom of expression and access to information and developing Responsible media;
- Promoting creative alternatives to bureaucracy and enhancing transparency.

When we read daily newsletters or follow news on the radio or television, we realize that most of these preventive measures are not new and many financial resources are allocated to this noble endeavor in order to curb corruption. However, corruption is still reported. Mulinge and Leseted (2002:66) argue that they [the preventive strategies] need strengthening if they are going to produce the desired effects.

It is true that, to be more effective, the preventive strategies should benefit from a strong political will and ownership from the leadership in order to implement meaningful and successful reforms. But, this might be the simplistic way of responding to the question:

even the managers of different very known corrupt systems proclaim their willingness to fight against corruption, but practically, the promises are not kept and executed. It is not surprising to find a so-called anti-corruption body, with a clear written mandate, but unfortunately working as a corrupt instrument for the private gain of power-holders. The institutions and their governors need to move from rhetorical speeches to concrete actions, according to McCusker (2006:28) who writes that 'a more fundamental cause for the relative failure of anti-corruption strategies is that they are 'more often limited to rhetoric, and are only rarely sustained'. This is because some political leaders fear the political risks associated with radical and entrenched reform of corrupt processes/practices and that the cost of creating significant reforms and achieving essential progress is often prohibitive. This failure brings Udombana (2003:476) to question the independence and integrity of national anti-corruption bodies, especially in Africa, when remarking that 'the first and, perhaps, the greatest challenge to the fight against corruption in Africa is how to secure the independence of institutions charged with the implementation of the various anti-corruption laws'. Additional to the possible lack of independence of the anti-corruption structures which seriously affect and paralyse them, is the issue of personnel: the efficiency and success of the anti-corruption bodies will depend on the integrity of their staff, at all levels. It is important to ensure that people of questionable integrity are not appointed to assume responsibility in the institutions if we expect them to work toward achieving the mission they are established for. They require staff not only working for salaries or other political and social-economic gain but also those committed to contributing to the fight against corruption. To develop such needed personnel requires time, financial and material resources and, moreover, thoughtful strategies of both recruitment processes (which should be completely free of corruption) and personnel development. People of integrity are the most desired to take responsibility related to all reforms and initiatives undertaken to prevent and fight against corruption.

3.3 AN ETHICAL VALUES-BASED APPROACH

Ethics refers to principles that define behaviour as right, good and proper. Such principles do not always dictate a single "moral" course of action, but provide a means

of evaluating and deciding among competing options (Josephson Institute of Ethics n.d:5). It is important to distinguish two key terms here presented: Ethics and values. According to the Josephson Institute of Ethics, the terms "ethics" and "values" are not interchangeable. Ethics is concerned with how a moral person should behave, whereas values are the inner judgments that determine how a person actually behaves. Values concern ethics when they pertain to beliefs about what is right and wrong. Most values, however, have nothing to do with ethics. For instance, the desire for health and wealth are values, but not ethical values (Josephson Institute of Ethics n.d:5). Aware of the distinction, the present study emphasizes on the necessity of promoting ethical values that contribute to fighting against corruption. The ethical values-based approach is made up of those components of an anti-corruption system that engage with the individual's desire to do what is morally right and avoid what is morally wrong, and to be morally approved of by others for so acting (Miller and al., 2005:138).

Undeniably, corruption is a moral problem and the present corruption context convinces us that morality has declined. Corruption can be described as the conscious attempt or deliberate diversion of resources from the satisfaction of the general interest to that of self (personal) interest. The disdain for corruption is clearly felt mainly on grounds of morality. There is no doubt that it inflicts some sorts of adverse effects on any society where it exists and persists until such society is purged of its immorality (Lawal, 2007:3).

Udombana(2003:255) remarks that just as blindness presupposes sight, so corruption reveals a standard of goodness, honesty and integrity, of which society has fallen short. Integrity incorporates morality and ethical behaviour; it does not replace, nor is it an alternative to, them; and integrity ought to underpin all behaviour in society. In the same perspective, Sampson (2004:2-3) underlines that the anticorruption movement has now entered this sphere of integrity, accountability and doing the right thing. Anticorruption is not just a set of policy measures enacted by governments to prevent bribery and punish nepotism. It is not just good sense. It is also a moral force, reflecting the indignation among ordinary people and among articulate elites that things are not right.

Anticorruption entails not only making governments or aid programs more effective, it also entails making people more honest, raising people's consciousness to a new level (Sampson, 2004:2-3). The new level here referred to consists of raising people with uncompromising integrity. Miller and al. (2005:139) consider uncompromising integrity as staying true to what we believe. We adhere to honesty, fairness, and 'doing the right thing' without compromise, even when circumstances make it difficult. The fight against corruption necessitates developing uncompromising integrity within and between people's daily life and interactions. As morally responsible agents, as Ochulor (2011: 226) suggests, we know that corruption is 'bad', and deep within us, in the sanctuary of our consciences, we know what we are doing is wrong. We are free to choose to be corrupt and to choose to be honest. In freely choosing corruption, we freely go against our consciences, yet without wishing that such acts of transgression be universalized. It is here then that we see that corruption is morally unacceptable. To be sustainable, anti-corruption efforts should basically begin by instilling ethical values within people of present and future generations. Doing so, we will equip societies with durable capacities to resist corruption.

Although this approach has to play a basic and central role in the fight against corruption, it requires a long time to bear tangible fruits. Transparency International (2004:58) observes that changes in people's attitude and behaviour will not take place immediately and the impact of anticorruption education will only be felt over a longer term. It is difficult to use, especially in endemic corruption contexts, where corruption has become a way of life and has lost its immoral nature. Such an environment creates socio-moral conditions that facilitate corruption and is characterized by moral confusion. Miller et al. (2005:31) explain that moral confusion has a number of sources but typically involves unclarity in relation to moral beliefs about what is right and wrong. All efforts aimed at restoring morality and promoting anti-corruption ethical values in a corrupt environment face serious quasi-normative barriers to effective implementation, typified by the attitude: "Everyone does it, why shouldn't I?" (Whitton, 2009:3). Working towards a different consideration and view on corruption, freeing society from corrupt practices, building a new way of thinking and living and sustaining anti-corruption ethical values is

very challenging and requires engaging multi-stakeholders, holding permanent dialogue between them and envisioning together a desired society and the anti-corruption ethical values to promote. For example, as Whitton (2009: 2) observes, ethics training in such circumstances (of endemic corruption) is likely to be effective only where the regulatory, institutional, professional, and cultural landscape permits some challenge to the status quo through the implementation of different ethical practices and norms which challenge self-interest.

The ethical values-based approach has the merit to be considered as the principal strategy to rooting out corruption. It is a proactive anti-corruption system and has the potential to help develop people with constant respect who are committed to anti-corruption ethical values. Constant respect for people here means we treat others with dignity, as we would like to be treated ourselves. Constant respect applies to every individual we interact with around the world (Miller et al. 2005:139). However, this cannot succeed alone: The ethical approach to fighting corruption is not a panacea (Habtemichael and Cloete 2010:95). Although it is a vital approach to responding to corruption, it should be complemented by other anti-corruption legal and preventive frameworks and work in tandem with them.

3.4 TOWARDS A HOLISTIC APPROACH

As emphasised earlier, corruption is a complex, dynamic phenomenon and has multiple causes. To be effective, the fight against corruption should go beyond mere pious irrelevancies and sanctimonious trivialities. It must be dynamic and holistic, because corruption itself is dynamic and has cross-cutting dimensions and impact (*Udombana* 2003:478). The author (2003:450) argues that corruption cuts across all facets of society—public and private—and exists in the political, economic, social, religious, and cultural spheres. Emphasising the multifaceted nature of corruption, Tanzi (1998:30) observes that if corruption was caused by a single cause, the solution would be simple. Stressing the complexity of corruption, (Mulinge and Leseted 2002:73) remark:

“Because of the complexity of the phenomenon, the fight against corruption must be pursued on many fronts. It is a fight that cannot be won in months or even in a few years. The greatest mistake that can be made is to rely on a strategy that depends excessively on actions in a single area, such as increasing the salaries of the public sector employees, or increasing penalties, or creating an anti-corruption office, and so on, and expect results quickly’. Any effort to combat corruption must recognize, from the onset, its complexity and the need for a comprehensive approach to the problem that cuts across disciplines. It is only through such an approach that the economic, social, legal, administrative and moral aspects of the problem can be targeted, the close linkages among these aspects recognized, and the international dimension of the causes of the problem managed”.

Such an approach holistically tackles the problem of corruption in a given society, community and institution. It involves reactive, preventive and proactive anti-corruption systems. It encompasses the following three anti-corruption components:



Discouragement consists of all reactive measures undertaken which might include legal frameworks, enforcement strategies and punitive and/or incentive measures aimed at restraining and curbing corrupt practices. Discouraging corrupt acts might use what Johannsen and Pedersen (2012:132) call carrot (measures to induce desired

behaviour) or stick (actions undertaken to suppress or eliminate the undesired behaviour).

Detection and prevention comprises of all initiatives that have the aim of revealing existing corrupt practices within communities as well as understanding the gravity, causes, factors and effects of corruption and working for remedial and preventive solutions. This anti-corruption category consists of undertaking necessary reforms and establishing structures with the mission of preventing corruption. It requires decisive engagement and active participation of multiple cross-sectoral actors. The structures correspond to the pillars of the National Integrity System (NIS) as introduced by Pope (Brown and Uhr 2004:3). Bannon (1999) notes that the NIS is an effort to integrate broad public participation in anti-corruption efforts with a comprehensive public sector reform program. Using surveys, consultations and hearings, citizens become involved in identifying problem areas in public service delivery and setting priorities for change.

The structures might use investigations, consultations, research, community dialogue and involve both national and international multi-stakeholders. An efficient anti-corruption system also develops undefeatable whistle-blowing system and ensures that whistleblowers are motivated and protected. To respond to the dynamic phenomenon of corruption, the structures should always be open to reforms and ready to adapt to changes while keeping their initial mission. The concept of a national integrity system helps to focus reformers on the overall strategy for fighting corruption. It is not enough to address a single element or “pillar” of the system in isolation from others (OSCE 2004: 158). To be effective, the structures have to work in a synergy. Although they should interact and cooperate in order to detect and prevent corruption, they have to be independent and develop regular peer review mechanisms to enable them to build an auto-regulatory system. They should inevitably distance themselves from any forms of corrupt practices and maintain their integrity.

Awareness and ethics aims at changing the individual’s sense of public ethics and thus, through values, make corrupt behaviour unacceptable and even unthinkable

(Johannsen and Pedersen 2012:132). A values- and ethics-based option has a key place in a holistic anticorruption strategy (Life & Peace institute 2009:7). It has the potential to make corruption easier to control before it is widespread and deep-rooted. In fact, the overall interest in ethics education is one of the drivers in anti-corruption initiatives (Habtemichael and Cloete 2010:100).

An effective holistic approach to corruption should aim at increasing awareness on the misfeasance and damages of corruption, transforming people's mindsets and cultivating an anti-corruption mentality among all citizens of different generations. Udombana (2003:487) notes that prudent society must spend at least as much energy on preserving what it has as on improvement, bearing in mind that 'the shape of a society must depend on the ethical nature of the individual and not on any political system, however apparently logical or respectable. This is to say that anti-corruption efforts are in vain if members of a given society are not prepared for ethical living. Doig (2009:27) observes that anti-corruption strategies work better when the ethical environment is positive – that is where the awareness of acceptable and unacceptable, and legal and illegal conduct is known and followed by all public officials and the public, thus removing ambiguity and uncertainty for them and citizens. Thus, building a strong anti-corruption system requires a well-built and planned education for ethical values. Such an education, as Habtemichael and Cloete (2010:99) agree, has a prominent role in the fight against corruption if holistically implemented.

It is worthwhile reiterating that an effective holistic anti-corruption system should contain these three components, at the very least. Anwar Shah and Schacter (2004:40) remind us that a lack of progress in eradicating corruption could be due to misguided strategies. Each institution, taking into consideration its context and mission, can establish its own approach to fight against corruption. However, depending on the understanding of the causes and damages of corruption and the commitment to curbing corruption, an institution could develop its own tool to restrain it. Here below is a practical anti-corruption tool developed by and adapted from the USAID (2005:2). The tool, under the name of TAPEE (Transparency, Accountability, Prevention, Enforcement, Education) is

an example of an holistic anti-corruption strategy and includes the three components.

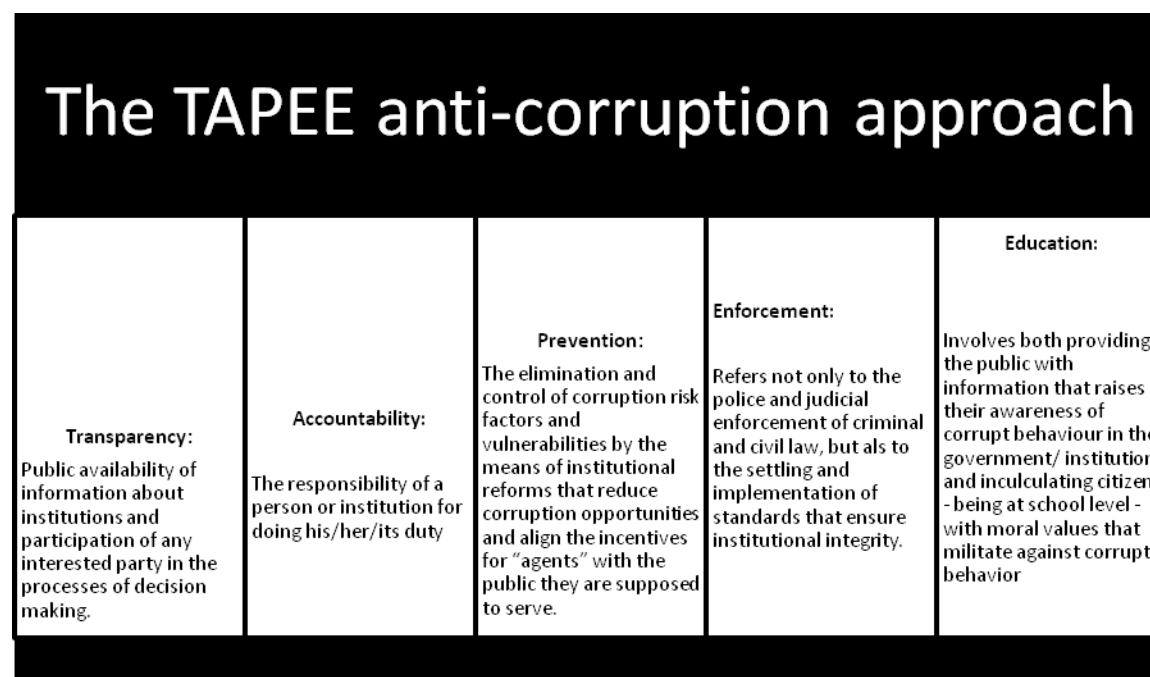
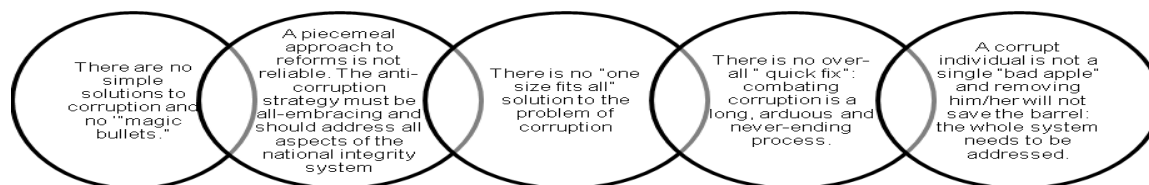


Figure 6: The TAPEE anti-corruption approach.

To successfully combat corruption, it is imperative to adopt a holistic approach. Many anti-corruption strategies have failed because they have been too narrowly focused (OSCE 2004: 155). It necessitates patience: anti-corruption strategies do not have fixed timeframes. Reforms take time to design, implement and to bear fruit (OSCE 2004:199). The following figure, constructed from some of the lessons learned by OSCE, advises that every actor engaged in anti-corruption actions should bear in mind:



Figure

7: Important considerations while working in the area of anti-corruption

Fighting against corruption requires multi-pronged and holistic strategies. It should be inclusive, involving every actor concerned. Although all of the three anti-corruption systems highlighted above – reactive, preventive and proactive - are equally important and have irreplaceable roles to play in responding to corruption, the present study considers the promotion of ethical values as the key and foundation of a successful anti-corruption architecture. This might be the reason why society's values occupy the primary place in the Pope's NIS. This invites us to also consider cultural values and make tireless efforts to transform observable corrupt practices and traditions existing in our culture. Habtemichael and Cloete (2010:100) observe that unless the paradigm at the heart of the entire culture is changed, sustainable change will remain elusive. Combating corruption requires bringing about change in people's minds. Such a change must be from within. It requires the enhancement of moral development and ethical values at an individual level and the reformation of social, political, economic and administrative structures at systemic levels. Ethical behaviour has to be inculcated in employees to create self-similarity to the organizational vision, which places the responsibility of fighting corruption on all parts of the system. Similarly, as society is the source of public servants, it is necessary to instil ethical behaviour in the whole range of society, from the family to the school and filtered at the recruitment stage. For building a strong foundation where other anti-corruption efforts lay, we have to invest much more in developing anti-corruption ethical values.

SECTION III: THE NEXUS BETWEEN ANTI-CORRUPTION AND PEACEBUILDING

CHAPTER FOUR: ANTI-CORRUPTION MEASURES AND PEACEBUILDING

4.1 LINKAGE BETWEEN ANTICORRUPTION AND BUILDING POSITIVE PEACE

In this section the argument will be made that fighting against corruption is and should be recognized as one of important aspects of a peacebuilding process. There is a direct link between corruption and gross violations of human rights. Individuals have been killed, tortured and subjected to other violations of human rights because of their efforts to combat corruption (Kenya Transitional Justice Network 2013: 18). There are multiple ways in which corruption is linked to violent conflict, some direct and some indirect. For ordinary citizens, the experience of this nexus is the denial of basic freedoms and rights (Beyerle 2011:53). Corruption was identified as a contributor to and generator of civil conflict, as an inhibitor of peace-building, as correlated with terrorism and as a facilitator of nuclear proliferation. It was also seen to be conspicuously linked to human trafficking (Bangkok Declaration).

Looking at the greed-grievance models of conflict that explain many of the wars around the world, it is irrefutable that corruption is a dynamic motive of the wars. Murshed and Tadjoeeddin (2009: 3) explain that the greed motivation behind civil wars has been popularised by empirical work on the causes of civil war where a cross-section of conflicts in different nations is analyzed together econometrically, and greed is proxied by the availability or abundance of capturable natural resource rents. In this model, also defined as loot-seeking, natural resource wealth is chief among advanced motives, and, as Murshed and Tadjoeeddin (2009:4) argue, violence is one means of appropriating the resources of others. As for the grievance motivation of violent conflict, which is sometime justified as justice-seeking and horizontal inequality driven conflict, it postulates that the cause of initial conflict is not an economic calculus but rather a protest generated by objective grievances: ethnic or religious hatreds, inequality, oppression, or historical vengeance (Collier and Hoeffler 2000:14). For any reasons advanced to justify the existence of rebellion, the situation openly reveals an existing

violence and might increase the vulnerability of weak people. Rebellious groups use violence to respond to possible existing direct or structural violence. Whatever explanation or justification of the violent conflict, either by rebellious groups or their opponents, corruption is intrinsic and preponderant generator of the violent conflict. Corruption is intimately linked to violent conflict, human insecurity, and oppression and has been found to be positively correlated with higher risks of political instability (Beyerle 2011:53). Moreover, Beyerle (2011:54) emphasises, corruption can draw out or perpetuate bloody confrontations. Violent groups themselves engage in illicit activities to acquire weapons and supplies. Hanna (2011:2) notes that corruption can prevent the equitable allocation of goods and services to citizens by seeping into all aspects of life. It creates discontentment among citizens and perpetuates the spiral of transgenerational violent conflicts.

Considering its causes and consequences, corruption undermines the process of building positive peace in a given human society. As first described by John Galtung (1964 cited in Knox 2011), there is a distinction between negative peace and positive peace. Negative peace refers to the absence of war or other forms of direct violence. Positive peace refers to the presence of social justice and equality, and the absence of structural or indirect violence. It is characterized by the presence of harmonious social relations and the integration of human society. The concept of positive peace involves the elimination of the root causes of war, violence, and injustice and the conscious effort to build a society that reflects these commitments (Pearson Education 2000). Basabose (2006:42) notes that positive peace is the alternative to structural violence. It represents the presence of economic, political and cultural practices which contribute to the safe, fair and healthy living of all citizens. The concept of positive peace draws our attention to social structures which can either contribute to, or detract from, just and peaceful living (Fisk and Schellenberg, 2000:161). Understandably, the structures that are conducive to peaceful living will be built by people committed to nonviolence ways of living. In its work, Shalom Educating for Peace(2012:10) has adopted as its working concept of peace the definition developed by Geoff Harris considering peace as a way of life committed to nonviolent means of resolving and transforming daily conflicts and to

striving for personal and social justice. Personal justice here refer to one's conscience and conforms to the principles of "one gets what he/she deserves" and "respect the dignity of human being, individually" whereas the term 'social justice' implies fairness and mutual obligation in society: that we are responsible for one another, and that we should ensure that all have equal chances to succeed in life (Action and Research Centre. n.d.). According to the Rwandan Senate (2011:6), social justice is the equitable distribution of assets and responsibilities. The term 'assets' refers, for instance, to resources, wealth, opportunities, and services in the country whereas "responsibilities" refers to various obligations that every citizen must fulfill with respect to the state. We may retain that social justice implies equal treatment of all citizens in all circumstances of life without discrimination based on social status, gender, race, ethnicity, citizenship, age, religious affiliation, physical condition, and so on. Social justice, adds the Rwandan Senate (2011:11), is therefore the means to achieve well-being, understood as an end in itself. Well-being refers to the state of being in harmony with the self, with others and with the environment and is understood as a general sense of fulfillment based on the utter satisfaction of the body and/or the mind. Moving a society towards sustainable social justice and, therefore, reaching positive peace is a process that requires distancing itself from corruption.

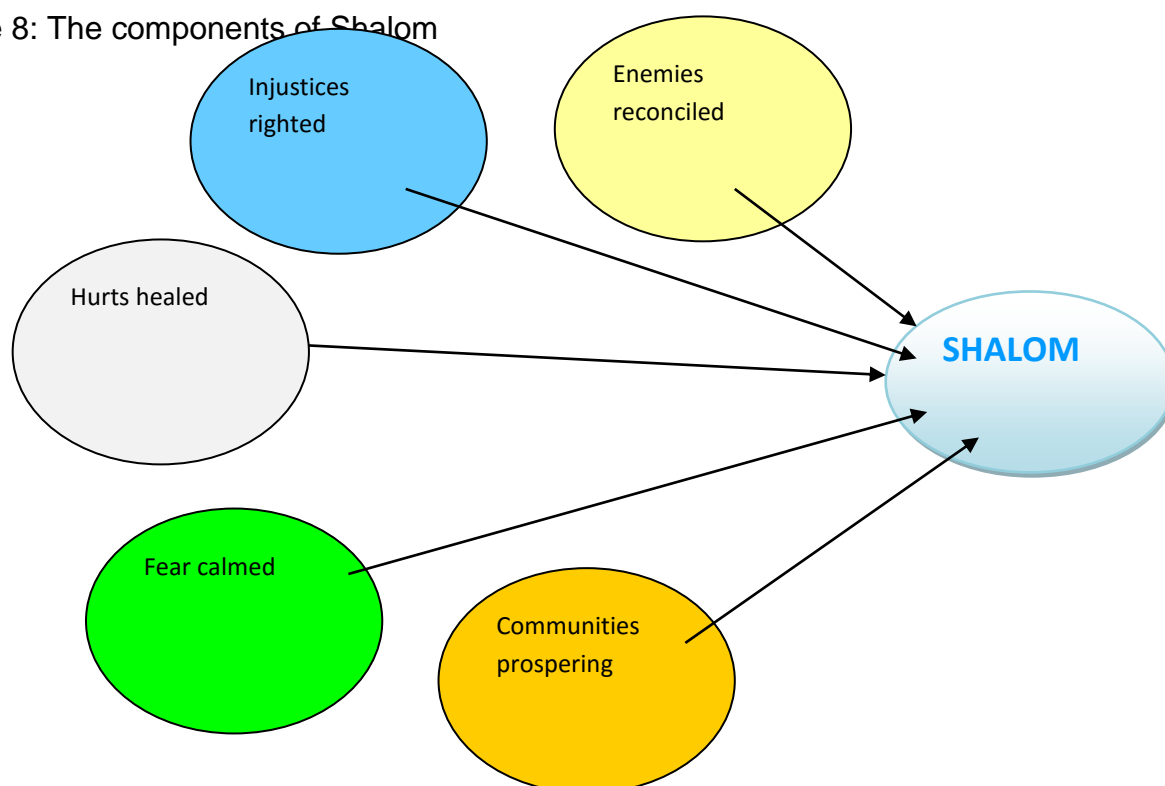
Working for positive peace involves the building of structures and processes which emphasize economic, social and political justice for all. The process of establishing positive peace is termed peacebuilding (Harris 2003:17). Considered as cancer, corruption blocks or spoils the journey towards positive peace and hinders efforts to establish life-enriching structures. Beyerle (2011:55) observes that when corruption is endemic, whereby a complex system of graft permeates the political system, economic spheres, and basic provision of services in a country, it can stimulate social unrest and foment violent conflict. In the post-conflict context, corruption can function as an inhibitor of sustainable peace, the latter needing human security and stability to take root and flourish. In general, corruption has been identified by scholars and practitioners alike as a major obstacle to peacebuilding efforts (Zaum and Cheng 2011) and, in his alarming view, LeBillon (2008: 353) argues that the first major consequence of corruption is a

higher risk of renewed conflict. To the extent that economic variables such as the level, structure and growth of income influence the risk of armed conflict, corruption can undermine peacebuilding.

4.2 EFFECTS OF CORRUPTION ON THE PILLARS OF POSITIVE PEACE

Different people and institutions have developed their working concept of peacebuilding depending on the nature of their work, the context in which they are operating in and the vision they have for their beneficiaries. For Maiese (2003), peacebuilding is a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building, and political as well as economic transformation. Fisher et al (2000 cited in Basabose 2006:6) considers peacebuilding as undertaking programmes designed to address the causes of conflict and the grievances of the past and to promote long-term stability and justice. The author noted that peacebuilding is not primarily concerned with conflict behaviour but addresses the underlying context and attitudes that give rise to violence, such as unequal access to employment, discrimination, unacknowledged and unforgotten responsibility for past crimes, prejudice, mistrust, fear, hostility between groups and so on. Agreeing with Fisher, Shalom Educating for Peace has developed its peacebuilding framework for its interventions in communities which consists of moving communities towards “shalom”. The concept of shalom, which resonates with the concept of positive peace, communicates the idea of a holistic consideration of peace and implies positive human welfare. It describes the well-being resulting from sound relationships among people and between people. It comprises both intrapersonal and interpersonal peace and harmonious living with the environment. For Zehr (1995:132), ‘shalom’ means the well-being of all in a society and refers to the condition of all ‘rightness’ in the material world, in interpersonal, social, and political relationships, and in personal character. According to the Great Lakes Initiative Leadership Institute (2011:8), the notion of shalom is understood as a comprehensive and holistic picture of flourishing and comprises the following five components:

Figure 8: The components of Shalom



Shalom Educating for Peace reports that the inclusion of 'shalom' in their name reflects the vision of the organization to facilitate positive and holistic peace in communities through these five pillars. However, corruption has been identified as one of the key barriers to the vision and can destroy all those pillars. Corruption obstructs the process toward 'shalom' and undermines efforts to building and sustaining the pillars or components of shalom as presented by the figure 8 and briefly discussed here below:

Corruption undermines the process of reconciliation: Various perspectives on reconciliation place emphasis on the necessity of meeting the needs of everyone involved in the reconciliation process as a prerequisite condition and the restoration of relationships as an end result of the process. For Redekop (2002:285), reconciliation means to stop imitating the entrenched partners of past violence, and to imagine, imitate and create life partners of well-being meeting the identity needs of self and other. "Reconciliation refers to the process by which parties that have experienced an

oppressive relationship or a destructive conflict with each other move to attain or to restore a relationship” (Kriesberg cited in Wielenga 2010:180). Describing Lederach’s four-part model of reconciliation, conceived as a place where truth, justice, mercy (or forgiveness) and peace meet, Wielenga (2010:181) reiterates the fact that these four elements are interconnected and for an effective reconciliation process, cannot operate independently from one another. Wielenga writes, “Truth without justice would be an offence to the victims. Justice without truth might result in historical revisionism which would open the way for new conflicts”(2010: 181). This research argues for a direct link between reconciliation and corruption. In a context of corruption, truth and justice cannot emerge, peace is harmed and forgiveness remains desired. Corruption disallows the effect of reconciliation which unfolds, as Redekop (2002:308) notes, relief, joy, and well-being.

To ensure the right paths to sustainable positive peace, the reconciliation process should be holistic and consistent. DeYoung (1997:64) notes that reconciliation must be understood and practiced broadly. People who fight against racism but ignore sexism are undermining their own best efforts. Individuals who struggle for gender equity but ignore class dynamics are limiting their potential to create substantive change. Where corruption predominates, there might be a so called reconciliation effort only focusing on matters that are not affecting the interests of power-holders whereas other critical and important issues and inevitable aspects of a reconciliation process remain unspoken about and are made taboo. In such a context, authentic reconciliation stays unachieved.

The process of reconciliation requires empowering relationships and has necessary principles that should be met. Among other principles, let us focus on three of them: equality, freedom and inclusiveness. A reconciliation process that lacks one of the three principles cannot reach its predetermined objectives. Equality between all parts involved in a reconciliation process is required in order to ascertain the route towards the envisioned and shared future. According to DeYoung (1997:74), reconciled relationships can occur only when each individual believes and perceives that he or she is an equal partner and in need of the other. There is no room for relationships between

groups of people where, because of arrogance, assimilation, or tokenism, one group is defined as inferior and the other as superior. Unless we can move beyond these perceptions, we will not discover and experience the equality needed for reconciliation (DeYoung, 1997:75). It has been repeatedly emphasized that corruption feeds inequalities in society and, as a consequence, people experiencing corruption, in its multiple forms, are far from being reconciled because of lacking equality.

The second principle of reconciliation highlighted above is freedom. Freedom is interestingly considered as both the means and result of a reconciliation process. As a means, a reconciliation process needs an environment of freedom. The more people are free to express their emotions, concerns, needs, etc, the more the environment become conducive for a genuine reconciliation process. DeYoung (1997:76) observes that reconciliation is not merely getting along with each other. It is a radical transformation in the way we relate to each other within society. Our efforts at weaving relationships together need to be interwoven with opportunities for setting people free. Reconciliation, adds DeYoung (1997:77), requires that we are committed to setting all people free, spiritually, emotionally, psychologically, socially, and physically. As an end result, living out freedom in interactions and relations could indicate to what extent a society is reconciled or not. Signals of the lack of freedom include the existence of unspeakable truth, mistrust, suspicions, distrust, and so on. Corruption prohibits freedom both as a means and as an end. Reconciliation work will set individuals free and people, reconciled, can join efforts to bring down the systems of injustice that oppress them.

The third principle of reconciliation mentioned above is inclusiveness. In order to sustain reconciled relationships that are based on equality and freedom, all voices must be included, valued and encouraged.. According to DeYoung (1997:80), true reconciliation is impossible if everyone does not feel included. In a corrupt environment, power-holders always seek to dominate others, preserving their interest and are not concerned about involving and respecting everyone in the process. Corruption does not allow people listening to others. Rather than valuing other's inputs, everyone pursue his/her

agenda in order to achieve his/her interest. Because of corruption, parts in reconciliation do not consider others' interests, concerns and ideas. Corruption prevents societies ascertaining these fundamental principles of genuine reconciliation. This is the reason why a society with a firm determination to moving toward reconciliation needs to root out corruption.

Corruption generates innumerable injustices in society: Making a peaceful society requires efforts to righting injustices. If we want real peace in our lives and in the world, we cannot go along with injustice (Diamond, 2001:99). It is argued that corruption brings injustice and, in its more serious manifestations, puts the lives and properties of the community at risk (OSCE 2004:165). Ionescu (2011a:167) observes that corruption can lead to subsidiary human rights offences. Corruption is the greatest threat to the democratic ideal of self-government, undermining economic development, violating social justice, and destroying trust in state institutions. Corruption disengages leaders to work for equal and impartial justice and the establishment of the rule of law. It accommodates various forms of human right abuses and creates contexts where poor and weak people are the most victimized. The European Commission (2011:18) highlights the fact that corruption can deprive the poorest individuals of their fundamental rights in various ways: firstly, it can hamper the right to benefit from basic and essential services; secondly, corruption undermines political accountability and thus constitutes a serious obstacle to the exercise of political rights; finally, corruption is a huge factor in discrimination of the poorest and most marginalised groups (including women and minorities). This is a serious impediment to the principle of equality and equal treatment of individuals by governments, expressed by the Universal Declaration of Human Rights.

Nathan (2000:188) reminds us that the absence of justice is frequently the principal reason for the absence of peace and acute injustice invariably leads to popular struggles that are met by repression. In most cases, injustice happens and is sustained in order to protect the interests of power-holders and their allies. It can be argued that corruption can lead to the perpetuation of unjust power structures in society (Qizilbash 2001:270). Corruption plays a triggering role in imposing injustice on people. It is

therefore understandable that building a society where injustices are righted requires ending corruption.

Corruption spoils and distorts the process of healing hurts: Corruption causes multiple physical, mental, emotional and spiritual hurts. Hurts may come from loss, abandonment, abuse, betrayal, rejection, brutality, disappointments, malignance and other multifaceted malicious practices endangering our lives. In most cases, these hurting realities are generated by and are germane to corruption. The fact that corruption generates injustices, inflicts infinite hurts on members of human society. Moreover, it ruins the process of healing hurts. How does healing take place? Responding this question, Nouwen (1972: 89) uses words such as care and compassion, understanding and forgiveness, fellowship and community. For Lawrenz and Green (1995:90-91), a healing process encompasses three phases: (i) avoidance which involves recognizing the loss(or hurt) and overcoming the shock and denial. The denial, a buffer necessary for many to begin the adjustment process, may be accompanied by outbursts of anger, sorrow, or fear; (ii) the confrontation phase makes the loss real in the mourner's experience. This phase includes reacting to the separation, with the emotional reactions to the loss, recollecting and re-experiencing the deceased and the relationship, here, mental and emotional reorganization is necessary: the mourners have a legitimate need to tell their stories, to recall and reflect, and relinquishing old attachments to the deceased and the old assumptive world; (iii) the accommodation phase which leads to a new relationship with what or who was lost and the freedom to invest in the present.

Healing processes need time and necessitate creating a conducive atmosphere. Among other principles of healing, the process requires building trust within community. There exist many factors of trust-building, such as transparency, promise-keeping, integrity, truth-speaking, openness, honest relationships, etc. Among other principles of healing, Schiraldi (2000:52) indicates that healing occurs in a climate of safety and pacing, and when boundaries are intact. To start the healing journey, Diamond (2001:86-87) states that you need to express what happened to you that was harmful. Although other people will have different versions of what happened, you need tell the truth of your own

experience which is your truth; no one can judge or dismiss your experience. Schiraldi (2000:148) affirms that “in telling your stories and recalling memories you will have the opportunity to break the secrecy that maintains dissociation, and correct misinterpretations and unrealistic expectations”. When it is permissible for people living with hurts to tell their stories freely, the process of healing become facilitated and effective because the context helps with identifying and classifying what has happened, what is needed, giving care and assisting in resolving the problems that result from the hurts.

Corruption undermines this process in various ways. It obstructs the efforts to create a conducive atmosphere for an effectual healing process. It has been underlined that caring responses and trust-building are very important elements for any effectual process of healing hurts. In a corrupt context, people do not acknowledge hurts committed and do not accept taking responsibility. Corruption does not allow for the establishment of a caring environment, deflates trust and discourages trust-building initiatives. Corruption destroys community resiliency, the ability to recover from threats, hurts, misfortune, and so on.

At a personal level, corruption can jeopardize and/or confuse the process of healing. Because of targeted or promised gains, people living with hurts sometimes want to suppress hurts and behave as healed ones whereas wounds are still fresh in their inner heart. Corruption imposes upon victims to live a double-faced reality and hurts, in this context, cannot be processed. The double-faced behaviour is provoked by the fear of possible new hurts or other calculations aimed at gaining socio-political and economic favor or profits. Corruption leads people living with hurts to disassociate from their life experience and does not allow them to express their truth and dismiss feelings related to the harmful reality; corruption obliges them to live in disguise and hide who they are which prevents them from becoming and living their ‘true self’ The true self is who, in reality, you are and who you are becoming (Banner, 2004:91). Rather than healing hurts, this way of living can produce an identity crisis and generate new hurts in society. Deyoung (1997:114) believes that at the root of our need for deep personal and societal

healing is a crisis of identity. Many of the wars throughout history and much of the domestic strife today were born from a need to assert one's individual or group identity at the expense of others. Therefore, corruption can perpetuate or renew the hurting realities, and hinder, spoil or handicap the process of healing hurts. It is clear that building a society where hurts are healed should include efforts to root out corruption.

Corruption infuses society with fear: Corruption is recognized as an eminent danger and increases the fear, doubt, incertitude, insecurity, and confusion that the contemporary human society is experiencing. Albrecht (2010) states that corruption is depicted as a cancer, as something which has to be eradicated completely and as a disease that threatens the social fabric at large. Corruption is declared to represent an attack on the "heart of the state". Corruption often has links to organized crime and fosters, as well as thrives, in conflict and war. Indeed, high levels of corruption can increase the likelihood of a protracted conflict or a post-conflict society sliding back into war. Efforts to tackle climate change can also be undermined by corruption as bribes are paid to ignore environmental protection rules in the pursuit of quick profits. In these ways state security and the very values of democracy are undermined and the fulfillment of development goals is threatened (U4: n.d[b]). It creates an overall climate of impunity. Human rights organizations link corruption to repression, as it impedes government accountability, and can motivate officials and security forces to commit abuses for financial or other forms of gain (Beyerle 2011:54). It is then clear that corruption is the handmaiden of human rights abuses (Berenbeim 2010: 75) and can make states incapable to fulfill their responsibility of protecting people and ensuring human security. Therefore, where corruption reigns, people cannot trust their security institutions and always live under fear of threats by criminals.

Corruption instills fear in society and leads people to live in uncertainty. Let us use the example given by Lugon-Moulin (2010) where collusion between doctors and pharmacists sometimes leads to doctors prescribing drugs only available in certain pharmacies, with a provision of 10% on them, resulting in over-prescription of certain drugs. The key factor here is the percentage that doctors prescribe a particular brand and amount of a drug, not necessarily based on the prescription's benefit to the

patient's health. In other words, corruption occurs through kick-backs on the price of the drugs. A widespread practice is the influencing pressure exercised on doctors by pharmaceutical companies to prescribe a certain brand of drug, irrespective of its price or treatment-related criteria. This is just an example of how corruption can have deleterious consequences on the quality and integrity of social workers and public servants and on the availability and deliverability of basic care services. There are many examples that can be given to show how corruption produces vulnerability in human society and, unpromisingly, people stay under fear and confusion.

People living in a society subjugated by corruption do not have freedom. Kofi Annan, Former Secretary General of the United Nations, reaffirmed the commitment to work for freedom when he said "In the twenty-first century, all states and their collective institutions must advance the cause of larger freedom - by ensuring freedom from want, freedom from fear and freedom to live in dignity. In an increasingly interconnected world, progress in the areas of development, security and human rights must go hand in hand"(The report of the Secretary to the United Nations 2005 quoted by Tschirgi 2005:3). Corruption has prevented this from becoming a reality: fear and despair, aggravated by corruption, do still characterise many societies today.

Corruption always goes with fear. In a context of corruption with collusion, for example, people are condemned to keep destructive and ruining secrets. They carry the fear of being menaced whenever the secret becomes divulged. Corruption is a danger that produces different kinds of fear. Because of harms committed in order to attain improper gains, the corrupt actor has the fear of paying back undeserved profit, facing justice or threats of revenge. The fact that corruption weakens institutions and deteriorates their capacity to render justice and protect people, means that a corrupt environment is marked by multifaceted violence and people carry the fear of losing their wealth and even life. Corruption profiteers also hold the fear of oppressed people revolting and unpardonably deprecate the same corrupt practices to them or their descendants. Then, this corruption which generates and imposes fear, in a corrupt society, becomes trans-generational.

Corruption endangers community prosperity and undermines human development:

Corruption has been identified as amongst the greatest obstacles to economic and social development in contemporary human society. It is argued that corruption has an especially severe negative impact on the community and the poorest sections of society are the most vulnerable. Corruption undermines efforts for a community to prosperity and human development. The efforts involve all initiatives undertaken to build a community where human security is ensured. Human security in its broadest sense embraces far more than the absence of violent conflict. It encompasses human rights, good governance, access to education and health care and ensuring that each individual has the opportunity and choice to fulfill his or her own potential (United Nation Commission on Human Security 2003:4). All these components of human security are impeded or delayed by corruption. A community's well-being is obstructed by corruption in many ways, Tearfund (2010:35) claims that corruption frustrates attempts to combat poverty as it diverts money from effective development spending, undermines quality and access to services, prevents people from having access to justice and allows the destruction of natural resources. It can also perpetuate inequality, discrimination and abuse and undermine trust and social cohesion.

The negative effects of corruption are easily observed when we look at its pervasive dangerous impact on a community's life. The European Commission (2011:17-20) lists the deteriorating effects of corruption and has comprehensively described the consequences as summarized in the figure below:

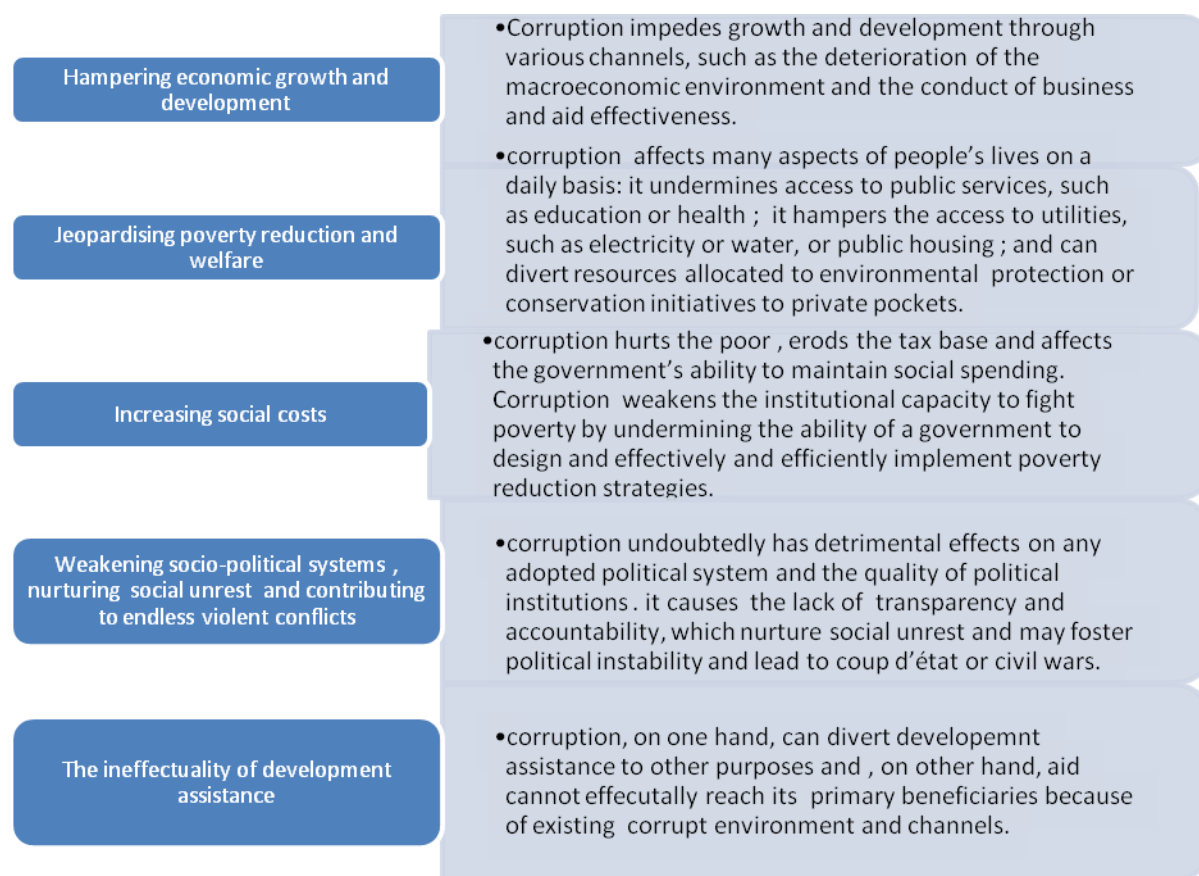


Figure 9: Corruption undermines community prosperity. Figure constructed and adapted from European Commission (2011:17-20)

From the effects of corruption presented above, it is easily deduced that corruption endangers community welfare, obstructs its prosperity and hinders efforts for human development. The concept of human development has evolved: the UNDP (1996:49) has noted that human development goes far beyond income and growth to cover the full flourishing of all human capabilities. It emphasizes the importance of putting people – their needs, their aspirations, and their choices - at the centre of development efforts. Nevertheless, human development starts by alleviating or eradicating poverty through ensuring for all people basic means of well-being: food, health and education. For decades, poverty eradication has been one of the primordial objectives targeted by national, international and multinational institutions. The UNDP (1997:106) decisively declared that

“Eradicating poverty everywhere is more than a moral imperative and a commitment to human solidarity. It is a practical possibility and in the long run an economic imperative for global prosperity. Because poverty is no longer inevitable, it should no longer be tolerated. The time has come to eradicate the worst aspect of human poverty in a decade or two, to create that which is more humane, more suitable, more just”.

However, we still experience poverty today. Why are the majority of human beings still suffering from poverty whereas reaching this goal early in the 21st century was more practically feasible? Foreseeing possible resistance to realizing the goal, the UNDP (1997:106) said: “True, there are the obstacles of vested interests and opposition”. The obstacles here mentioned and predicted, in my point of view, reflect the persistence of corruption. Otherwise, there is no way to justify the failure to end poverty whereas the earth can lavishly accommodate all of us as human beings. This reminds us of Gandhi’s argument that “The earth provides enough to satisfy every man’s need but not every man’s greed” (UNDP 1996: 45).

Although it might not be the only one cause of poverty, corruption is a pivotal contributor to the failure of ending poverty and perpetuates immense and unjustifiable suffering which especially affects poor people. Corruption contributes directly to poverty by depriving the poor of public services and benefits, by denying them political, social and legal rights and by distorting development priorities. Corruption encourages the poor to see government as predatory and oppressive rather than enabling and their sense of powerlessness and exclusion is reinforced (U4: n.d[c]). For Laver (2010: 50), corruption exacerbates poverty and inequality, weakens the rule of law, and erodes the viability and legitimacy of the State. Most important, corruption is especially damaging to the poor and is referred to as “the greatest obstacle to reducing poverty.”

Even though poverty reduction is the first goal of the Millennium Development Goals (MDGs), it is not surprising to mention that, in most of cases and if reports are not falsified, poverty is still a challenging issue. Additionally, although the MDGs have

benefited from international attention, many of them will remain unachieved by 2015. In one way or another, corruption has been the main obstacle to realizing the MDGs. As presented by figure 10, Tearfund (2010:30) points out that corruption undermines the achievement of the MDGs.

Corruption undermines each of the MDGs	
• Goal 1: Eradicate extreme poverty and hunger:	Corruption means that people are removed from their lands and means of livelihoods, forced to pay for basic services and denied a fair wage.
• Goal 2: Achieve universal primary education :	Corruption reduces the access of the poorest people to schools as they cannot afford the extra costs.
• Goal 3: Promote gender equality and empower women :	Corrupt practices deny women access to justice, perpetuate discriminatory practices and may involve sexual violence.
• Goal 4: Reduce child mortality, Goal 5: Improve maternal health, & Goal 6: Combat HIV and AIDS, malaria and other diseases:	Corruption means that health centres aren't built, vaccines aren't available and women suffer discrimination meaning many more give birth at home and do not have adequate maternal care.
• Goal 7: Ensure environmental sustainability:	Corruption allows illegal logging and a lax attitude towards environmental controls.
• Goal 8: Develop a global partnership for development:	Corruption means that money for development programmes is wasted.

Figure 10: Corruptions undermines efforts to achieve MDGs, Constructed from Tearfund (2010:30)

It has been repeatedly explained that corruption hampers community prosperity and deteriorates people's life conditions and, therefore, hurts the process of building sustainable positive peace. Sadako Ogata (cited in United Nation Commission on Human Security 2003:5) reminds us that

“To achieve peace and stability in today's interdependent world, preventing and mitigating the impact of internal violent conflicts is not sufficient. Also important are upholding human rights, pursuing inclusive and equitable development and respecting human dignity and diversity”.

These aspects of human development are fundamental to moving society to the state of 'shalom'. However, all these are susceptible to be undermined by corruption. Thus, it is everyone's task to combat corruption if we desire to live in a society where the inseparable components of 'shalom' are sustained.

4.3 CORRUPTION IN A POST-VIOLENT CONFLICT CONTEXT

It is generally recognized that corruption is a hindrance to advancement of peace and the betterment of human lives. Controversially, some scholars have argued that corruption is not totally negative and might have a positive aspect, especially when dealing with the post-violent conflict situation. They argue that it can help contribute to internal stability by creating or sustaining patronage networks and as an incentive for opposition movements to participate in the political and economic system (USIP n.d:17). From this perspective, corruption can play an incentivizing role in peace agreements and provide the glue to hold formerly warring parties together (Church and Reilling 2009). It is true that the post-violent conflict context has many dynamics to consider while undertaking a conflict transformation process. There are many considerations and calculations related to the trade-offs between short-term stability and long-term peace. The process should involve all stakeholders- including the warlords, who might even be known as corrupt people and criminals. USIP (n.d:17) observes that taking apart corruption networks can do more harm than good because they are part of the system and rooting out corrupt individuals often needs to be done very carefully and over time. Sometimes, if this is done too abruptly when other institutions of governance are not yet in place, more violence can result. Following this reason of attempting to 'buy off' potential peace spoilers, USIP (n.d:19) argues that sometimes peace agreements cannot be reached and peace sustained without including the 'bad guys' and giving in to their terms. When a conflict comes to an end, warlords are not very inclined to give up their money or their power. And, trying to get rid of them may result in a failed peace agreements and a rise in violence that inevitably results in civilian suffering and atrocities.

This issue of tolerating corruption as a way to creating an atmosphere that will enable laying the foundation for durable peace is very critical and many societies, especially in Africa, have gone through it in order to find arrangements for sustainable peace. Does it work and allow building a promising future? USIP (n.d:19) realizes that although this practice has been important for ending civil wars and creating a more secure environment for the populace in the short term, many are less optimistic about the long-term impacts. When potential spoilers have control of state resources or positions, it can

increase corruption and make it that much harder to establish functioning governments. From a moral standpoint, citizens too may wonder where the justice is in a system in which those who have perpetrated a conflict are awarded with top positions. Thus, governmental figures and institutions have less credibility in the eyes of the populace, which makes governing harder and less effective. In such a context, it is doubtful to have the leaders from 'corrupt' backgrounds and arrangements and who should normally be facing justice moving their societies towards sustainable positive peace.

To end this chapter, it is necessary to highlight that anti-corruption efforts, although not the only benchmark related to building peace, significantly contribute to moving human society towards positive peace. Being more than the absence of violence, positive peace is the presence of social justice through equal opportunity, a fair distribution of power and resources, equal protection and impartial enforcement of law (Pearson Education 2000). To achieve a firm and lasting peace, peace must be a positive and proactive process which takes as its starting point the need to deal with the structural violence underlying the conflict. Unless the inequalities and injustices which have been the source of tension are addressed, new cycles of direct violence are likely to occur (Lederach 1994 cited in Harris and Lewis 1999:30). Through this chapter, it was shown that corruption plays a triggering role in perpetuating inequalities and injustices. Therefore, to combat corruption, as Beyerle (2011:57) underlines, is to simultaneously touch the myriad of injustices to which it is linked, from violence and poverty, to impunity, human rights abuses, authoritarianism, unaccountability, substandard social services, and environmental destruction. It has been largely presented that corruption hurts and undermines human welfare and can cause endless social unrest and violent conflicts. Corruption afflicts all countries, undermining social progress and breeding inequality and injustice. When desperately needed development funds are stolen by corrupt individuals and institutions, poor and vulnerable people are robbed of education, health care and other essential services. Although the poor may be marginalized by corruption, they will not be silenced forever (United Nations 2011), and, as a consequence, they might stand up and struggle for freedom from the multifaceted

sufferings imposed on them by corruption. It is believed that the effective fight against corruption could considerably contribute to ascertaining 'shalom' in society.

Section IV: Research methods

CHAPTER FIVE: RESEARCH APPROACH, RESEARCH DESIGN AND DATA COLLECTION METHODS

This chapter aims at presenting and explaining the research approaches, research design and data collection methods used throughout the research work process. The study is composed of two main parts: The first part of the study consists of exploring and analysing the situation of corruption in Rwanda and has used an exploratory approach while the second part involved experimental intervention and applied training as its research approach. In regard to research design, the study has mainly used a qualitative design with some quantitative considerations, especially in the evaluation of training materials. Personal interviews and focus groups, as well as documentation, were conducted as exploratory data, while observations and questionnaires (to the intervention facilitators) were used to gather data from training and evaluation carried out during the experimental intervention. This chapter also presents how the data collected has been analyzed. Additionally, the chapter explains how the study was concerned with its validity and reliability as well as the ethical considerations. The limitations encountered during the research process are also related in this chapter. It is noteworthy to mention that the process of this research work has comprised of the following four key actions: (i) exploring and analyzing the situation with particular reference to current means of combating corruption and their effectiveness and focusing on Rwanda; (ii) devising an intervention: designing an anti-corruption curriculum for Rwandan children; (iii) Conducting an experiment of the curriculum materials in three

schools; and (iv) undertaking a preliminary evaluation using experimental and control groups.

5.1 PART I: EXPLORATION AND ANALYSIS OF CORRUPTION IN RWANDA

5.1.1 RATIONALE OF USING AN EXPLORATORY APPROACH

The first part of this study explored and analysed the situation of corruption in Rwanda. It used an exploratory approach. Saunders et al (2009: 139) indicate that an exploratory study is a valuable means of finding out 'what is happening; to seek new insights; to ask questions and to assess phenomena in a new light'. It is particularly useful if you wish to clarify your understanding of a problem, such as if you are unsure of the precise nature of the problem. The authors point out that there are three principal ways of conducting exploratory research: (i) a search of the literature; (ii) interviewing 'experts' on the subject; and (iii) conducting focus group interviews. Conducted in order to determine the nature of the problem, exploratory research is not intended to provide conclusive evidence, but helps us to have a better understanding of the problem (Necessary knowledge to conduct a business research 2014). Generally, as Lynn and Lynn (2014) explain, exploratory research intends to produce one or many of the following possible insights: Familiarity with basic details, settings and concerns; a well grounded picture of the situation being developed; the generation of new ideas and assumption, the development of tentative theories or hypotheses; determination about whether a study is feasible in the future; allows issues to be refined for more systematic investigation; and formulation of new research questions. Perttula (2013:29) highlights that exploratory research provides alternative options for a solution of a research problem, explores the research questions, and leaves room for further research.

Showing their interest in exploratory research, Saunder et al (2009:140) say that its great advantage is that it is flexible and adaptable to change. The rationale of using the exploratory approach for the present research is justified by the fact that, there has not been any research previously conducted in Rwanda focusing on the linkage between anti-corruption and peacebuilding. In addition, the field of anti-corruption education for children in Rwanda is newly considered as an aspect of the anti-corruption campaign in

the country. The research does not intend to conclude the extent of corruption in Rwanda or evaluate existing strategies to respond to the challenging problem. This part of the study would like to understand better the issue of corruption in Rwanda, its destructive effects on the process of building positive peace in the country and, then, contribute to combating it through proposing appropriate and adequate anti-corruption education. The study, based on the results from the exploration, has the intention of developing a pro-active output for promoting Anti Corruption Education (ACE) and advocating for involving children in the combat against corruption. The study has explored a new angle of anti-corruption which consists of educating children and helping them develop with an anti-corruption mentality. As promoting ACE for children is a new aspect of fighting against corruption in Rwanda, it was necessary to consider doing the exploration in order to build a strong basis on which the proposed ACE could be experimented and evaluated during the second part of the study.

5.1.2 Information needed

The exploratory efforts made during the first part of the study were aimed at collecting necessary information on the problem of corruption, with a particular interest and emphasis on the Rwandan context. Three areas of information have attracted the interest of the study: perceptual, theoretical and contextual. To respond to the perceptual aspect, the study has collected the information related to understanding the concept of corruption, its types, forms, extent, causes and effects. The theoretical information researched and collected during the study has included: the connection between anti-corruption efforts and peacebuilding efforts; the review on various approaches of combating corruption; and the central and irreplaceable role of education in fighting against corruption. The contextual information was collected with a particular focus on the context of Rwanda and helped to respond to questions presented by the interview guide.

5.1.3 Sampling

To collect the information, the study selected informants using a purposive sampling technique. This sampling technique is one of the non-probability sampling methods. Non-probability sampling (or non-random sampling) provides a range of alternative techniques to select samples based on your subjective judgment (Saunders et al 2009: 233). Maxwell (1997:8) quoted by Teddlie and Yu (2007:77) defined purposive sampling as a type of sampling in which, “particular settings, persons, or events are deliberately selected for the important information they can provide that cannot be gotten as well from other choices”. According to Saunders et al (2009: 237), purposive or judgmental sampling enables you to use your judgment to select cases that will best enable you to answer your research question(s) and to meet your objectives. In other word, applying purposive sampling technique the research actively selects the most productive sample to answer the research questions (Marshall 1996).

This form of sample is often used when working with very small samples such as in case study research and when you wish to select cases that are particularly informative. For the purpose of this research, focusing on the case of Rwanda, purposive sampling was used to ensure that the full variety of responses to the questions about corruption and anti-corruption in the Rwandan context are obtained from a range of respondents from different areas of interventions. Selecting the sample of this study took into consideration the necessity of involving multiple levels of society and reaching cross-sectors agents. As a study on a multi-level, cross-cutting and dangerous phenomenon like corruption, it is definitely necessary to collect data from multi-level actors and cross-sectors. The study sample comprised of participants classified into four categories: participants from governmental institutions, non-governmental actors, anti-corruption professionals (The Office of the Ombudsman) and people’s representatives, and members of APNAC Rwanda (the Rwandan Chapter of the African Parliamentarians Network Against Corruption). The study applied different strategies of purposive sampling as adapted from Given (2008):

- **Stakeholder Sampling:** This strategy involves identifying who the major stakeholders are, those involved in designing, giving, receiving, or administering the programme or service related to anti-corruption efforts and/or education

development in Rwanda. Stakeholder sampling for this study has included governmental institutions which, on the one hand, intervene in anti-corruption related domains and, on the other hand, operate in the education sector. Another stakeholder group considered during the exploration brought together non-governmental institutions operating in the areas of peacebuilding, anti-corruption and education. Some of the NGOs, such as Transparency International Rwanda, have invested in the fight against corruption. The group of parliamentarians (members of APNAC) were also considered as key stakeholders in the process of combating corruption. They were selected to participate in the research not only because they were interested in the fight against corruption, but also, considering their role of representing the Rwandan people, their participation reflects ideas of the representation of Rwanda society. Certainly, they are aware of the realities of their society and understand well communities' reflections, daily life experiences, attitudes and commitments to refrain from corruption which are very significant in moving the whole society toward building anti-corruption mindsets.

- **Expert Sampling:** Here, the researcher is looking for individuals who have particular expertise that is most likely to be able to advance the researcher's interests and potentially open new doors (Given 2008). This study involved participants with particular expertise and interest in relation to the study objectives. The institutions invited to participate have expertise in the area of anti-corruption and/or education and understand what is happening within Rwandan society in terms of corruption related issues. Particularly, the staff of the Office of the Ombudsman brought their expertise as the work is under their daily responsibility.

It is worth noting that, initially, the study planned to include community representatives from the surrounding communities of at least three schools. Because of the limited financial means and time, the participants were replaced by members of APNAC. Also, the group of Rwandan development partners was proposed to inform the study, but they were not contacted: it was judged better to have information collected from Rwandans as they know much better the context than foreigners working with the development

partners' institutions operating in the country. They were replaced by the staff of the Office of the Ombudsman. Looking at the nature and objectives of the study, the staff of the Office of Ombudsman was considered to have much more useful information on corruption in Rwanda as they work with the issue on daily basis.

After conducting focus group discussions, it was realized that old people and religious communities were not well represented. It was then judged better to look for complementary interviews with an old person and a religious leader. Therefore, individual interviews with (i) a 71 years old Rwandan, living in Rwamagana district, and former members of parliament and retired teacher and (ii) a religious leader from Catholic church, were organized in order to complement the information collected from the focus group interviews. .

After identifying the categories of institutions to invite for participating in the research, twelve governmental institutions and twelve NGOs were purposively selected and contacted. With the institutional support from the Office of the Ombudsman, letters were sent to the heads of the selected institutions. They were invited to meet at the Office of the Ombudsman's meeting hall.

The following are the institutions that responded positively and sent their staff to take part in the group discussions:

Category	Participating Institutions
Governmental institutions	Rwanda Education Board
	Office of the Auditor General
	Rwanda National Police
	National Commission for the Fight against Genocide
	Rwanda Governance Board
Non-Governmental	International Alert
	African Evangelical Enterprise

Organisations	Search for Common Ground
	Rwanda Association of Local Governments Authorities (RALGA)
	Transparency International Rwanda
	Never Again Rwanda

Table 1: Institutions represented in the group discussions.

Each institution was represented by one person. The identification of these institutions was based on the relationship existing between their respective missions and the study's overall objective. They are recognized stakeholders intervening in education, anti-corruption or peacebuilding in the country. As participation was voluntary, the participation of these institutions demonstrated their interest in the study and their desire to contribute to it by providing their field knowledge and experience.

As said earlier, the study collected the information provided by two anti-corruption institutions: the staff of the Office of Ombudsman and members of APNAC. The Office of the Ombudsman collaborated in organizing a group interview with its staff. All operational units of the Office of the Ombudsman were represented. These units include: Preventing and fighting against injustice; Preventing and fighting against corruption and related offences; Monitoring of interdictions and incompatibilities of senior officials; Declaration of assets; Fighting against corruption; Administration and finance; and Anti-sex based corruption desk. Looking at its mandate, the office is particularly interested in the study as it contributes to exploring new angles of the anti-corruption campaign which are not sufficiently researched. The study also gathered information from the members of APNAC. As a section of representatives of the Rwandan people, the members of APNAC are committed to fighting against corruption in the country. They have been actively investing in combating corruption in Rwanda and have expressed their support and interest in the study.

Has the sample included all levels of the society? For a research exploring a social problem such as corruption, it is necessary to work with all society's levels. It is very useful to collect information from participants belonging to or connected to all levels. With reference to the levels of peacebuilding agents initially proposed by Lederach

(1995) and adapted by Basabose (2006:11), the following table suggests a re-adaptation of the levels enfolded into three categories:

High Level: This level includes national policies and decision making institutions, religious leaders (at national level), development partners (donors, funding, bilateral and multilateral and cooperation agencies) and international watchdog organisations.

They are highly visible and can influence – positively or negatively- the effective running of anti-corruption efforts. They can fight against or prevent high level corruption such as political corruption, patronage, etc.

Middle-range level: Leaders respected in different sectors of national life, academics/intellectuals, regional religious leaders, NGOs leaders, etc.

In a healthy society, they are well recognized and respected within a given network or geographic region. They may easily collaborate with top level leadership and influence the process of policies and decisions making. They are connected to both the top and the grassroots levels. They can successfully advocate for and promote anti-corruption initiatives at all levels. Although they have contact with top-level leaders, they are not necessarily bound by the political calculations (in a democratic context). Similarly, they clearly understand the context and experience of people living at the grassroots level. They know the reality of what is happening in their society. They have freedom of expression because, generally, their position and work do not depend on visibility and publicity.

Grassroots level: Change agents to consider at grassroots level include: local political and administrative leaders, leaders of local community-based and faith-based organizations, community developers, local opinion leaders, etc. The grassroots level is the base of the society, where most corrupt practices occur. The local level is a microcosm of the bigger picture. Many of the fundamental conditions that generate conflict are experienced at the

grassroots level. The leadership at grassroots level merits attention because the leaders understand intimately the fear and suffering which much of the population have to face. On the one hand, they are victims or neighbors of victims of corruption. And, on the other hand, can be corrupt and/or compromise with a corrupt system and represent it at grassroots level. Additionally, they have an expert knowledge of local politics, culture and other valued dynamics. They can effectively help in mobilizing the community and implementing an anti-corruption education program.

Table 2: Re-adapted levels of peacebuilding agents

The exploratory part of this study mainly involved high and middle-range levels while the second part worked with the grassroots level. However, it was observed that the information collected during the exploration concerns and considers all layers of society as almost all participating institutions have cross-level concerns in their interventions. For example, the governmental institutions are connected to the local realities and are involved in responding to issues raised at grassroots level. Some of them do not have corresponding entities at the grassroots level. They operate at both national and grassroots levels. For example, the Office of the Ombudsman is located at policy and decision making level and, at the same time, has cross-leveling intervention and reach at the grassroots level. Another example of a cross-level organization that participated in the research is the RALGA. It brings together local governments/district authorities and strives for an efficient, effective, transparent and accountable local government in Rwanda. It is strongly connected with the realities of what happens at grassroots level.

Acknowledging the principle of representation, the study considers that having the members of parliament among the participants also ensures that all levels are represented. They are representatives of the society that has delegated them. They are aware of the problems that their society is facing and make an invaluable contribution to responding to the challenge of corruption. Their position in society enables them to interact with people from all of the three levels and advocate for them. The study has also taken advantage of the participation of the NGOs. They interact with people at the grassroots level and have a regular collaboration with national policies and decision

makers as well as their donors. Some of them have been investing in fighting against corruption in the country (e.g. Transparency International Rwanda) and others are working with people in the area of building sustainable peace in Rwanda. Capitalizing on the information collected from additional personal interviews, it is worth mentioning that the interviewed persons are members of their local communities and are opinion leaders and deeply involved in and aware of the realities of the grassroots level. Thus, without intending on being conclusive, the study understands that the information collected during the exploration reflects the reality of the country.

5.1.4. Research design

The first part of the research is entirely qualitative. Qualitative research is concerned with developing explanations of social phenomena. That is to say, it aims to help us to understand the world in which we live and why things are the way they are (Honcock 1998:1). There are four major types of qualitative research design which include phenomenology, ethnography, grounded theory, and case study. Qualitative research is an appropriate design to study phenomena. Honcock (1998:4) explains that phenomena may be events, situations, experiences or concepts. We are surrounded by many phenomena, which we are aware of but not fully understand. Our lack of understanding of these phenomena may exist because the phenomenon has not been overtly described and explained or our understanding of the impact it makes may be unclear. In this research, using a qualitative research design was motivated by the fact that corruption is also understood as a reality in society and, therefore, described as a phenomenon that people are experiencing.

Considering the complexity of corruption, Part I of this study has taken advantage of using this design because qualitative research:

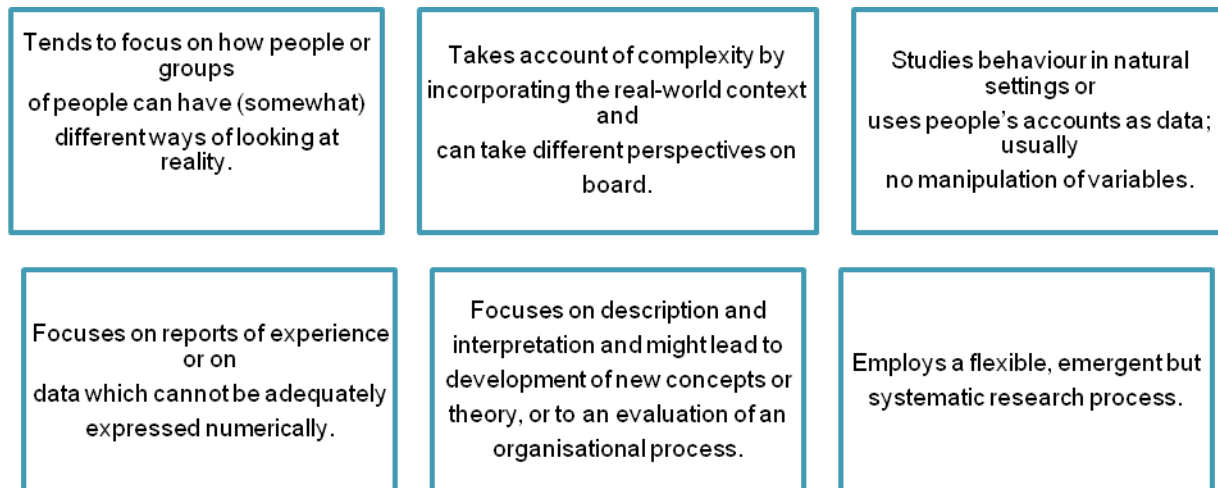


Figure 11: Advantages of qualitative research design, adapted from Hancock et al (2007: 6).

Underlining the appropriateness of using qualitative research, Flick (2009:16-17) explains that most phenomena cannot be explained in isolation, which is a result of their complexity in reality. The author adds that designing methods open to the complexity of a study's subject is also a way to study complex issues with qualitative research. Here, the object under study is the determining factor for choosing a method and not the other way round. Looking at the nature and complexity of corruption as well as the angle explored in this study, it was evident to use the qualitative design in order to achieve the research objectives. It is also important to highlight that qualitative research takes into account that viewpoints and practices in the field are different because of the different subjective perspectives and social backgrounds related to them. Qualitative researchers study participants' knowledge and practices. Thus, using a qualitative research design helped demonstrate the variety of perspectives on corruption and anti-corruption. To successfully undertake the exploration of the concept of corruption, its effects and the way to respond to the challenging phenomenon, it was necessary to consider starting from the subjective and social meanings related to it. This consideration is only possible when using a qualitative research design.

5.1.5 DATA COLLECTION METHODS AND DATA HARVESTING PROCESSES

To collect useful data, the study used focus group discussions, focus group interviews and individual interviews. According to Morgan (1996:130), using focus groups is a research technique that collects data through groups interaction on a topic determined by the researcher. According to the author, focus groups bring together three essential components:



Figure 12: Essential components of focus group definition.

In this study, focus groups are understood as the dynamic group discussions used to collect information. Focus groups rely on the spontaneity and synergies created when different member of the group question and respond to each other so that data are generated by interactions within the group (Moriarty 2011:10). The real strength of focus groups is not simply in exploring what people have to say, but in improving insights into the sources of complex behaviours and motivations (Morgan 1996:139). The group dynamics and discussions among the participants have generated useful qualitative data for the study. As Kitzinger (1995:1) stresses, the focus group method is particularly useful for exploring people's knowledge and experiences and can be used to examine not only what people think but how they think and why they think that way. Putting emphasis on the importance of using focus group, Blumer (1969) cited in Flick

(2009:196) points out that “a small number of individuals, brought together as a discussion or resource group, is more valuable many times over than any representative sample. Such a group, discussing collectively their sphere of life and probing into it as they meet one another's disagreements, will do more to lift the veils covering the sphere of life than any other device that I know of”.

Though it was realized that the difference between focus group discussions and focus group interviews is not enormous, the study used both methods of data collection. Both group types bring a small group of people around a specific topic. Groups are typically six to eight people who participate in discussions or interviews for one-half to two hours (Patton 1990:335). The only difference is in the relative homogeneity of the participants in one or other group. Describing focus group interviews, Patton (1990:335) explains that participants are typically a relatively homogeneous group of people who are asked to reflect on the questions asked by the interviewer. Participants get to hear each other's response and to make additional comments beyond their original responses as they hear what other people have to say. It is not necessary for the group to reach any kind of consensus. Nor it is necessary for people to disagree. The object is to get high-quality data in a social context where people can consider their own views in the context of the views of others. Moriarty (2011:10) helps us distinguishing the two groups by clarifying that in groups in which comments are directed at the researcher and where the researcher asks people in turn about their experiences using a long list of pre-selected topics, then it is more appropriate to refer to group discussions. In a group discussion, as underlined by Flick (2009:197), a concrete problem is introduced and the group's task is to discover, through a discussion of alternatives, the best strategy for solving it.

For collecting data in the exploratory part of the study, focus groups interviews were organized with participants from the same institutions (the Office of the Ombudsman and the members of APNAC) while the study also used focus group discussions to bring together participants respectively from different governmental institutions and NGOs. Although the participants at the focus group interview arranged for the staff of the Office

of the Ombudsman to come from different service units, they share the same objectives of their institution and therefore, are considered as a homogeneous group. In the same way, the participants from APNAC, although they might come from different political parties or stand for different interests or groups in the parliament, all represent the people and, in addition, have a shared particular interest in combating corruption. Thus, on the one hand, the process of data collection while working with these two groups was conducted in the interview spirit rather than being discussions. On the other hand, the sessions organized to collect data from the groups respectively composed of governmental institutions and NGOs were conducted in a spirit of discussion.

Organization and proceeding of focus group discussions and interviews: After deciding on the sample for the exploratory part of the study, the Office of the Ombudsman was requested to provide institutional support. The requested support could consist of: facilitating the organization of focus group discussions (e.g. inviting the proposed participants through the Office of the Ombudsman, hosting focus group discussions using facilities of the office such as the office's meeting room, etc.); participating in focus group discussions; facilitating the communication with the schools and sectors authorities, where the field work will be conducted (through, for example, a recommendation letter provided by the office); providing advice and feedback on the anti-corruption curriculum to be designed, educational approaches to be used and the preliminary results of the study; and any other support and assistance that the office could easily afford.

As an individual person, it could be difficult to bring together the institutions without institutional support. The Office of the Ombudsman found the request matching with its interest and accepted to offer the needed institutional support and availed its meeting hall to be used as a venue for the focus group works. Taking into consideration that some of the identified institutions might not be interested in the invitation, twelve government institutions and fifteen NGOs were invited to participate in the focus group discussions. The invitation specified the purpose of the discussions and the information package on the research as well as the discussion guide were enclosed in the invitation

letter. In order to help the interested institutions and participants prepare for the discussions, the information given by the invitation letter specified that the discussions had to focus on the following topics: (a) what Rwandans understand by corruption and what the forms, causes and consequences of corruption in Rwanda are; (b) potential cultural factors underlying corruption in Rwanda; (c) the role /implication of corruption in turbulent times, violent conflicts, wars and genocide that have marked the historical background of Rwanda; (d) link between anti-corruption and peacebuilding efforts in Rwanda; (e) approaches of combating corruption undertaken in Rwanda and their effectiveness; (f) how education is considered and used as an anti-corruption approach and what the content of an anti-corruption education curriculum for Rwandan children could be.

The focus group discussions took place at the Office of the Ombudsman respectively on 27th August 2013 (with the participants from NGOs) and 28th August 2013 (for the participants from governmental institutions). At the focus group discussion session with NGO representatives, six participants and the moderator participated, while for the second discussion session, five participants positively responded to the invitation and participated in the second discussion session. In both group discussion sessions, the percentage of women was 27% and the men were 73%. The meeting hall was arranged in a way that enabled sitting in a semi-circle in order to help participants to feel respected, equal and ensure everyone's active participation.

For organizing the focus group interviews, it required that the researcher kept permanent contact with the administrative structures of the two entities (the Office of the Ombudsman and APANAC): Because of their busy schedules, it took a long time of waiting to have the participants from the institutions available for the focus group interviews. Although the institutions were interested in the research and wanted to take part and contribute through the focus group interviews, it was difficult to coordinate the busy agendas of the participants. The interview with the staff of the Ombudsman was held on 22 November 2013, while the parliamentarians group met on 9 May 2014. The

interviews with each of these two institutions were rescheduled at least two times. In these two focus group interviews, 59% were women and 41% were men.

In general, 28 participants took part in the focus group discussions or interviews. 46% of them were women while 54% were men. After collecting data from focus groups, individual interviews were organised to supplement the collected information. As Silverman (1993), cited in Cohen et al (2000:146) observes, interviews in qualitative research are useful for: (a) gathering facts; (b) accessing beliefs about facts; (c) identifying feelings and motives; (d) commenting on the standards of actions (what could be done about situations); (e) present or previous behaviour; and (f) eliciting reasons and explanations. At the end of the discussions and interviews, the information collected on cultural aspects was judged insufficient. Therefore, there was a need to organize an interview with an old person in order to collect supplementing data. This is the reason why an old person from Rwamagana District, who was informed about the culture and history of Rwanda, was selected and requested to contribute to the study. In addition, although there was a faith based organization which participated in the discussion session of 27 August 2013, it was felt important and useful to organize interviews with a religious leader in order to supplement the information collected from focus groups. A religious leader was contacted and he enthusiastically responded to the interview. In the same perspective, another in-depth interview focusing on anti-corruption education in Rwanda was organized with two key informants from the Office of the Ombudsman in order to complete the information collected during the focus group interviews and better understand the gap realized in this educational aspect of the fight against corruption. The in-depth interview held on 11 June 2014. Then, three supplemental interviews were organized to complement the data collected during the focus groups discussions and interviews.

All of the participants received the same information, namely, research background, objectives and the topics to be focused on. In each session, the moderator gave a very short introduction and overview of the discussions and interviews. The participants were also requested to introduce themselves. Before starting the discussion, the participants

were re-informed about the research objectives and were assured that the information provided is to be used for academic purpose only. It is worth mentioning that the discussions and interviews were semi-structured and used open-ended questions. Cohen et al. (2007: 358) remark that open-ended questions have a number of advantages: they are flexible; they allow the interviewer to probe so that she may go into more depth if she chooses, or to clear up any misunderstandings; they enable the interviewer to test the limits of the respondent's knowledge; they encourage cooperation and help establish rapport; and they allow the interviewer to make a truer assessment of what the respondent really believes.

The study also used documentation as a method to collect secondary data, which is useful for complementing or supporting the data collected during the focus group discussions and interviews as well as the individual interviews. As a data correction method, documentation here is understood as a literature review and, as Hart (1998) cited in Flick (2009:53) defines it, refers to the selection of available documents (both published and unpublished) on the topic, which contain information, ideas, data, and evidence written from a particular standpoint to fulfill certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents in relation to the research being proposed. Different written documents, legal texts, policy documents, research reports, etc on corruption, peacebuilding, education and ethical values were reviewed with particular focus on Rwandan context.

Data harvesting process: The needed data were collected mainly from the responses to the questions principally from the focus group interview/ discussions and personal interview guide (see appendix III).

During the the discussions and interviews, the responses given to each of the questions were written down. In addition, emotional reactions explicitly associated to the response content were noted. As suggested by Spradley (1980, pp. 69-72) quoted by Flick (2009: 297), the data collected during the field work and interactions have been enfolded into

the following four forms: (i) The condensed accounts in single words, sentences, quotations from conversations, etc.; (ii) An expanded account of the impressions from interviews and field contacts; (iii) a fieldwork journal, which like a diary "will contain ... experiences, ideas, fears, mistakes, confusions, breakthroughs, and problems that arise during fieldwork"; and (iv) some notes about analysis and interpretations, which start immediately after the field contacts and extend until finishing the study. At the end the focus group discussions and interviews, the study proceeded by compiling and analyzing the collected data.

5.1.6 DATA COMPILATION AND ANALYSIS

The compilation and analysis of the data collected during the exploratory part of the study used a content analysis method. Cohen et al (2000:164) define content analysis as 'a multipurpose research method developed specifically for investigating a broad spectrum of problems in which the content of communication serves as a basis of inference', from word counts to categorization. Emphasizing the use of content analysis in qualitative research, Zhang and Wildemuth (2009:1) consider qualitative content analysis as a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns. In addition, the authors (2009: 1) describe qualitative content analysis as "any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings". They argue that qualitative content analysis goes beyond merely counting words or extracting objective content from texts to examine meanings, themes and patterns that may be manifest or latent in a particular text. It allows researchers to understand social reality in a subjective but scientific manner. According to Patton (1990:381), content analysis is the process of identifying, coding and categorizing the primary patterns in the data. This means analyzing interviews and observations.

Drawing from the process of qualitative content analysis proposed by Zhang and Wildemuth (2009:2-5), data collected from the focus group discussions and interviews were analysed through the following steps:

Step 1: Preparation of the collected data for analysis. The harvest collected from the focus group discussions and interviews as well as the information gathered from the individual interviews were written down as completely as possible and presented as responses to the research questions. The responses were transcribed in summary and constituted the main field notes of this study. Efforts were made to have all responses under each of the questions presented in the guide brought together and comprised not only the summary of the answers given by the participants, but also some interesting quotations from the participants. In addition, meaningful observations during the discussions, such as voice sounds (high, low, etc.), pauses, high and strong emotions and reactions, clarity in responding to the questions (direct and spontaneously or with speculations and calculations) were noted.

Step 2: Definition of the units of analysis. Social interactions in relation to the each of the questions were the major entities of analysis in this exploratory study. This was done through listing all responses given to each of the research questions

Step 3: Development of categories, themes and patterns. The conceptual and reflective frameworks on corruption and the nexus between anti-corruption and peacebuilding developed in this study served as basis of the inquiry. It helped to pre-generate an initial list of coding categories which was flexible and , to some extent, modified within the course of the analysis as new categories (group of words with similar meaning or connotation) emerged.

Step 4: Examining coding schemes. The first focus group discussions helped to examine the clarity and consistency of coding schemes pre-established. It also served to suggest other coding schemes to add on.

Step 5: Coding all compiled data. All the information harvested from the focus group discussions, focus group interview and individual interviews were coded. The

researcher remained open to new themes and patterns that could emerge and was flexible to add them to the coding schemes list.

Step 6: Assessing coding consistency. At the end of coding the entire data transcript in the field notes, the consistency and completeness of the coding were rechecked. This step helped ensure that all collected information was captured.

Step 7: Featuring meanings to coded and drawing conclusions. As Zhang and Wildemuth (2009:5) advice, this step, which is very critical for the analysis process, involved exploring the properties and dimensions of categories, identifying relationships between categories, uncovering patterns, and testing categories against the full range of data. Based on the conceptual and theoretical frameworks of this study, these activities were considered in this step and ended up with the reconstruction of meaning derived from the data.

Step 8: Reporting findings. This was done through summarising each theme, writing their description and meaning and, whenever necessary, illustrating them with a few quotations from the focus group discussions and interviews in order to help clearly communicate their meaning to the reader. Also, the secondary findings from the research done in the past were referred to with the objective of comparing with or supporting the findings of current study.

PART II: EXPERIMENTAL INTERVENTION AND EVALUATION

The present research is carried out with the aim of contributing to the process of combating corruption. It is pro-active and oriented to proposing alternatives to anti-corruption efforts. The first part was looked at exploring and understanding the problem of corruption in Rwanda and its destructive effects better. This second part of the study suggests an educational approach which could complement the existing strategies to fight against corruption in Rwanda. The approach here proposed consists of developing an education strategy which exploits the existing cultural Ubupfura values. This subsection presents the development of an anti-corruption curriculum for Rwandan children designed under the title of '*Nibakurane Ubupfura*' (Let them grow up with Ubupfura), explains the experimental intervention conducted to test the educational material, and

describes how the evaluation of the intervention's impact among children was carried out.

5.2 TRAINING: ANTI-CORRUPTION CURRICULUM DESIGN AND EXPERIMENT

An anti-corruption education model based on the Ubupfura values was proposed. The Ubupfura model emphasises educating children and imparting positive Rwandan values among them as a way to equip them with the capacity to resist and distance themselves from corrupt practices. During this study, an anti-corruption education curriculum generated from the Ubupfura model, was designed and experimented. The curriculum comprises of three anti-corruption education modules. Each of the three modules contains four lessons. The curriculum was developed with content and teaching methods appropriate to the participants' age. An experimental group received training (experimental intervention) during the 2013 school year.

5.2.1 SAMPLING

The study used convenience sampling to select the participants to the experiment. Convenience sampling involves drawing samples that are both easily accessible and willing to participate in a study (Teddlie and Yu, 2007:78). It describes a sample in which elements have been selected from the target population on the basis of their convenience to the researcher (Ross 2005:7). The study used this sampling technique because it is inexpensive and participants are readily available and easy to reach. The experimental intervention was conducted in the following schools:

School	School location: Sector District and Province
Goupe Scolaire de Rusiga	Rusiga Sector, Rulindo district, Northern Province
Nyagasanbu Primary School	Fumbwe Sector, Rwamagana District Eastern Province
A primary school located in Ndera	Ndera Sector, Gasabo district, Kigali City

Table 2: Location of the experimental intervention sites

After indentifying the schools, which are described as the intervention sites of the experimental exercise, a formal request was addressed to the district authorities asking for permission to conduct the research in the schools indicated above. When the permission was given by the Mayors of the districts, it was time for contacting and consulting the head teachers of the schools. Even though, they received the copy of the letter sent to the Mayors, personal meetings with the head-teachers were necessary to explain the objectives of the research and the involvement of school authorities. Additionally, the procedures of recruiting participants (children and facilitators) were explained to the school authorities during the consultative meetings.

The first and strategic recruitment concerned the selection of teachers (facilitators) who should facilitate the experiment process. A group of three teachers per school was selected through a rigorous and transparent process by their colleagues and school administration. Among other criteria, the selection was based on their recognized integrity, interest in fighting against corruption and availability for the task during the whole intervention period. For transparency purposes, a meeting with all teachers at each school was organized in order to give them information about the research and involve them in selecting three facilitators. Based on the pre-established criteria and on a voluntary basis, three teachers were self-nominated.

The second recruitment concerned the selection of children among the pupils from targeted school to form Ubupfura class. The selection was done by the facilitators and the school administration. Following the criteria pre-indicated, they used convenience volunteer sampling to select children to participate in the intervention. The selection criteria were the following: children from the school surrounding environment (residing in the same village where the school is located), and children of 10-11 years old. The selection also considered gender balance: the facilitators were advised to form a class of twenty pupils with equal gender representation (10 boys and 10 girls). It was emphasized that the participation in the selection process was voluntary, but, after

being selected, attendance to educational sessions should be compulsory. Before deciding the definitive list of the selected participants, the facilitators were advised to consult their parents and make sure that they support the participation of their children.

In total, nine facilitators and sixty children over three schools were selected to participate in the experimental intervention. The children's parents were also considered, not for the intervention, but for observing the impact of the intervention among the children. Looking at the educational methods used in the experiment, parents have an irreplaceable role in the intervention. On the one hand, parents were supposed to help their children with doing homework and support them to participate in the experiment by availing the materials needed such as pen, notebooks, etc. In addition, some educational sessions, especially the community outreach activities, were supposed to be organized in collaboration with the parents. On the other hand, parents were considered as indirect beneficiaries of the intervention because of the possible passive influence and information on corruption and anti-corruption given by their children. However, it should be clear that this study did not extend its observation to the indirect impact of the experiment to the parents. Rather, the parents helped collect useful information on the impact of the curriculum experimentation on their children.

5.2.2. CURRICULUM DESIGN

As was said earlier, the curriculum design comprises of three modules and contains 12 lessons. It is suggested that the curriculum is taught over a period of 36 weeks, with one educational session per week. Each of the three presents the content and teaching methods appropriate to the participants' age. The modules contain not only the content to teach to children, but also methodological tips for facilitators indicating how to work with children.

The curriculum insistently invites facilitators to use active participation methods. It applies the theory of multiple intelligences developed by Howard Gardner and has re-adapted the practical application of the theory by Logosdor Australia in its children teaching resources (Max 7). Smith (2008:3-4) reminds us of the list of seven

intelligences initially formulated by Gardner's multiple intelligences theory. The list, as summarized from Smith (2008), includes:

Linguistic intelligence: sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals. This intelligence includes the ability to effectively use language to express oneself rhetorically or poetically; and language as a means to remember information. Logosdor indicates that the strengths of the linguistic intelligence are realized in the use of words, listening, reading and writing, speaking and memorizing. Logosdor points out that this intelligence is developed through telling, writing or reading stories, engaging children in discussions, etc.

Logical-mathematical intelligence: the capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically. It entails the ability to detect patterns, reason deductively and think logically. This intelligence is most often associated with scientific and mathematical thinking. Logosdor observes that the strengths of this intelligence lie in numbers, abstract thinking, logical reasoning, organizational capacity and problem solving. To help children develop this intelligence, Logosdor considers the following teaching procedures: analyzing and interpreting what is studied; asking, probing, thinking questions, involving children in problem-solving.

Musical intelligence: skills in the performance, composition, and appreciation of musical patterns. It encompasses the capacity to recognize and compose musical pitches, tones, and rhythms. The musical intelligence runs in an almost structural parallel to linguistic intelligence. To develop this intelligence, Logosdor suggests teaching procedures which include: learning through songs, encouraging song composition; using music to set the mood, etc.

Bodily-kinesthetic intelligence: the potential of using one's whole body or parts of the body to solve problems. It is the ability to use mental abilities to coordinate bodily movements. Mental and physical activity is seen as related to this intelligence. This intelligence is realized in activities such dances, hand skills, acting, etc. As indicated by

the Logosdor, teaching procedures that enable the development of this intelligence take account of acting out stories with drama and role plays; using physical movement, games, sports and dance; having children build model of what they study.

Spatial intelligence: the potential to recognize and use the patterns of wide space and more confined areas. Logosdor indicates that the strengths of this intelligence are observed through arts, drawing, imagination, and the use of metaphors. It suggests that teaching procedures that develop the intelligence encompass using pictures, posters, maps and videos; letting children draw their understandings; planning arts and crafts activities.

Interpersonal intelligence: the capacity to understand the intentions, motivations and desires of other people. It allows people to work effectively with others. Logosdor mentions that this intelligence has strengths in working with others; negotiations; being aware of other's needs. For developing the intelligences, Logosdor underlines the application of the following teaching procedures: using interactive learning (e.g, using small groups); doing service projects; including mingling and get-acquainted time; etc.

Intrapersonal intelligence: the capacity to understand oneself, to appreciate one's feelings, fears and motivations. It involves having an effective working model of ourselves, and to be able to use such information to regulate our lives. Logosdor finds its strengths include understanding one-self; introspection; self-motivation and meditation. It suggests that teaching procedures that develop the intelligence imply making time for quiet reflection; planning independent study time; and debrief learning one-on-one.

Gardner's theory considers human beings as a whole entity composed of multiple intelligences. His theory of Multiple Intelligences (MI) has transformed some fundamental beliefs about teaching and learning (Kezar 2001: 141). Through his intensive research, which took more than 20 years, he conclusively defined intelligence as 'Intelligences', which are defined as the ability to solve problems or fashion products that are of consequence in a particular cultural setting or community (Gardner 1993

cited in Kezar 2001: 142-143). The contribution of Gardner's theory is the pluralistic view of the mind; it invites us to recognize and nurture the varied human intelligences (Kezar 2001:143). Considering the multifaceted nature of corruption, any anti-corruption strategy should develop a variety of actions which require the development of multiple intelligences.

In addition, Gardner (1993, cited in Kezar 2001: 143) challenged the western education model which has promoted what he calls 'westist, bestist and testist' and that multiple intelligences theory overcomes these three biases. Westist refers to the tendency of Western societies to herald one or a few qualities or characteristics over others. Bestist refers to the belief that the answer to any solution is in one approach, such as linguistic thinking. Testist refers to focusing on the human abilities or intelligences that are most easily testable. This form of education could not effectively root out and curb corruption.

Gardner's theory has met with a strongly positive response from many educators. It has been embraced by a range of educational theorists and, significantly, applied by teachers and policymakers to the problems of schooling. Among other reasons explaining why teachers and policymakers in North America have responded positively to Gardner's presentation of multiple intelligences, Kornhaber (2001 cited in Smith (2008:5) has identified the following:

"...the theory validates educators' everyday experience: students think and learn in many different ways. It also provides educators with a conceptual framework for organizing and reflecting on curriculum assessment and pedagogical practices. In turn, this reflection has led many educators to develop new approaches that might better meet the needs of the range of learners in their classrooms".

Despite a number of criticisms advanced against Gardner's theory, it has attracted the interest of this study as it tries to take into account of human cognition in its fullness. The theory has been criticized, especially by academic psychologist, to lack scientific basis. A common criticism made of Gardner's work is that his theories derive rather more strongly from his own intuitions and reasoning than from a comprehensive and full

grounding in empirical research (Smith 2008:7). While there may be some significant questions and issues around Gardner's notion of multiple intelligences, it still has had utility in education. It has helped a significant number of educators to question their work and to encourage them to look beyond the narrow confines of the dominant discourses of skilling, curriculum, and testing. To the extent that Gardner's multiple intelligences theory has helped educators to reflect on their practice, and given them a basis to broaden their focus and to attend to what might assist people to live their lives well, then it has to be judged a useful addition (Smith, 2008:9). The theory has helped this study to develop a curriculum that tries to use different human capacities to respond to, prevent and resist corruption. Inspired by the multiple intelligences theory, this study designed the curriculum readapting the lesson template from Max7 (see appendix I).

5.2.3 DATA COLLECTION

After designing the anti-corruption curriculum, experimental groups were organized and received training during the 2013 school year. Pre-intervention information on children's behavior was collected from teachers (the NUT facilitators). The information is undoubtedly reliable because the facilitators live with the children in the same community and all of them spend the daytime together at school. In addition, the facilitators have permanent communication with the children's parents and have information on how children behave after school time.

The experimental intervention was conducted over a period of six months, from June to November 2013. The intervention facilitators were trained on the modules as following:

Date	Training venue	Modules
26 May 2013	Group Scolaire Nyagasambu	Module I
25 August 2013	Group Scolaire Shyorongi	Module II
29 October 2013	Group Scolaire Ndera	Module III

The training sessions for the facilitators comprised of three parts: the first involved presenting the overall objective of the research and introducing the module, its learning objectives, content and teaching methods. Facilitators discussed, advised and asked questions on issues they saw in the module and that they thought could affect or obstruct the experimental interventions. The experience and creativity of the facilitators was very useful in finding solutions to different challenges and expected obstacles to the intervention. Additional to the content of the modules and discussions on the matters related to corruption and anti-corruption education, they also discussed ways of creating a life-enhancing environment in order to attract children: the discussions focused on the necessity of applying nonviolent communication while working with children and nonviolent ways of disciplining children.

The second part was conducted in small groups and consisted of consultations between facilitators from one school. The facilitators discussed about effective ways to facilitate the intervention and proposed a training schedule which is convenient to them and assigned responsibility to each one of them (each session should be facilitated by two of them). The third part of the session with the facilitators looked at the materials needed and administrative side of the intervention process.

At the beginning, nine facilitators (three from each of the schools) were trained to conduct the intervention. During the intervention it was realized that one of the facilitators from Nyagasambu was very irregular because of other responsibilities and engagements in his community. During the training session on module two, he acknowledged the irregularities and suggested stepping down. His colleagues agreed on that but, it was not possible to recruit a new facilitator. The remaining two facilitators were requested to continue the intervention without bringing in a new facilitator in order to not disturb the process.

The facilitators decided to conduct the training sessions during the week-end. It was an after school activity. The experimental interventions took place during the extra-school time. In Shyolongi and Ndera, the interventions were organized on Saturdays whereas

the facilitators from Nyagasambu decided to have the training organized on Sundays. Each educational session could take between 90 and 120 minutes. During the intervention period, the role of the researched was limited to doing supervision (which was minimized), monitoring in order to make sure that the intervention was going as planned, and debriefing sessions for the facilitators, whenever necessary.

At the end of the intervention, a study tour was organized as a way to reinforce the anti-corruption and Ubupfura teachings learned and connect the children to the campaign against corruption in the country. The study tour was organized on the 3rd of December 2013. Three of the anti-corruption entities were visited. These include: Transparency International Rwanda, the Office of the Ombudsman and the African Parliamentarians Network Against Corruption (APNAC). The planned study tour was supported by the institutions mentioned above and aimed at (i) re-enforcing the anti-corruption teachings, (ii) helping children understand the anti-corruption efforts that exist in the country, (iii) increasing their confidence in disassociating themselves with corrupt practices through realizing the commitment of different anti-corruption bodies and (iv) exhibiting the content of the anti-corruption curriculum to the relevant institutions.

With ambitious determination to help the participants develop their understanding and application of the learned knowledge in their concrete life, efforts were made to achieve at least the first three objectives of the Bloom's taxonomy of educational objectives. These objectives include what he calls a 'knowledge level' which is the recalling of information (e.g. a definition of corruption), a comprehension level which refers to giving meaning to the information (e.g. grasping the meaning of material or theory learned like paraphrasing in their own words the definition of corruption) and an application level which consists of using information received in concrete situations (e.g. identifying forms of corruption that are frequently experienced in the community, formulating their own definition of corruption with reference to various corrupt practices observed in their local environment, etc.). Considering the age of the direct participants in the experimental interventions, it would be unrealistic to attempt to achieve the rest of Bloom's taxonomy of educational objectives (Krathwohl 2002: 213; Bloom's taxonomy n.d) which are: analysis (breaking down complex information into simpler parts),

synthesis (creating something that did not exist before by integrating information that had been learned) and evaluation (making judgments based on previous levels of learning to compare a product of some kind against a designated standard).

5.2.4 TYPE OF DATA COLLECTED

The second part of the study collected both qualitative and quantitative data and used observation, questionnaires and case studies as methods of data collection. According to Taylor-Powell and Renner (2003:1), qualitative data consists of words and observations, not numbers. Qualitative data is in the form of texts and descriptions of behaviours and actions or practices. The verbal statements and actions of the subjects are being analyzed for meaningful interpretation. Data collection involves objective and accurate reporting of statements, activities and appearances of persons in their environment. The investigator (researcher) seeks to understand the thoughts, feelings and experiences of individuals coping with their condition in a given setting. The role of the observer is crucial. It usually involves building up rapport with the study subjects through social and physical closeness (Oxford University Press n.d:196). The study used observation to collect useful qualitative data. Kawulich (2005) defines observation as "the systematic description of events, behaviors, and artifacts in the social setting chosen for study". The author indicates that observations enable the researcher to describe existing situations using the five senses, providing a "written photograph" of the situation under study.

Cohen et al (2007: 258) remind us that there are two principal types of observation: participant and non-participant. The study collected needed data using participant observation. Kawulich (2005) describes participant observation as fieldwork which involves "active looking, improving memory, informal interviewing, writing detailed field notes, and perhaps most importantly, patience". Participant observation is the process enabling researchers to learn about the activities of the people under study in their natural setting through observing and participating in those activities. Participant observation is characterized by such actions as having an open, nonjudgmental attitude, being interested in learning more about others, being aware of the propensity for feeling culture shock and for making mistakes, the majority of which can be

overcome, being a careful observer and a good listener, and being open to the unexpected in what is learned.

The observation enabled collecting qualitative data and comparing both experimental and control groups. In addition to the observations, qualitative data was also collected through consultations held with the children's parents. The consultations were organized with the objective of collecting feedback and observations of parents on the NUT teachings and inviting them to support the children during the experimental intervention. The meetings with the parents were held in 2013 on the following dates: 29th June (in Ndera), 6th July (in Shyorongi) and 7th July (in Nyagasambu). To complement the observation by facilitators and feedback from parents, different testimonies or case examples were collected to illustrate the change that occurred among the participants in the experimental intervention. Many testimonies from parents, teachers and children themselves were collected as evidence of the change. But, due to the limitations of space, only a few of them are presented in this study and used as case examples to support or demonstrate the impact of the experimental intervention on children.

Beside the qualitative data, the study also collected quantitative data. Also known as numerical data, this can be ranged from simple counts such as the frequency of occurrences to more complex data such as test scores, prices or rental costs (Saunders et al 2009:414). Quantitative data can be divided into two distinct groups: categorical and numerical. While distinguishing the two groups, Saunders et al (2009, 417-418) explain that categorical data refer to data whose values cannot be measured numerically but can be either classified into sets (categories) according to the characteristics that identify or describe the variable or placed in rank order whereas descriptive data or nominal data are impossible to define the category numerically or to rank and, rather, they simply count the number of occurrences in each category of a variable. The study collected descriptive statistics that enabled numerically describing and comparing the experimental and control groups.

The collection of the quantitative data presented in this study used two methods: (i) experiment and testing and (ii) observing and recording well-defined events preset to get the information on the behaviors of children. The quantitative data were gathered through collecting the information from the post-experiment evaluation. In addition, a number of artificial settings were created and helped observing children's attitude and behaviors. These were recorded and presented in a quantitative form to compare the two groups and analyze the effects of the intervention. It is worth mentioning that the main data was collected from the post-experiment evaluation exercises and was supplemented by the data from the observations done by the facilitators as well as the testimonies from children and their parents.

5.2.5 DATA ANALYSIS

Points of focus of the study analysis did primarily consider orientation (attitudes, behaviour, and expressed commitment) and social interactions and actions. The units of the research were (1) individuals, (2) communities or groups and (3) social artifacts. Data collected using the observation method was gathered in the form completed by the intervention facilitators throughout the experiment period. The following form helped facilitators to compile the results of their observation and then make field notes on the effects of the NUT on children:

Ethical values developed through <i>Nibakurane Ubupfura</i> (I, II, or III)	Description of experiment (natural or created) situation	Possible behaviour/ attitudes/ intentions/ actions expected/ predicted	Behaviour/attitudes/ intentions/actions implicitly expressed	Behaviour/attitudes/ intentions/actions explicitly expressed/manifested
---	--	--	--	---

The direct personal observations and comments of the facilitators to the experiment and the information on the effects of the experiment collected through indirect observation by parents as well as different testimonies were added to the data compiled using this form. All the qualitative data was combined to make field notes which was analysed using the content analysis method (as explained in the first part of the study).

5.3 EVALUATION

To prove whether the intervention had the intended effects on children's attitudes and behaviors, a preliminary evaluation was undertaken. Evaluation refers to 'the ability to judge materials or methods in terms of internal accuracy and consistency (Saunders et al 2009:550). The evaluation exercise was conducted six months after the intervention and is understood as an impact evaluation that helped the study to assess its short-term impact. Lewis (2004) explains that impact evaluation aims to determine the impact of an intervention. According to Chivite-Matthews (2011:7), impact evaluation aims to establish whether the intervention had the desired impact on the target (business) population. This is known as cause and effect. In addition, Lewis (2004) stresses that impact evaluation must account for both the positive and intended impacts, as well as the negative and unintended impacts of an intervention. It must also determine the extent to which the intervention, or the external environment, has given rise to impacts. In this subsection, the study presents (i) how the evaluation was organized, (ii) data collection (or key elements of the evaluation guide) and (iii) data analysis.

5.3.1 THE ORGANIZATION OF THE PRELIMINARY EVALUATION

On 3 January 2014, the researcher met the NUT facilitators and received feedback on the third (last) module. The meeting also provided the opportunity to discuss how the NUT evaluation would be conducted. The facilitators gave their inputs and suggestions on the evaluation plan. During the meeting, it was decided to consider inviting 15 members of each of the experimental groups (EG). Initially, each EG consisted of 20 pupils. Because of various reasons- such as changing schools- the NUT class remained with an average of 15 pupils per class, who regularly attended. It was realized that each NUT class recorded 3-5 drop outs. The NUT facilitators also proposed schools which could be invited for the evaluation to play the role of control group (CG). The selection of the CG was based on the following criteria: the CG should have the same number of pupils (15 participants) and be located relatively far from the EG (with at least a distance of 20 kilometers), but in the same district. Regarding the Evaluation Site (ES), it was judged better to look for a neutral school to host the evaluation exercise: bringing both

EG and CG to a neutral school, located in between the two schools, could help minimise the effects related to the familiarity or unfamiliarity of the evaluation milieu.

The following table presents selected sites, the date when the evaluation sessions took place and the assistants to the evaluation exercise.

Evaluation sites	Dates of the evaluation exercises
Groupe scolaire Cyimbazi, Rwamagana district	3rd May 2014
Groupe scolaire Rusiga, Rulindo district	10th May 2014
Primary School Kacyiru I, Gasabo district	17th May 2014

Table 4: Evaluation sessions site and schedule

During the last week of April 2014, head teachers of the CG and ES schools were contacted and given the information on the research and were requested to support and collaborate with the study. The head teacher of the selected CG school was requested to avail 15 pupils, whereas the head teachers of the chosen ES schools were requested to avail space for evaluation activities. The evaluation leader (EL)/researcher had to keep contacting the CG and ES schools because it was the first time to work with them. A letter explaining the envisaged evaluation giving details on who, what, where and when was submitted to the headmaster of the school, and the authorization from the respective district mayor's office was enclosed. The letter also indicated that 15 pupils of 10-11 years old, 8 boys and 7 girls, should be selected by the school leaders. For transporting the pupils from EG and CG schools, the schools were requested to identify a teacher who should accompany the pupils and arrange transport. The authorities of all the schools involved in the evaluation exercise (EE) were informed that the evaluation organizer should pay the transport cost for the participants. All of the three ES schools are located near the main road and public transport is very easy to access. A day before the evaluation exercise, the EL held a phone conversation with the head-teachers of all

the three concerned schools (ES, EG and CG) in order to ascertain everything is well organized and that there is no other concern about bringing the pupils to the ES. The EL had to know if the pupils from the CG were selected by the school leaders, if their parents had been communicated, and if the teachers who should accompany them were informed on time. The evaluation exercise took an average of 8 hours. It generally started at 9h00 and ended by 17h00. Lunch was served at the ES. The time for lunch was also used as an observation setting. The evaluation session comprised of twelve activities which included fun and playful aspects in order to keep children attracted.

5.3.2 DATA COLLECTION

To collect useful data for this study, the experimental/control-group, posttest-only model was used. By employing this model, as Bausell (1986: 93) argues, the researcher has made a conscious decision for some reason not to administer a pretest. For the author, the advantages of this strategy are:

1. It is sometime difficult to convene subjects for a pretest prior to study
2. Repeated measurement can often be expensive in terms of both time and resources
3. Some tests are quite transparent and the researcher may wish to disguise the purpose(s) of a study or even the fact that a study is in progress, since it is sometimes problematic to explain to control subjects why they must take a test twice with nothing intervening in between.
4. It is possible that in some studies the pretest may cause subjects to react differently to the treatment (this alternative explanation is sometimes called *pretest sensitization*).

These advantages of the model are also considered as the reasons explaining why the study did use the model to collect data related to the impact of the experimental intervention through comparing children from experimental and control groups.

Evaluation guide was designed. It contained information on how to proceed and conduct the twelve evaluation activities. The activities are the following:

It is believed that the activities carried out during the evaluation helped in collecting useful qualitative and quantitative data. The details on how the activities were

organized and conducted as well as the evaluation results are presented in the chapter on the NUT preliminary evaluation. The activities 3, 10 and 11 generated quantitative data whereas the rest of the evaluation exercise produced qualitative data. The variety of the activities suggested that every angle of the training was evaluated.

5.3.3 DATA ANALYSIS

Most of the data collected during the NUT preliminary evaluation were qualitative and were collected through observation. The collected data was classified into two main categories: data from (1) experimental groups and (2) control groups. After merging the data collected from the three evaluation sites, the qualitative data under each activity was gathered and analysed following the content analysis method previously described. Therefore, the analysed data from both the groups was compared in order to achieve the main objective of the preliminary evaluation.

As earlier indicated, three of the twelve activities provided quantitative data which was useful for the study and was particularly used to compare experimental and control groups. After collecting data from the activities 3,10 and 11, the results from each of the groups (experimental and control groups) were coded and presented in tables. Tabulation helped organise the data in a way that facilitated frequency distribution, descriptive analysis and comparison between the two groups. To analyse the data, the study used a frequency analysis method. According to the California State University (2013:7), frequency analysis is a descriptive statistical method that shows the number of occurrences of each response chosen by the respondents.

The comparative analysis between the data collected from both groups was done in two ways: firstly the comparative analysis on differences realised between the two groups were based on the following considerations:

- A difference of between 0 and 4.5 percent is not significant.
- A difference of between 5 and 9.5 percent is slightly significant.
- A difference of between 10 and 14.5 percent is clearly significant.
- A difference of 15 percent and beyond is greatly significant.

Although they can be intuitively justified and helped comparing the two groups, these considerations lack scientific basis and were not convincingly reliable to be used only. The study also applied a Chi-square test of independency. McHugh (2013) defines the Chi-square statistic as a non-parametric (distribution free) tool designed to analyze group differences when the dependent variable is measured at a nominal level. Like all non-parametric statistics, the Chi-square is robust with respect to the distribution of the data. Zibran (n.d) adds that the Chi-square test is used to determine if two or more classifications of the samples are independent or not. A Chi-square statistic is used to investigate whether distributions of categorical variables differ from one another. Basically categorical variables yield data in the categories and numerical variables yield data in numerical form.

Following the explanations given by the Mathbeans Project (n.d.) on the application of the Chi-square test, the study set up a 2x2 contingency table for each of the activities 3a and 10. The table was set as following:

Categories/predetermined sentences/responses	Frequencies in EGs	Frequencies in CGs	Row total
Category one	A	B	A+B
Category 2	C	D	C+D
Total	A+C	B+D	N=A+B+C+D

Table...: A 2x2 contingency table for Chi-square statistic formula

The Chi-square statistic is calculated by the following formula:

$$X^2 = \frac{(AD-BC)^2}{(A+B)(C+D)(B+D)(A+C)}$$

For the 2x2 table, the degree of freedom is (df) =1. To analyse and compare the data compiled in the table, the predetermined alpha level of significance was 0.10. The choice of this alpha level of significance was motivated by the small number of the participants. Then, the critical value for the comparison is 2.706. When the value of the calculated X^2 is under the critical value, this means that there is no significant difference

between experimental and control groups. If the calculated X^2 is greater than the critical value, this means that there is significant difference between the two compared groups. Using both ways of comparison (the first intuitive comparison and the second one using the chi-square statistic) contributed to the reliability of the comparative analysis of the quantitative data. However, wherever there was difference between the two approaches of comparison, the one using X^2 was kept reliable and only considered as it applied a scientifically recognised method.

Note: The activities 3b and 11 were not analysed using X^2 statistic: even though the activities provided quantitative data, it was not possible to compile the data using the 2x2 table.

5.4 ASSESSING VALIDITY AND RELIABILITY

For being scientifically acceptable, the study made efforts to ensure its validity and reliability throughout the whole process. Before explaining the efforts, it is important to determine the two concepts. In addition, the study also shows how it strengthens the research validity and reliability. As Cohen et al (2007:133) points out, threats to validity and reliability can never be erased completely; rather the effects of these threats can be attenuated by attention to validity and reliability throughout a piece of research.

5.4.1 THE STUDY VALIDITY

Validity refers to the extent to which the instrument measures what it purports to measure (Miller, n.d:1). Correspondingly, as Thanasegaran (n.d:37) puts it, validity has been defined by the extent to which a test measures what it claims to measure. The author adds that a measure is valid if it measures what it is supposed to measure, and does so cleanly – without accidentally including other factors. The focus here is not necessarily on scores or items, but rather inferences made from the instrument i.e. the behavioral inferences that one can extrapolate from test scores is of immediate focus. In order to be valid, the inferences made from scores need to be “appropriate, meaningful, and useful”(Gregory 1993 cited in Fairchild n.d : 10) According to Mouton (2001:122), validity refers to the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration.

Oluwatayo (2012:391) observes that, historically, validity has been defined as the degree to which a test or measuring instrument actually measures what it purports to measure or how well a test or a meaning instrument fulfils its function. However, recent views of validity seem not to be on the instrument itself but on the interpretation and measuring of the scores derived from the instruments. Furthermore, Saunders et al (2009:157) draw attention to the results and emphasise that validity is concerned with whether the findings are really about what they appear to be about. The validity of this study principally lies in its usefulness. Mohrman et al (2001:358) argue that the usefulness of research depends on the degree to which practitioners can interpret research results and apply them. The study explored an existing issue (corruption) which is increasingly attracting the interest of researchers and practitioners, and designed a useful and practical tool for anti-corruption education. The requests repeatedly made by educators, parents and members of APNAC reiterated the necessity of implementing the anti-corruption curriculum, reaching as many children as possible and covering countrywide prove the usefulness of the study. Beside its usefulness, the fact that the study exploited Rwandan cultural resources such as Ubupfura values enhanced its validity. As Drost (2011:114) argues, validity is concerned with the meaningfulness of research components. When researchers measure behaviours, they are concerned with whether they are measuring what they intended to measure.

To reassure the validity of the study, content validity, face validity and internal validity were the types of validity mainly considered throughout the research process. *Content validity* refers to how much a measure covers the range of meanings included within the concept (Mouton, 2001:123). To demonstrate this form of validity, as Cohen et al (2007:p137) stress, the instrument must show that it fairly and comprehensively covers the domain or items that it purports to cover. The first part of the study explored the concept of corruption, approach to the problem and the reflection framework developed to demonstrate the linkage between two important valuables of the study which are and -corruption and peacebuilding efforts. The discussions and interviews guide used during

the data collection process certainly covered these key research items. The second part made attempts to develop an evaluation tool covering the essential elements of the Ubupfura model. In addition, the open-ended questions asked to the NUT facilitators and the conversation held with parents on the impact of the NUT enabled the comprehensive collection of data on the children's attitude and behaviours. Additionally, the instruments used during data collection process (discussions/interview guide and the evaluation tool) were found to be measuring what they claimed to measure. This constituted the face validity of the study. Different aspects of the data collection instruments allow enhancing face validity and include the following: the data collection tools were clear and any items and activities were unambiguous; they were appropriate and adapted to the context and understanding levels of respondents and participants; there were no difficulties related to the instructions on the instruments; and the contents of the data collection tools were reasonable in relation to the overall objective of the study.

Internal validity is another type of research validity strengthened in the study. According to Cohen et al (2007:135), internal validity seeks to demonstrate that the explanation of a particular event, issue or set of data which a piece of research provides can actually be sustained by the data. To some degree this concerns accuracy, which can be applied to quantitative and qualitative research. The findings must describe accurately the phenomena being researched. Efforts were made to understand the meaning of the data collected and explain them. Also, while avoiding biases and selective attitude towards the participants' responses and behaviours, all information presented in this study were written down after being questioned and verified.

5.4.2 THE STUDY RELIABILITY

Reliability is defined as "the consistency with which a measuring instrument yields a certain results when the entity being measured hasn't changed" (Leedy and Ormrod 2005 cited in Ellis and Levy 2009:333). For Saunders et al (2009:326), reliability is concerned with whether alternative researchers would reveal similar information. Practically, Mouton (2001:119) explains that reliability is a matter of whether a particular

technique, applied repeatedly to the same object, would yield the same result each time. Reliability is considered differently in quantitative and qualitative researches. On the one hand, as Oluwatayo (2012:395) describes, reliability in quantitative research is synonymous to dependability, consistency, reproducibility or replicability over time, over instruments and over groups of respondents. Indeed, for a research to be reliable, it must demonstrate that if it were to be carried out on a similar group of respondents in a similar context, similar results would be obtained. On the other hand, qualitative research strives to record the multiple interpretations of intention in and meanings given to situations and events. Consequently, reliability in qualitative research is regarded as a fit between what researchers record as data and what actually occurs in the natural setting that is being researched.

To enhance its reliability, the study employed the following strategies:

- *Triangulation*: According to Cohen et al (2007:141), triangulation may be defined as the use of two or more methods of data collection in the study of some aspect of human behaviour. A triangulation strategy helps with the consistency of findings generated by different data collection methods (method triangulation) and the consistency of different sources within the same methods, that is triangulation of sources (Patton, 1990:464). Different methods of data collection were used in this study: the first part employed focus group interviews and discussions, individual interviews and documentation while the second part used observation, open-ended questionnaire and experimental/control-group –posttest-only model. Using a triangulation strategy in collecting data on children's behaviors helped minimize the Hawthorne effect, which could negatively affect the experiment evaluation. The Hawthorne effect refers to the process where human subjects of an experiment change their behavior, simply because they are being studied (Shuttleworth 2008). This is a realistic challenge that any experimental study of human behaviour may encounter. The effect causes the reactivity of participants under experimental intervention or its evaluation. Cohen et al (2007:410) explain reactivity by the fact that the participants may change their behaviour if they know that they are being

observed, e.g. they may try harder in class, they may feel more anxious, they may behave much better or much worse than normal, they may behave in ways in which they think the researcher wishes. To overcome the challenge, the study relied on using different types of observation.

- *Member checks*: The researcher goes back to the source of information and checks both the data and the interpretation (Mouton, 2001: 277). It consist of taking data collected from study participants, and the tentative interpretations of these data, back to the people from whom they were delivered and asking if the interpretations are plausible, if 'they ring true' (Merriam 1995:4). This study arranged consultative meetings with some of the data sources in order to share with participant and check the precision, correctness and consistency of the data collected from them and receive their feedback and perspectives on the interpretation of the data. The member checking meetings were organized during the period of 25 September to 24 October 2014. The meetings also provided opportunities to evaluate overall adequacy of the data and collect possible additional information from the data source points.

- *Peer debriefing*: this is done with a colleague of similar status who is outside the context of the study, who has a general understanding of the nature of the study, and with whom you can review perceptions, insights, and analyses (Mouton 2001:277). As this study was inspired by the Ubupfura project, undertaken by Shalom Educating for Peace, it was useful to have a colleague in the organisation who played the role of peer debriefing throughout the process of the study.

- *Pattern matching*: this strategy involves a correspondence between a theoretical or conceptual expectation pattern and an observed, measured pattern (Trochim 1985:575). This was implicitly used throughout the analysis exercises in both parts of the study. In the first part, it helped demonste the link between anti-corruption and peacebuilding efforts with reference to the component of Shalom. In the second

part, the pattern matching was implied to develop the experimental intervention and design evaluation tool based on and with reference to the Ubupfura concept.

- *Analysts review*: the use of multiple analysts review corresponds to what Patton (1990:468) calls triangulating analysts, and consist of having two or more persons independently analyse data sets and findings. This study contains different elements that provoke discussions especially the concept of corruption and its causes. Therefore, it was necessary to keep discussing and checking with different researchers and practitioners in order to collect, consider and integrate their points of view on the provocative elements of the study that stimulate new debate and perspectives on the concept of corruption and the combat against it. In this regard, for example, the study considered the seven sins of the world as the causes of corruption and invited different analysts-from academic and research institutions as well as practitioners involved in anticorruption and peacebuilding-to discuss and challenge the study's conceptual and reflective frameworks and perspectives, which are initially built from field experience. The discussions were engaged in four international conferences and the feedback from the participants were carefully noted, considered and integrated in the process of building the frameworks.

5.5 THE STUDY'S ETHICAL CONSIDERATIONS

The study has recognized that ethical considerations should pervade the whole process of research. A number of ethical considerations have been observed throughout the study. These include: (i) the commitment of the researcher to the "*No harm to the participants*" principle. Mutual respect and use of nonviolence communication while working with the participants (adults and children) and dealing with intervention facilitators ensured the principle observance; (ii) *Voluntary participation*: coming and attending the discussions and interviews were done at voluntary basis. During the data collection process, participants were free to respond to questions or abstain from contributing to the discussions. For the experimental intervention conducted during the second part of the study, entering the process and participation were completely voluntary; (iii) *Anonymity*: according to Cohen et al (2007:64), the essence of anonymity

is that information provided by participants should in no way reveal their identity. A respondent may be considered anonymous when the researcher cannot identify a given response with a given respondent (Mouton 2001: 523). The study kept the names of participants anonymous. To some extent, the issues explored during the research were sensitive in some contexts. Anonymity is then necessary in order to protect the participants' moral and physical safety; (iv) *Confidentiality*: In the same way as protecting the participants, the study adheres to the principle of confidentiality, which consists of keeping the collected data secret. The study qualifies disclosing the secret as betrayal to the participants and recognizes that it could cause harm to them, and this does not concord with the first ethical consideration (no harm to the participants).

5.6 THE STUDY LIMITS AND CONSTRAINTS

The study has taken advantage of the political will manifested by Rwandan politicians and the increased awareness of the negative effects of corruption and a commitment to fighting against it. The Office of the Ombudsman and the APNAC-Rwanda have provided the study with institutional support, especially in organizing group discussions/interviews and the tour held on 3 December 2013. In addition, the exploitation of the cherished Rwandan cultural values (the concept of Ubupfura) has supported the research fieldwork and experimental interventions. Also, the nature and perspective of this research on anti-corruption and peacebuilding, which is more proactive than reactive, have made it less sensitive. However, the study has encountered the following limits and constraints:

- Because of busy agendas of the invited participants to the discussions and interviews, it was difficult to arrange the meetings for the data collection purposes. Also, arranging some of the group discussions and interviews required undertaking bureaucratic processes which sometimes took a long time;
- Fatalistic beliefs and the pessimistic understanding of many of parents and other members of the society vis-a-vis the problem of corruption: there were many who considered corruption as a problem with very deep roots and impossible to root out.

With the beliefs and lack of hope, some of the parents have considered the teachings as a waste of time and were not motivated to send their children to the NUT class regularly. This constraint challenged the study and caused a drop out of 25% of the children voluntarily enrolled for NUT class at all the three sites;

- Limited financial and material capacities: the study required much more resources than available;
- NUT facilitators with multiple tasks: as regular class teachers, they were overloaded by their daily responsibilities and sometimes had difficulties to find time to prepare for the NUT class, which was organized after school time;
- Parents and other adults whose preaching does not match with practices in some or most of the cases,. This generally caused the lack of a model that children could imitate in their homes and communities and, therefore, the impact of the NUT could not be maximized.

On the one hand the fatalistic beliefs and pessimistic understanding on corruption and the relative lack of consistent models to be imitated by children are understood as challenges, but, on other hand, they prove the relevance of this study. It is believed that the study has contributed to equipping Rwandan society with people- particularly children- who are optimistic and hopeful about succeeding in the combat against corruption.

Apart from these two constraints which require long term educational investments to remove them, the study has managed to overcome other limits presented above. For controlling the difficult arrangement of the discussions and interviews- which was expected and simply required patience- the process for arranging the meetings was undertaken early in order to avoid retards. To overcome the insufficiency of financial resources, the study made efforts to use cost effective alternatives and benefited from services rendered by people with volunteering spirits. The problem of the experimental intervention facilitators with multiple responsibilities was foreseen and precautionary

measures were taken: for each class, three facilitators were trained and each session were facilitated by two of them. In addition, the curriculum was designed in a way that almost all details on each lesson proceedings were proposed to the facilitators. This somehow eased the lesson preparations.

1.7. CHAPTER SUMMARY

This chapter provided a detailed description of the research approaches, research designs and data collection methods employed by the study. The study is composed of two main parts which respectively used exploratory and experimental approaches. For the first part, the chapter explained the rationale of using an exploratory approach. The information needed during the exploration was specified and constituted the reference for designing discussion and interview guides. The chapter explained the purposive sampling techniques used to identify the participants. It was indicated that the study employed a qualitative research design and collected (qualitative) data by applying three data collection methods which are: focus group discussions and interviews, individual interviews and documentation. The chapter also showed how the collected qualitative data were compiled and analysed.

Regarding the second part of the study, experimental intervention was undertaken and consisted of conducting training with the aim of testing an anti-corruption education curriculum designed for the experimental purpose. The chapter gave details on the convenience sampling technique used and the process of recruiting the active participants in the intervention (children and facilitators). Applying Howard Gardner's theory of multiple intelligences, curriculum guided the experimental interventions, which took six months. After with six month interval, evaluation exercises took place. Both training and evaluation provided the study with the opportunity to collect qualitative and quantitative data. As a data collection method, this part of the study used observation and a questionnaire responded to by the facilitators. Case examples were collected to illustrate the impact of the intervention among the children. To evaluate the experimental interventions, a preliminary evaluation was conducted using the experimental/control-group –posttest-only model. The chapter explained how data

collected during the evaluation sessions were compiled and analysed, and compared both experimental and control groups, helped to objectively demonstrate the difference between the groups and conclude the impact of the intervention. The chapter ended with assessing the validity and reliability of the study, presenting ethical considerations observed throughout the research process and looking at the limitations it had to face and how they were dealt with. The research methodology enabled understanding the context of corruption in Rwanda and developing useful education materials to contribute to the combat against the problem.

SECTION V: EXPLORATION OF THE RWANDAN CONTEXT AND ANTI-CORRUPTION EDUCATION AS AN ALTERNATIVE

CHAPTER SIX: THE RWANDAN CONTEXT

Corruption is a problem that exists all over the world. No country is immune from its consequences. Corruption occurs in all countries, regardless of whether they are rich or poor, dictatorships or democracies, socialist or capitalist (McLaughlin 2013). Rwanda is facing this problem too. In its overview of corruption in Rwanda, the (U4 2011) says that various governance indicators indicate that Rwanda performs relatively well in terms of control of corruption, compared to many African countries. The country has also achieved significant progress over the last years in terms of government effectiveness and transparency of the regulatory framework. In spite of these efforts, corruption remains prevalent in the country. Corruption is still considered as one of the major challenges to respond to in order to achieve the country's development ambitions as stated in its vision 2020. The government is reported to be conducting a firm fight against corruption and has put a number of measures and institutions in place in order to build a corruption free country.

The present section explores the problem of corruption in Rwanda. It presents the concept of corruption as understood by Rwandans, its extent, forms, causes and consequences. It outlines the cultural factors that underlie corrupt practices in Rwanda and demonstrates connections between anti-corruption efforts and peacebuilding efforts in this country, which has a history marked by multifaceted violent conflicts, wars and genocide. The various methods of combating corruption in Rwanda and their effectiveness will be reviewed. And, lastly, the potential role of education in fighting against corruption will be reiterated, with a particular emphasis on the necessity of promoting Ubupfura values through education.

6.1 THE CONCEPT OF CORRUPTION ACCORDING TO RWANDANS

The common understanding on the concept of corruption in Rwanda tends to converge on bribery action. During the group discussions, participants were asked to respond to the following question: “What do we (Rwandan society) mean by corruption?” In general, there exists a problem of translating the word “Corruption” into Kinyarwanda (Rwandan language) by “ruswa”, which itself does not have its origins in the Rwandan language. There are two different versions with regard to the origin of the word “ruswa”. Many of the participants indicated that the word “ruswa” comes from the French “recois” which literally means “to receive”. Other participants explained that the word has its origin in the Swahili language, where “rushwa” means bribery. Rwandans also use the word “ruswa” to mean bribery. There are no words for the person giving a bribe or the one receiving it. The word “ruswa”, to some extent, can be misleading with regard to the existence of corruption even before colonisation: as some people –without convincing arguments – tend to argue that corruption was brought by the colonisers and did not exist before then. For clarification, I checked with elderly people participating in group discussions if there wasn’t an equivalent word of “ruswa” in pre-colonial Rwanda. The word “bituga ukwaha” was mentioned as the equivalent of ruswa. This comes from the verb “gutuga” or gutugira which means “bribe”. Aware of the problem of common terminology limiting the whole concept of corruption to bribery, the researcher avoided using the word “ruswa” and instead used “korubusiyo [korubusiyo]” – borrowed from French (its pronunciation). This was not only a way of maintaining the accuracy of the concept as it is defined by the study, but was also a provocative approach used to feed and stimulate discussions and – in addition – indirectly inciting debate on the creation of a Rwandan word that translates the concept of corruption. The participants were challenged and asked about which other practices they consider to be corrupt aside from bribery. On the one hand, participants were challenged and recognised the reductionist perception of the concept of corruption as understood by Rwandans. On the other hand, some participants, especially elderly people, pointed out that the concept of corruption is new in Rwanda and encompasses many practices which have a specific determining concept and, they emphasized, are and were known in Rwanda as wrong. For example, favouritism (ikimenyane) is known as wrong and differs from “ruswa”(bribery).

Looking at the legal framework, the concept of corruption is wider than bribery: although it is translated by “ruswa”, corruption is legally defined by Rwandan organic law as one of the following acts:

- a. Any act of abuse of a position, power or honour one enjoys within a state organ, in a public or private institution, in a foreign company or international organization working in the country, or power conferred by any other function which is used contrary to the law, by giving to oneself, giving to others or requiring an illegal benefit or a service contrary to the law;
- b. Any act leading to the accumulation of property without legal justification;
- c. Using a person with a position, power or honour mentioned under item (a) presented above, in order to benefit from an illegal advantage or a service contrary to the law;
- d. Giving or agreeing to give a gift in cash or any other illegal benefit, for the provision of a service or act in an unlawful manner or to reward the provider of the service or act rendered, either by the recipient or an intermediary;
- e. Requiring, receiving or accepting a gift in cash or any other illegal benefit for the provision of a service in an unlawful manner or to be rewarded once the service is provided or the act is done either by the recipient or an intermediary (Republic of Rwanda 2012).

Only point (d) and (e) of the legal definition unambiguously fall within the common understanding of corruption as perceived by Rwandans. Even though the definition tries to include many corrupt practices, it is not comprehensive and cannot be expected to be exhaustive. This is probably the reason why institutions with the mandate to fight against corruption in Rwanda, such as the office of the Ombudsman, always complement the concept of corruption by adding “and other related offences”. To illustrate: One of the missions assigned to the office of the Ombudsman is to coordinate, at national level, programmes, strategies and actions of organs entrusted with preventing and fighting corruption and related offences. Despite the fact that the term “other related offences” is somehow unclear, it gives the institutions the flexibility and

opportunity to widen the scope of defining and responding to corruption and its multiple forms and ramifications.

In general, the discussions on the concept of corruption revealed that when Rwandans are asked to define the word corruption, they commonly respond by describing bribery and refer to it as “abuse of entrusted power for private gain”. They see “bribery” as a synonym of corruption. The participants in the group discussions had the tendency to respond to the question by reproducing Transparency International’s definition. This is an upgraded definition because it goes beyond bribery. It gives an idea of the influential role Transparency International Rwanda is playing and the impact it is having on the country. The discussions on the meaning of corruption as perceived by Rwandans usually ended up with presenting the definition proposed by the study in order to collect feedback and input from the participants in order to check its adaptability to the context of Rwanda. With its orientation of reinforcing and promoting ethical values as an effective way of fighting corruption, the research defines corruption as *“Rotten and distorted mindset that leads people to living without truth and characterized by actions aimed at gaining or accumulating wealth, power, honour and/or pleasure without humaneness and integrity.”*

All participants agreed with the definition and strongly supported it, and some people suggested a few amendments or additions in order to make it more comprehensive. For example, “It is somehow complete, but check if drifting and vagrancy are included in the definition”, one of the participants commented at the discussion of 9 May 2014. Another participant of the discussions held on 28 August 2013 and whose daily work is investigating and documenting/filing crimes of corruption reacted to the definition by “kabisa”, a Swahili word meaning “that is true”. “Corruption is wider than abuse of power for material benefit”, added the participants. The only retired participant in this study, an experienced teacher and former member of the Rwandan parliament with an interest in the history of Rwanda, stressed that corruption is something powerful and goes beyond bribery. In an interview held on 28 May 2014 at his home in Rwamagana, he defined corruption as a deformation of conscience that changes a human being and leads him or her to the opposite of what he or she ought to do in order to achieve his or her

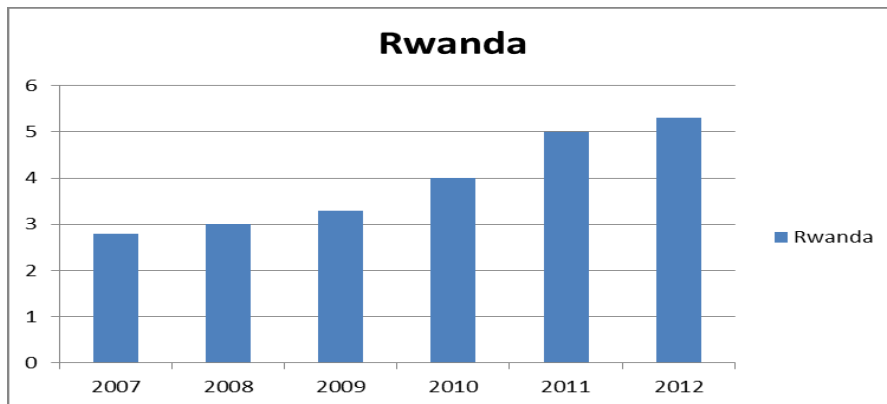
personal profits. In all discussions, it was admitted that, in order to successfully combat corruption, it should be understood comprehensively and Rwandans have to go beyond the reductionist definition of corruption, which tends to be limited to bribery.

6.2 STATUS, FORMS AND CAUSES OF CORRUPTION IN RWANDA

In spite of its violent past and fragile social fabric, various indicators suggest that Rwanda has made significant progress in terms of the control of corruption (U4 2011). Compared to other African countries and the East Africa Community, in particular, the country apparently performs well in fighting against corruption. Proud of this progress, the Office of the Ombudsman (2012:4), supported by the rankings made by the World Bank over the last ten years, shows that Rwanda has made a considerable leap, from a score of 20.0% in 1996 to 70.8% in 2010, emerging as the fourth (4th) least corrupt country out of 53 countries in Africa after Botswana (79.9%), Cape Verde (74.6%) and Mauritius (73.2%). Additionally, using its CPI- global aggregate index that allows participants to compare the position of the country worldwide as clean or corrupt, Transparency International, over the period of 2006 to 2011, reports that corruption has declined from 2.5 out of 10 in 2006 to 5.0 in 2011, appearing the most improved in the East African region. East African countries scored as follows in 2011: Rwanda (5.0), Burundi (1.9), Kenya (2.2), Uganda (2.4) and Tanzania (3.0). The current reports also indicate that Rwanda continue to record progress in restraining corruption.

According to Transparency International's 2012 report analysed by Mukombozi and Mutesi, Rwanda scored 53 out of a maximum 100 marks to occupy the 50th place out of the 176 countries surveyed in the report. Rwanda was ranked among the top four African Countries with Botswana at number 30, followed by Cape Verde at 39, Mauritius at 43 then followed by Namibia at 58. The country slipped behind by one rank, but scored higher compared to last year's score of 50 and 53 for 2012. Two thirds of the 176 countries ranked in the 2012 index scored below 50, on a scale of 0 being perceived to be highly corrupt to 100 perceived to be very clean.

Figure 13: Rwanda's Ranking and Scores over the Years (2007-2012) by Transparency International



Source: Transparency International

The recent CPI report- CPI 2013- was presented by the Transparency International Rwanda on the 3rd December 2013. According to CPI 2013, Rwanda is ranked among 30% of which scored 50% worldwide. It is also ranked the least corrupt country in East Africa, the 4th least corrupt in Africa and the 49th on the Africa scale. The results revealed that the situation in Rwanda is improving although it slightly slackened compared to the year 2012.

The Bribery Index is another corruption measurement developed by Transparency International. The Rwanda Bribery Index was developed by Transparency International Rwanda from 2010 and provides more details on the perception and experience of bribes among institutions of Rwanda as well as other factors that undermine existing government effort in the fight against corruption. Although the work done by Transparency International Rwanda deserves much appreciation and notably contributes to the process of fighting against corruption in Rwanda, the figures presented in its reports leave their audience with many critics and unpublicised doubts among ordinary citizens. “Those are just figures that don’t accurately match the reality”, comment the ordinary citizens in their informal conversations or feedback on radio shows on the reports. This opinion is reinforced by the fact that the majority of people responding to the TI Rwanda surveys on bribery do not report corruption or are unwilling to speak the truth because of fear or other reasons. The RBI 2013 report confirms low reporting of corruption in Rwanda and reveals that only 14.3% of respondents reported the occurrence to the competent authorities, and the majority of those who did not

report corruption thought that it was not necessary to report (35.6%), those who feared self-incrimination were 26.2% and those who thought no action would be taken were 16.7%. Among those who did not report instances of corruption, 14.4% did not know where to report such instances and only 7.1% feared intimidation (Transparency International Rwanda 2013). The same problem of getting authentic and accurate information on corruption in Rwanda was raised by Alessandro Boszzini – who spent three years in the country working on corruption issues – during an interview with ANTICORRP (2014) on controlling corruption in Rwanda. While responding to the question about challenges faced and surprises encountered, Boszzini replied: “A challenge in Rwanda is [obtaining] data. There is a different standard of record-keeping, first of all, and transparency is limited. People in general are also reluctant to discuss sensitive political issues and speak out on corruption, especially grand corruption”.

6.3 FORMS OF CORRUPTION AND THE AREAS AT HIGHEST RISK OF CORRUPTION

Multiple forms of corruption exist in Rwanda. Without intending to present an exhaustive list of all forms of corruption experienced in its daily work or reported to its agents, the Office of the Ombudsman (2012:5) points out that the most common forms of corruption in Rwanda include public funds embezzlement, fraudulent procurement practices, nepotism, abuse of office and power, corruption in enforcement and regulatory institutions and within the private sector. The participants at the group discussions mentioned the existence of different forms of corruption, including bribery (committed by giving/paying money, giving husbandry animals in name of respecting cultural traditions), moral corruption (explained as efforts to corrupt minds and sentimentally capture someone, especially power-holders, for a specific gain), favouritism (nepotism, cronyism), theft committed in tricky and sophisticated ways, kickbacks, exchange or offering services in order to gain something in return from the beneficiaries [of the rendered services], lack of truth and transparency in daily business dealings, patronage in different institutions, demagogues, swindling (as noted by a child met in Rwamagana district during the Nibakurane Ubupfura evaluation exercise), clientalism, collusion and keeping secrets about corrupt practices in order to preserve someone’s interest, regionalism (in many institutions), influence peddling, money laundering, illicit enrichment, match fixing in sport, falsified reports (with “tekinik” as the terminology

newly forged to mean creating attractive and convincing reports on the successful achievement of targeted objectives, whereas the reality is a different one), etc. During the discussions, it was argued that each society may have particular forms of corruption which are not necessarily considered corrupt in other societies. To illustrate this consideration, the participants gave the example of paying tips and commissions which are – in some societies – encouraged and a common custom. Nevertheless, these same actions are considered corrupt in Rwanda.

Sex-based corruption was also highlighted and deplored. The participants consider this form of as a problem that is more serious than most and difficult to deal with. They agree with the findings of a research done by Transparency International Rwanda (2011) on gender-based corruption at workplaces in Rwanda, where 10% of the interviewees recognized the existence of the gender-based corruption phenomenon in their respective organisations. The research revealed that this corruption exists in all sectors of employment (public, private and civil society), but it seemingly appears even higher amongst private employers (58,3% compared with 51,4% in the public sector and 43,1% in civil society) due to the great liberty that they enjoy in terms of staff management. According to the research informants, recruitment in this domain is very often conducted on the basis of subjective criteria, thus exposing the employees, especially females, to practices of gender-based corruption in order to preserve the favour of their employers or their hierarchical superior. Gender-based corruption can be classified in two main categories: access to undue advantages and the deprivation of advantages one is entitled to, even though the most common form is the use of sexually suggestive language (50%). The results of the survey show that three categories of employees are particularly exposed to gender-based corruption. In order of importance, these are females looking for employment (43,3%), female secretaries (29,1%) and male senior officials (10,9%). Access to employment and to various professional advantages as well as protection of employment are perceived as the main entry points through which gender-based corruption takes place in the workplace. Women are perceived as the main victims of gender-based corruption in the workplace (84,5% versus 15,5%), whereas men are the main agents (83,2% versus 16,8%).

The participants at group discussions were extremely concerned about this form of corruption, which probably takes place more often than we think and is difficult to detect, as it is done in secret. During the advocacy campaign to criminalise the gender-based corruption organised in August 2013, Francine Umurungi, in charge of institutional development and advocacy at Transparency Rwanda, said this is one of the most ignored types of corruption, yet it is rampant in society. Some instances included students, housemaids and employees who were allegedly asked for sexual favours by their bosses or teachers in exchange for good grades, job placements or salary increments. Other cases she cited involved drivers whose female bosses demanded sex in order to keep or get jobs (Kaitezi 2013). For Marie Immaculée Ingabire, the Chairperson of Transparency International Rwanda, this form of corruption is a big issue in Rwandan society and requires everyone to play a role in order to curb it. The parliamentarians, initially targeted by the campaign, understand the challenge: during the discussions on this issue, a member of APNAC-Rwanda urged parliamentarians to play a major role in helping to stem this vice.

During the group discussions and additional interviews, participants wanted to spend much more time on discussing this form of corruption, perhaps because other forms of corruption, such as nepotism, bribery etc. are more easily detectable than the sexually-based corruption. A comment on the campaign led by TI says that it is not always clear who initiates a sexual relationship or encounter in the workplace. Does it start with the boss who wants to exploit his or her position to obtain sexual favours from a subordinate or a student? Or does it in fact also sometimes originate with the subordinate or student who wants to take a shortcut to a promotion, a salary increase or to ensure better grades than they have worked for? A participant to the discussions, insisted angrily: *“Culturally speaking, it is a very challenging issue. It requires a transformational process and educating people, especially bosses, that female subordinates are not objects for their sexual pleasure”*. The office of the Ombudsman considers this problem as a serious form of corruption and has established a taskforce in charge of fighting against gender-based corruption.

Another form of corruption that needs particular attention is grand corruption. Not a single participant mentioned the existence of this form of corruption, though the existence of petty corruption was mentioned directly. In some of the group discussions, I provoked the participants by asking if this form of corruption exists in Rwanda. Some participants immediately responded by saying that grand corruption does not exist in Rwanda, while others were unwilling to discuss the matter. This research has consequently not focused on the existence of grand corruption in Rwanda, but it is a matter worth investigating. This calls to mind a study conducted by the NURC (2008:39) where the respondents' perceptions of whether the central government is less corrupt than other institutions involved in development efforts showed that 68% agreed with this view, while 25% disagreed. The study noted the relatively significant number of respondents who did not want to give an opinion (7%) and suggested that the high abstention rate usually either means that the question was not easily understood, or that it was deemed too sensitive for many people to voice an opinion. As this was not the focus of the present study, more research aimed at assessing the current situation and evaluating the existence of grand corruption in Rwanda is encouraged.. Governmental institutions are also called to whether this form of corruption exists and, if so, to fight it.

Following the working definition of the study, corruption can be found in every domain of life, from politics, security, education, religion, health, the justice system, transport, agriculture, media, civil society, administrative services and commerce to sports and the entertainment industry. With evidence based on the large number of corruption cases recorded annually, the office of the Ombudsman (2012:5) confirms that the main functional areas in Rwanda that constitute potential risks are found in the public finance management system, public procurement, human resource management, traffic police, the justice sector, land services offices, customs, and the issuing of licenses and permits. The participants in the group discussions have pointed fingers to local administrative entities as the most corrupt among service delivery institutions. The same observation was made by the informants of the NURC study where they highlighted the corruption taking place at local administration level, where to benefit from administrative services (for example getting local administrative signatures for a plot of land purchased), one has to first illegally bribe some local leaders (NURC 2013:83).

6.4 CAUSES OF AND CULTURAL FACTORS OF CORRUPTION IN RWANDA

The participants at the discussions pointed out the following as the causes of corruption in Rwanda: poverty, ignorance, greed/covetousness, lack of respect for human rights, the desire of accessing what is beyond someone's capacity, lack of integrity and moral decay, complex systems and bureaucracy which enable and/or encourage corrupt practices, difficult living conditions, low salaries, incompetence, lack of self-respect and self-control. The participants also believe that corruption is an inevitable component of society. There is a cultural ideology that believes the value of a person lies in their wealth, regardless of how it was obtained. In addition, especially in the context of nepotism, the participants spoke of the common belief that African "big men" are expected to support their families and regions. Explaining how nepotism has deep roots in Rwandan society, one of the participants emphasised: *"Nepotism is one of our socio-cultural constructs: it is in our society's mentality, which believes in and always seeks for influence. For example, when a relative or a familiar person is promoted to a [influential] position, members of his/her family or other people tend to ask for his influence whenever possible in order to get a job for them. This is the prime expectation his surrounding environment has. In my understanding, this comes from the well-established socio-cultural construct and can lead to different forms of corruption."* The thirst for obtaining wealth quickly, by means illicit short-cuts is also a great contributor to corruption. Another cause of corruption discussed in almost all groups and interviews but difficult to link to corruption was "jealousy". The participants explained that people are constantly comparing themselves with others in terms of possessions. The participants feel that this jealousy has caused many hurts in Rwandan society. Some have humorously called it a PHD (Pull Him/Her Down) mentality! Illustrating how this deeply flawed mentality works and causes corruption, participants – who seemed interested in the tradition and wanted to spend a lot of time discussing it – explained that it is common to hear people in bars or in private meeting rooms discussing why a colleague or friend was appointed to a post or received an honour. People tend to wonder why they were not themselves favoured and sometimes resort to corrupt practices to try to gain the upper hand over the colleague or friend favoured. To some

extent, the participants' responses on the causes of corruption match the results of a study conducted by the NURC (2008b:86) on the cause of violence in the post-genocide Rwanda. According to the study the causes of corruption in Rwanda are, in order of importance: cupidity (55.7%), ignorance (30.5%), willingness to hide the truth [related to the genocide and other crimes against humanity] (9.5%) and poverty (4.3%). Many of the causes were also mentioned by the participants in the study by Transparency international Rwanda: the causes of gender-based corruption in the workplace include poverty, unemployment, lack of self-confidence, employees' ignorance of their rights, greed, comfort and abuse of power as well as loss of moral values (Transparency International 2011:5). Some participants argued that different forms of corruption have different causes. A participant in the group discussion held on 28 October 2013 made the following observation: "When someone was born and grew up experiencing corrupt practices around him or her, he or she learns from their environment, and imitate those practices when the time and opportunity arise".

It has been argued that cultural patterns also encourage corrupt practices. Assessing Rwandan culture, participants indicated that a lack of truth-telling is entrenched in Rwandan culture. This culture could cast doubt on the measurements of the corruption perception index (CPI) on Rwanda. There was general consensus among the participants that, in general, Rwanda is plagued by a culture of dishonesty, which tends to exacerbate and lead to corrupt practices. Aside from dishonesty, participants concurred that Rwandans, in general, are reserved, which inhibits whistleblowing and allows corruption to flourish.

In all of the group discussions, the prevalence of a culture of nepotism and clientelism¹ in Rwanda was discussed.

Participants seemed to share Fox's concern about nepotism:

¹ Clientelism is here understood as a relationship between individuals with unequal economic and social status ("the boss" and his "clients") that entails the reciprocal exchange of goods and services based on a personal link that is generally perceived in terms of moral obligation (Briquet 2013). In Rwanda, there had been a human exploitation system called "Ubugake" which is frequently compared with the past European feudalism.

“A major problem in combating corruption lies in getting people to recognise it and do something about it. In many societies, it is taken for granted that if one is in a position to benefit a family member or friend, one should do so. Not to do so would be considered unusual, even immoral, behaviour. Behaviour that does benefit family or friends is excused because people well know that if they were in a similar position, they would do the same. So they think it normal. Where such behaviour is condemned for being excessive, criticism may be muted for fear of the power of the perpetrator. Either way, a culture of corruption develops and becomes accepted”(Fox 2006:59).

In one group discussion, a participant reminded us that, although the practice was banished many years ago, a feudalistic mentality is still persistent in Rwanda. In another discussion, a participant observed: “In the past we had feudal system by which people could access position, cows, land and protection through clientalistic behaviour. Today, we still experience the feudalism legacy expressed through different clientalistic behaviours”. A culture of nepotism favours and encourages people to believe in, accept and seek “influence peddling”, which leads to corruption. “When someone has a relative or friend who is powerful, he or she feels protected, and do not consider taking and honouring his or her responsibility and accountability because he or she can’t be dismissed,” stated a participant with discontent emotion. Another form of favouritism consists of the culture of paying special attention to rich and powerful people and disregard the poor. This practice, excessively present in Rwandan culture, obstructs efforts to develop a sense of impartiality, equity and equality for everyone in society: someone rich is more important than a poor person in different cultural and religious settings, public services, functions and ceremonies. This custom is one of the challenges that efforts to create a caring society faces. Rich or powerful people are the first to be served. Wherever they are, they expect attention to be lavished on them. To explain this mentality, the participants mentioned the proverb “Iyo amazi abaye make ahariwa imfizi” – when there is a water shortage, the available water is reserved for bull.

The culture of gift-giving was also repeatedly mentioned as one of factors contributing to corruption in Rwanda. These gifts are referred to as “poisoned gifts” or “poisoned chalice”. Calculations aimed at obtaining favours underlie these gifts. Such gifts consist of offerings presented to chiefs or “superiors”. In all discussion sessions, another Rwandan proverb was repeated: “Amatama masa ntasabira inka igisigati (Empty cheeks can’t ask for pasture)”, meaning that words alone can’t ask for something you need, like pasture for your cow. This refers to the obligation of offering a gift when someone needs a service. The gift may be material, immaterial (such as sex), money etc. For the participants, both the act of giving or promising material things, cows, favourable drinks before making a request, on the one hand, and the expectation of being given something after rendering a service, on the other hand, are entrenched in Rwandan culture. It is however encouraging to hear from the participants that the culture of gift-giving is being discouraged and defeated in governmental public services. Other institutions such as NGOs and religious institutions have to follow the same procedures that apply to governmental agents.

As the the discussions on the causes and cultural factors of corruption came to a close, the researcher shared the idea of considering Gandhi’s Seven Social Sins as the true causes of corruption. To the researcher’s surprise, all participants agreed that the Seven Social Sins form a comprehensive framework for understanding where all corruption stems from, and the participants were eager to test the forms of corruption they had already discussed against this framework to confirm that they too had their roots in one of the Seven Social Sins.

6.5 EFFECTS, CONSEQUENCES AND IMPACT OF CORRUPTION

In Rwanda, corruption is known to be particularly destructive in terms of economic development. The institutions in charge of fighting against corruption have successfully managed to mobilise the country and create increased awareness of the damaging and harmful effects of corruption on the whole of national life. Motivating the necessity of investing in measures to prevent and fight against corruption and the importance of putting in place effective mechanisms to mitigate and combat the danger, the Office of

the Ombudsman (2012:5) states that corruption has a negative and debilitating effect on national development. Politically, corruption undermines the confidence of the people in public institutions, erodes the capacity and legitimacy of the State and makes a myth of the rule of law. Economically, corruption raises the cost of doing business, encourages people not to honour their contractual obligations, facilitates the misallocation and wastage of resources, disallows many investors to operate in a country, discourages foreign investment and retards economic growth and development. Socially, corruption accounts for poor service delivery, and the inefficient functioning of social services like health, education, roads, water supply and telecommunications. It exacerbates social inequalities and increases social tensions in society.

The participants at group discussions and interviews understand very well that corruption has ruinous effects on individuals, families and the whole nation: it undermines Rwandans' social and cultural values. They enumerated many of the effects of corruption summarised below:

Corruption engenders multifaceted injustices. It takes away rights from some people and favours others. It generates social inequalities. Although, on the one hand, it was mentioned as one of the causes of corruption, poverty was also pointed out as its uttermost consequence. Participants talked about the impoverishment of those who are forced to pay bribes. Besides that, it was recognised that “wealth gained without corresponding efforts pass **on** quickly.”

With reference to the historical background of Rwanda, the participants found that corruption generates endless wars and other violent conflicts; it fuels conflicts and cruelty. It has caused the lack of humaneness among many people in contemporary Rwandan society. It contributes to insecurity, fear and suspicions within society. It was indicated that corruption instigates crimes committed in name or with the pretext of responding to corrupt systems and securing a living or saving lives. The participants emphasised that corruption negatively affect people's lives considering its impeding, rotting and delaying effects on national socio-economic development. It causes misuse or misallocation of national resources. Corruption is definitely understood by the participants as one of the factors that hinder the country's development.

Corruption usually correlates with poor governance. Participants in the discussions describe corruption as the one of the major sources of people's discontent because it causes their leaders to make inconsistent decisions in various matters that affect their daily lives. It makes people disobey and authorities: in the context of administrative corruption, people don't respect their leaders and don't trust them. Because of corruption, people who are supposed to be honoured are dishonoured. Corruption destroys human lives in innumerable ways. It limits or prevents people from accessing opportunities, exploiting their potential and developing their talents. It obstructs society's values and discourages people from keeping their firm commitment to integrity, especially when those who are expected to give a good example are found to be corrupt. Corruption damages a country's image (its good reputation). It deforms citizens' mindsets and takes away, limits or blocks their innovative capacity. Either victims or profiteers of corruption, people become disempowered and incapable to find their own solutions to daily problems or challenges they have to cope with. "Corruption distorts people's intellect: people always pay bribes even if they are not forced to do so or have the right to access services free of charge," one participant stated.

The participants deplored the fact that corruption lowers the quality of education, regardless of the efforts the country is making to improve the efficiency and effectiveness of the education system. Through corrupt deals, people obtain false qualifications. Participants lamented the fact that obtaining undeserved diplomas, driver's licences and other permits, plagiarism, etc. can produce countless long-term consequences and negatively affect the lives of Rwandans. In many ways, corruption encourages multiple forms of incompetency: participants drew attention to the fact that appointing or recruiting incompetent staff leads to inefficiency and poor service delivery and, as a consequence, customers lose trust in the service provider. Corruption supports irresponsibility and tasks being poorly completed or not at all, while supervisors approve. This unfortunately happens in public procurement bidding processes and the evaluation of rendered services. Reports can be falsified to conceal work that was unsatisfactory or incomplete. A number of public projects such as schools, hospitals and other infrastructures remain uncompleted.

On a personal level, participants expressed concern about laziness – especially among many young people – and argued that corruption might be a major contributor. Looking at the corruption around them, many young people lose confidence and become hopeless about their future and so give in to laziness. People whose mindset has been changed by corruption have no work ethic and are always trying to get something for nothing. “Those who profit from corruption gain unduly and effortlessly, take this as a custom or granted favour, and do not understand why they must work,” according to one participant in the group discussion of 9 May 2014. “Corruption destroys people’s minds and creates a situation where they expect money, but are unwilling to work for it,” said a participant at the discussions held on 22 November 2013.

6.6 CORRUPTION: ONE OF THE MAJOR CONTRIBUTING FACTORS TO THE DEPLORABLE HISTORY OF VIOLENCE IN RWANDA.

During the discussions, the following statement was presented to participants: “Rwanda’s history has been marked by violent conflicts, wars and genocide”. The participants were then asked whether they think corruption has contributed to this bloody history. The participants agreed with the statement and highlighted the role that corrupt systems and leaders have played in Rwanda’s regrettable past. Justifying their position, the participants mostly presented the pre-genocide socio-political and economic situation of the country which was characterised by explicit nepotism and state capture corruption: the country was managed by a group of people who were all from the same region (the north-west) and the president Habyarimana’s relatives. They formed what is known as Akazu (a Kinyarwanda word meaning ‘little house’). Storey (2012:12) observes that in the 1980s the akazu came to be applied to the country’s ruling clique — the northern-based politico commercial network centred on President Habyarimana’s family. The akazu was heavily involved in criminality and corruption, using its control of the state to enrich itself and its allies. Describing the context of pre-genocide Rwanda, Wielenga (2010:34) points out that the president was responsible for all appointments, even at low-level administration; he was omniscient, omnipresent, and could not be seen. His rule showed monarchic patterns of leadership (a narrow circle of

leadership recruitment, regionalism, lineage competition, favouritism, corruption fused with modern characteristics such as 'progress' and moralism). The incredible network of authority that ran from the president through to every hill throughout the country meant that at the first signal from the presidents' office, thousands of people were effectively mobilised into an unstoppable killing machine.

Rwanda has a history of social conflict dating back centuries. The principal driver of the conflict is grievances over perceptions of social, economic and political marginalization and exclusion. From the middle of the twentieth century, the nature of the conflict and relations between the country's two major communities become radicalized, as elites incited and promoted inter-ethnic hatred and violence in the process of competition for political power (Gahima, 2013:51). Rwanda has gone through extremely turbulent times during the colonial and post-colonial periods, with episodes of periodic massacres, refugees, discriminatory government policies, an intolerant political culture, the ethnicisation of institutions, massive poverty, and overdependence on external charity (Shankar and Yadav n.d:21). The recent history of Rwanda is marked by the 1994 genocide targeting Tutsis, war-related crimes and revengeful actions. Objectively analysing the killings perpetrated in Rwanda, Basabose (2006:21) observes that the country has experienced a kind of democide.

The roots of those terrible realities are multidimensional and, in my view, are orchestrated by corrupt motives. Deploring the culture of corruption that has kept many post-colonial states trapped in a vortex of hardship and struggle, the Auschwitz Institute for Peace and Reconciliation (2014) presents Rwanda as one of good examples of where political and economic corruption has led to mass atrocities. In comparison with other mass killings and violent conflicts that have taken place on the continent, the Auschwitz Institute for Peace and Reconciliation considers that perhaps the most stunning example came in the early 1990s in Rwanda where a combination of corruption, political tensions and economic failure, among other factors, precipitated the most horrific genocide of the modern era.

The discussions held on this question, evoking corruption as one of the contributing factors to the regrettable past of Rwanda, tend to confirm that some of the roots of the conflict resulted from poor internal management of public affairs, which were handled with corrupt dynamics. During the discussions, corruption was described as an aggravating factor of the turbulent historical background that Rwanda has gone through. It is seen as the bed of politics of hate and division generated by past unhealed and transgenerational emotional wounds among Rwandans. Corruption is qualified as the generator of the growing injustices, inequity and unequal distribution of national resources that Rwandan society has experienced. The effects of corruption have resulted in poor living conditions and lack of effective policies to benefit the poor. For Shyaka (n.d:35), extreme poverty and scarcity of resources, population increase and unemployment have constantly made living conditions particularly difficult for the population and catalysed crises and identity-based conflict in Rwanda. The participants also put emphasis on what they call “inda nini”, which literally means “big stomach/belly”, to explain the root causes of this violent past. This matches very well with what Willet – quoted by Basabose (2006:39) – called “*la politique du ventre*” and concords with the opinion collected during the qualitative analysis of the Rwanda Reconciliation Barometer, where the informants stressed that what caused divisions among Rwandans is leadership that wanted to amass everything for themselves because of greed (big bellies), withholding power and wealth, and depriving others of access to the country’s assets/wealth... Leaders’ greed and the accumulation of wealth had the effect that those favoured in leadership did not listen to the needs of the poor, and also maintained the refugee status of the 1959 and 1973 refugees without any clear reason (NURC 2013:43-44). Among other many examples of what has happened in Rwanda as a result of corruption, the participants highlighted the following: (i) the efforts to corrupt and incite youth to commit killings and lootings during the pre-genocide period; (ii) silencing and influencing those who stand up and advocate for people through buying their conscience by giving or promising them money, wealth, or good positions; (iii) betrayal in and destruction of political parties, especially during the period of 1991-1994. The example of Kajuga Robert (a Tutsi who accepted the presidency of Interahamwe, the main Hutu militia group that perpetrated the genocide against the

Tutsis, because of promised wealth and position) eloquently demonstrates how corruption motivates betrayal, regardless of the relationships between people. From the observations and contributions from the participants in the group discussions, it is clear that corruption has played a considerable fuelling role in the sufferings that Rwandans have gone through.

Coming back to the genocide, although it happened two decade ago, the memories of the horrific event as well as the hurts it left are still fresh among Rwandans and seem to dominate all discussions about Rwanda's violent past. The term genocide was coined by the Jurist Rafael Lemkin and refers to "acts committed to destroy, in whole or in part, a national, ethnic, racial or religious group, as such." It entails "a coordinated plan of different actions aimed at the destruction of the essential foundations of the life of national groups" (Sells 1996:14). The participants in the group discussions and the interviewees agreed that corruption was one of the key factors that enabled the genocide to reach suchgrave proportions. They agree with the Auschwitz Institute for Peace and Reconciliation (2014) when explaining that the events of the Rwandan genocide were undoubtedly a culmination of many factors, amongst them ethnic tensions unique to the Rwandan situation. But at its core, corrupt and irresponsible political behaviour precipitated the economic failure that led, ultimately, to genocide.

Trying to understand why genocide occurs, Chalk and Jonassohn have distinguished four major reasons:"1. To eliminate a real or potential threat; 2. To spread terror among real or potential enemies; 3. To acquire economic wealth; or 4. To implement a belief, ideology or theory." (Rittner et al 2002:45). Unless the whole world becomes corrupt, no reason can ever justify committing such an inconceivable act. The reasons for the genocide are shaped by a corrupt understanding and rather than looking for other alternatives, the genocide organisers opt for exterminating a section of society. Without intending to discuss about the all sadistic reasons for the genocide perpetrated in Rwanda in 1994, the discussions focused on Chalk and Jonassohn's third reason, acquiring economic wealth. Looking at the pre-genocide economic situation, the country was going through a difficult time, characterised by different reforms undertaken through what is known as" the structural adjustment". As the Auschwitz Institute for Peace and

Reconciliation (2004) notes, although the Rwandan genocide of 1994 is usually attributed to ethnic tensions, political and economic mismanagement contributed to the supremacy of the Hutu elite. It was the Hutu elite who ultimately initiated a killing campaign against 800,000 Tutsis. Roots of the violence can be traced to the 1980s when the price of Rwanda's main export (coffee) fell by 50% as a result of an international coffee crisis. The plummeting coffee prices impacted the Rwandan GDP and devalued the country's currency by 40%. The IMF provided an aid package, but instead of it going towards a recovery plan, the funds were largely disbursed throughout President Habyarimana's corrupt administration, leaving the rest of the country to fend for itself.

With multiple pressures from outside insisting on establishing democracy, growing internal opposition and the ongoing tensions between the Rwanda Patriotic Front (RPF) and the government, the president felt menaced and embarrassed. Rather than changing its nepotistic style of government and undertaking measures to assist the poor and ameliorate the difficult conditions the country was in, the pre-genocide regime invested in equipping their military system and over-equipping Hutu paramilitary groups which, in the end, became militias (Interahamwe and Impuzamugambi) in the name of protecting 'the majority' and 'democracy'. According to many scholars, as underlined by Mironko (2006:168), the Hutu peasants had economic motivations for killing the Tutsi. At a structural level, increasing pressure on the land (because of increasing population), and a fall in the price of key export crops such as coffee, are mentioned as contributing factors to growing unease, rivalry, and conflict between neighbours in Rwanda in the early 1990s. The Rwanda of the 1990s had become a structurally violent society. This condition is characterized by extreme poverty. It was also characterized by (rising) inequality, injustice, discrimination, corruption, and treating the poor with contempt (Storey 2012:14).

Making use of the 'opportunity' of the difficult economic conditions, suggesting to the majority illiterate Hutu peasants that their enemy was the Tutsis and exploiting the hate media, the corrupt Hutu leaders opted to eliminate a group of people, the Tutsis. The campaign was extremely easy because not only was the majority of the Hutu

illiterate, but they were willing and motivated to become rich (including from land and cows belonging to Tutsis – their former neighbours – transformed into enemies to be killed through the campaign launched by the corrupt system). Indeed, this was a terrible solution shaped by corruption.

Explaining what had happened during the genocide in relation to acquiring economic wealth at individual levels, Mironko (2006:168) expressly says that the unease and conflict in the country made it possible for Interahamwe and government officials to promise material rewards to potential killers, such as property, businesses, cattle, and land. It is common and not even surprising to hear the genocide perpetrators repeating the same statements as the ones collected by Mironko in their testimony. “We were told that the Tutsi would take our land and property, we had to defend ourselves and our property,” was a common statement. Countrywide, it is common to hear people like those interviewed by Mironko admitting: “I did not kill, but I went to steal Tutsi cows; I just looted. I did not kill anybody; I joined a group of people who were eating cows belonging to Tutsi: I just stole some of my neighbours’ things.” In addition to seizing others’ property, there were people who traded in human life: there are many survivors or those who protected Tutsis who had to pay money in order to survive the killing. More shocking still is the money Tutsis had to pay in order to choose which instruments they preferred to be executed by. This is one aspect of what happened during the genocide that was absolutely motivated by corruption. During the qualitative study, the Rwanda Reconciliation Barometer, conducted in 2013, a female participant convincingly observed: “If the leaders had ordered those who actively participated in the genocide to go and kill Tutsis, collect their wealth and bring them to Komine [commune/administrative authority’s office], the killings couldn’t have reached such a large scale(NURC 2013b documentary)” It has been a strange feature of the genocide that it was so marked by pillaging, especially in a culture where seizing your enemy’s belongings or accepting a gift from your enemy is utterly unacceptable. Normally, if the Tutsis had been the Hutu killers’ enemies, their wealth would have been destroyed.. Because of corruption, the well-mobilised killers disregarded the cultural taboo.

Corruption has played its part in Rwanda's unrest and vicious past. Many who assisted with this research are of the opinion that colonisation exacerbated the corruption in the country. Many of the participants felt that colonization was a pivotal root of corruption in Rwanda. The divisions, bad leadership and maladministration that the country has experienced are attributed to the colonial powers and are considered as the results or the legacy of the colonization. Rather than having 'civilization' as its utmost objective, colonization, with its different principles such as "divide and rule", "indirect colonization", "neo-colonisation", etc., certainly springs from corrupt motives. Colonization has echoed through the ages and its consequences continue to affect the country's political, economic and socio-cultural trends. The post-colonial period could evaluate and judge the outcomes of colonization as one of the errors made in the course of humanity history. In general, the period has been marked by corrupt ruling systems characterized by bad leadership and maladministration. Shyaka (2005?:30) highlights that the nepotism, clientelism, corruption and exclusion which have been practised by successive powers in this country since it acceded to independence have led to a social split and identity-based fission and, eventually, to the crystallization of conflict-generating cleavages. Some of participants in group discussions tend to consider the genocide as a long-term consequence of colonization, taking into account innumerable corrupt deals and dynamics around the genocide, involving Rwandans and outsiders.

The discussions held on this point left no doubt about the catalyst corruption provided for the genocide and other lamentable features of the historical background of Rwanda. The participants strongly agreed with the Auschwitz Institute for Peace and Reconciliation (2014) on one of the many lessons we can draw from the genocide in Rwanda, saying that countries with endemic corruption are at a greater risk of mass atrocity compared to societies with stable and highly accountable state institutions. It is absolutely necessary to engage ourselves to fight against corruption, either endemic, grand or petty in Rwanda or elsewhere if we are to ensure a real "never again", concluded the participants. This might be one of the best responses to the question asked by Rittner et al (2002:106) when observing that "the tremendous changes in the world, which represent life conditions, great poverty in many places combined with

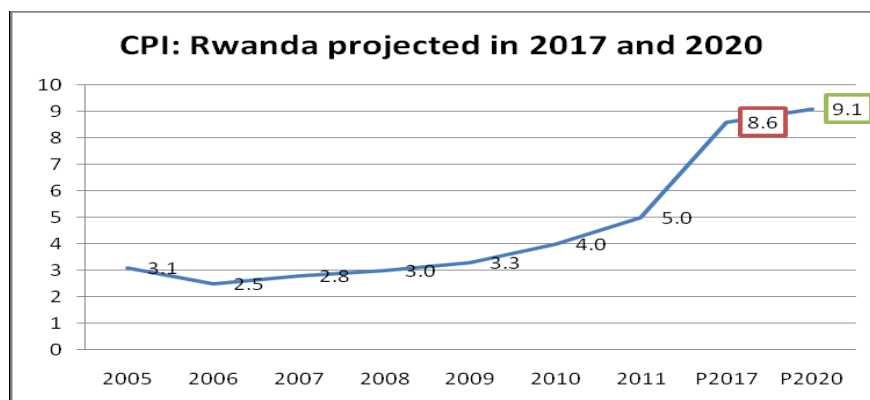
awareness of the great wealth of others, often of groups in the same society, and other conditions make genocide a continued threat in this new millennium. What can be done about it?

6.7 ANTI-CORRUPTION AND BUILDING POSITIVE PEACE IN RWANDA

With reference to the historical background presented above, Rwandans, at least those who participate in this study, understand and agree with Democritus's saying that "When the state is in healthy condition, all things prosper; when it is corrupt, all things go to ruin." Recognising efforts that have been made in post-genocide Rwanda, the participants in group discussions strongly agree with the necessity of continuing to invest in building positive peace, and anti-corruption initiatives are to contribute to moving toward an envisioned and desired peaceful country. The participants were presented with the five components of 'Shalom' as requirements to fulfil if Rwandan society wants to attain positive peace. However, they were unwilling to spend time discussing these concepts and it was concluded that the discussions up to that point had been too emotionally draining.

Community prospering

Anti-corruption efforts have been deemed imperative for achieving the country's envisioned socio-economic transformation. In order to successfully move towards its socio-economic development as stated by the Vision 2020, the Rwandan government is aware of the necessity of investing in combating corruption with the maximum energy. In their analysis, Mukombozi and Mutesi (n.d:10) remark that Rwanda's economic achievements can only be reached through fighting corruption, or else the vice will be a hindrance. This is the reason why the country has strived to achieve the level of the least corrupt countries in the world and attain the rate of 9.1 (the level currently achieved by Scandinavian countries) in 2020, as indicated by the following figure:



Source: CPI Reports

The participants in the group discussions, understanding how negatively corruption impacts any efforts of building a prospering community, referred to the fact that the country is aware of the threat and responsive endeavours have been undertaken by the government and other non-governmental organisations.

Healing hurts and building a reconciled Rwandan society

The participants recognized that, although it is not the only inhibiting factor, corruption negatively affects the process of healing and reconciliation in Rwanda. They share the same point of view with the informants of the qualitative study on the RRB conducted by the NURC, where combating injustice and corruption is understood as a prerequisite to absolute and sustainable unity & reconciliation. Healing and reconciling a wounded society requires ensuring fair distribution and sharing of national resources. It was recommended that the gap between rich and poor should be addressed in order to effectively deal with the divisive past and promote reconciliation (NURC 2013:94). The participants maintained that corruption unfortunately enlarges the gap. Therefore, initiatives for reconciliation in Rwanda should inevitably consider bringing down corruption.

At a political level, the NURC has defined unity and reconciliation as “a consensus practice of citizens who have common nationality, who share the same culture and have equal rights; citizens characterized by trust, tolerance, mutual respect, equality, complementary roles/interdependence, truth, and healing of one another’s wounds

inflicted by our history, with the objectives of laying a foundation for sustainable development (RRB, 2010:17). The participants agreed with the fact that corruption obstructs these elements of reconciliation. Reconciliation, understood as a journey or process, necessitates healing the wounds of the past. Healing can happen only if the environment allows the truth to emerge. The NURC (2013a:94) recognises that country-wide truth-telling and exposure of the crimes, though this runs the risk of arousing people's emotions, is a necessary risk. Emotions must be aroused; if they are not expressed now, there will be a legacy of bitterness, leaving Rwanda a polarized, deeply divided and deeply traumatized society. The culture of impunity will continue, and the cycle of violence will repeat itself in the future. Telling the truth and exposing the authors of these crimes will unleash ugly emotions, and may spark some instances of counter-violence, as individuals or communities turn upon their former tormentors. During the discussions on this point, the participants disappointingly stressed that in many cases, the truth has been deformed or hidden, many judges lost integrity and are not trustworthy, and, they concluded, in such a situation, wounds are not healed and genuine reconciliation remains unattained.

The process of reconciliation in Rwanda has been challenged and affected by the relative lack of truth-telling, especially with regard to the historical background and the multifaceted violent conflicts that the country had gone through. As a consequence, there is no trust among Rwandans. The informants of the qualitative study by NURC (2013a:69) expressed their pessimistic view on trust in Rwanda in the following terms: "Perhaps one can search trust from children who will be born in the future; now people live together because of the power of the leadership [state], otherwise it is still soon to think about trust among them [the sides]; the consequences [of the past] are still heavy; trust cannot build itself easily, there is need to wait. The fact that people live side by side or meet in the market and the festivities are not enough to argue that there is trust."

The participants of the group discussions and interviews observed that corruption has played a notable role in this situation of distrust. They mentioned the cases of corruption reported during the Gacaca process (a kind of hybrid justice mechanism – formed from traditional Rwandan and modern justice systems – established by the government of

Rwanda to deal with and judge genocide crimes). For example, the following testimony given by a witness from IBUKA (an umbrella organisation regrouping the genocide survivors associations) who was an officer in the Runda sector (Kamonyi District, Southern province) and reported by the NURC (2008:86) is very eloquent and expresses better the reality of what happened in many Gacaca courts: “A woman whose children have been involved in genocide has systematically engaged in corruption by giving out money to the population as for buying their consciousness in order to dissimulate the crimes of her children.” The same informant points out the corruption that took place where in the Gacaca courts upright people were found guilty by acquitting the alleged genocide criminals. These two aforementioned testimonies illustrate and substantiate the findings of this study according to which the willingness to hide the truth about genocide crimes and poverty is a cause of corruption. It is worrying to learn that, during the Gacaca process, almost two thirds of the general population believed that witness accounts on either side, the prosecution and the defense, could be trusted. An overwhelming number of prisoners (83%) did not believe in the truthfulness of prosecution witness accounts and a large number of survivors (77%) had doubts about statements made by witnesses for the defense (NURC/IRC, 2008:1).

It is true that Rwanda has a long way to go in terms of overcoming suspicions and gossiping, telling truth to one another, building trust among citizens, reaching genuine reconciliation and achieving social cohesion. This is a difficult but not impossible process. However, to succeed in the struggle, it is obvious that the process should keep incorporating anti-corruption efforts. It is encouraging to realize that the desired political culture for reconciliation to occur is understood as conditions where public and private institutions are characterized by a number of critical qualities, including independence, efficiency, incorruptibility, transparency, and fairness (NURC 2010:35).

Building a Rwandan society where fear is calmed and injustices righted

Opinions differ on whether there is a culture of fear in Rwanda. In its study on peace in Rwanda as perceived by Rwandans, IRDP (2011:22) reveals that a majority of the participants, especially Rwandans living abroad, emphasised “fear” as present in many contexts, especially when expressing one’s point of view which may be in opposition to

that of a leader. Indeed, the fear of offending someone by giving one's opinion was raised several times as an obstacle to freedom of expression and opinion, which is acknowledged by the Constitution. Without speculating about this question, there are many reasons for fear in Rwanda, considering its historical background marked by long-term or short-term life in exile, mass killings experienced in 1994, wars, genocide and persisting genocidal ideology, killings of witnesses/a witness? During the Gacaca process, the existence of Rwandan armed groups in the Democratic Republic of Congo, etc. It is true and we have to admit that many years of war and the experience of different forms of violence results in feelings of insecurity, fear and despair.

Although the participants in the group discussions seemed to be uncomfortable with discussing this question about fear in Rwanda, they identified different ways in which corruption infuses fear among Rwandans. Completely agreeing with the fact that corruption uses fear a weapon, instils fear and causes people to be unwilling to report it or stand against it, they recognised that, oppressed by corrupt systems, people live under fear of losing their jobs, money and even their life. For example, people involved in collusive deals have to maintain secrecy and are always afraid of either being disclosed or being betrayed by their co-conspirators. Another complementing observation by a participant was that in a highly corrupt environment, people, especially politicians and successful business men, are afraid of being attacked and/or killed, and therefore resort to self-defence mechanisms. Corruption incites crime, worsens hatred and encourages vengeance.

Rwandans have suffered under oppressive political regimes and have created mechanisms to cope with it, which include fear and uncritical thinking about their leaders. In most of cases, they are afraid and avoid expressing their opinion openly, even when there is no real threat, because of the bad memories of the oppression. The fearfull and "naive" behaviour which leads to leaving the authority of leaders unchallenged still exists today, even in churches. Fear, blind obedience to authorities and corruption are the most convincing explanations of why the majority of Rwandans decided to be active bystanders during the genocide. It is believed that if those bystanders had changed their minds and stood up against the genocide, it probably

wouldn't have occurred. The same mindset, moulded by fear and irrational obedience to authority still exists in Rwanda: leaders are right, their arguments left unchallenged and people obey and follow. This comes from either the country's colonial legacy or its militaristic way of governance: let us remind ourselves that for the greatest part of its post-colonial period, the country has been governed by presidents with a military background. From the Rwandan experience of the past, we learn that corruption can create fearful conditions in which people are easily manipulated and brought to commit mass killings and genocide.

Looking at righting injustices in Rwanda, there is no doubt that corruption nourishes many forms of injustice, generates multifaceted violence and anchors the culture of impunity. The participants recognized that where corruption prevails, structural violence flourishes and social justice is impeded. They are aware of injustice and multiple instances of harm to members of society resulting from corruption, with the poor and weak suffering in particular. Many examples were given to explain how Rwandan society has faced injustices, focusing on discrimination in schools, the workplaces, etc. In the 1980s, it was known and accepted as true that someone from a poor family could not get a place in secondary school unless the burgomaster's² child already had his or her allocated place. Many people had to get into secondary school through bribery, giving cows, etc. The participants noted that some people managed to get a place in schools through their sisters, which was jokingly referred to as their "sacrifice" (meaning sex for school placement). In this corrupt context, it wasn't easy to find the right person to bribe in the ministry in charge of the schools. "Today, although some injustices have been righted, especially the injustices related to accessing schools, many injustices still exist not only in society, but also in families because of corruption," one participant commented.

The participants noted that there were people who behaved as though they were more powerful than the government (in the context of state capture corruption). The country suffered from a lack of the rule of law. The participants have indicated that the current government of Rwanda is committed to promoting the rule of law and fair justice for all

² The function of mayor in the pre-genocide Rwandan context.

in order to right the injustices of the past. Through this commitment and the political will of top leaders already expressed and manifested, for the most part, participants are confident and believe that corruption is being restrained. The country has put in place measures to respond to injustices and is committed to righting the wrongs of the past.

At the end of the discussions on the connection between anti-corruption and peacebuilding efforts and explanations of how corruption affects the process of building positive peace in Rwanda, the researcher shared with the groups the reflexion framework presented by the nexus between anti-corruption and peacebuilding efforts in order to collect their inputs and comments. With some critical and debatable point of views, adjustments and additions, the participants agreed with and approved the framework. Admitting that they learned a lot from the discussions about the link between anti-corruption and peacebuilding efforts, the participants have commended the research and encouraged anti-corruption efforts as a way of building positive peace in the country.

6.8 APPROACHES TO COMBATING CORRUPTION IN RWANDA

Political will and commitment to fighting against corruption is the first reaction received from all group discussions on the efforts and approaches to curbing the danger of corruption in Rwanda. Chene (2008:4.) acknowledges that since the 1994 genocide, Rwanda has gone through a painful process of reconstruction, including rebuilding the whole governance system, structures and institutions. Rwanda performs relatively well in terms of government effectiveness, compared to several of its neighbours. The fight against corruption is one of the government's official priorities and the media consistently reports on the government's "aggressive" stance against corruption. She explains that the political will to fight corruption has been demonstrated by consistent policy and efforts to combat corruption in the country. Both members of the political elite and simple civil servants have been prosecuted when allegations of corruption were brought against them. There have been several cases of high-ranking officials being forced to resign, or being dismissed or prosecuted when involved in corruption cases.

The participants in group discussions highlighted different anti-corruption approaches and actions undertaken by the Rwandan government. These include the legal framework and preventive measures and mechanisms developed to deal with corruption. To cope with corruption, Rwanda has developed a punitive legal framework, which encompasses the following legal texts as listed by the Rwanda anti-corruption policy: Constitution of the Republic of Rwanda; organic law instituting the penal code; organic law on leadership code of conduct ; the law on prevention, suppression and punishment of corruption and related offences; the law on prevention and penalizing the crime of money laundering and financing terrorism ; the law on public procurement; the law establishing the organization and functioning of the Office of the Ombudsman; and the law on state finance management. In addition, the country has signed and ratified international anti-corruption treaties, including the United Nations Convention against Corruption (UNCAC) and the African Union Convention against Corruption (AUCAC).

In terms of preventive measures, the country has established anti-corruption institutions or units which, in their daily work, respond to corruption. The Office of the Ombudsman is the prime anti-corruption agency in Rwanda which is constitutionally independent and carries a wide mandate in the fight against corruption. With a vision of building a corruption- and injustice-free Rwanda, the institution has the mission of leading the fight against corruption through public education, prevention and law enforcement. There are a number of other institutions with core functions closely related to anti-corruption action which however hold mandates where corruption is but one element. These include the National Public Prosecution Authority, the Rwanda National Police, the Office of the Auditor General of State Finances, Rwanda Public Procurement Authority (OMB, 2012:3). There are anti-corruption units which have been established within institutions such as (i) the National Police, which has also created a unit in charge of investigating corruption and economic crimes; (ii) Anti-Corruption Unit in the Rwanda Revenue Authority (RRA); (iii) in education, one of the sectors recognised to be victim of and rotten by corruption in the past, the National Examination Council in charge of preparing and correcting different tests was established. In order to harmonise their work on corruption, exchange information, avoiding duplication and collusion and coordinate collective efforts among institutions engaged in the fight against corruption in Rwanda,

the National Anti-corruption Advisory Council has been put in place. In addition to these institutions, there are two entities within the Rwandan parliament that contribute to the combat against corruption. These institutions that strengthen parliamentary oversight mechanisms against corruption are the Public Accounts Committee (PAC) and African Parliamentarians Network Against Corruption (APNAC), Rwanda chapter. Relating the contribution of the PAC to the fight against corruption, the GOPAC(2014:3) reported that in April 2011, the Rwandan parliament established a new Public Accounts Committee (PAC) to examine financial misconduct within public institutions and to report misuse of public funds. Previously, no parliamentary body had this responsibility, despite evidence of continuous theft of public funds. In 2012, the PAC released its examination of state finances, which reported RwF 9.7 billion (US\$16.3 million) lost in 2009–2010 as a result of failures in government operations. The PAC presented recommendations for government reforms. The review also established the necessity for parliament to act to remedy gaps in the management of public funds.

From its side, the APNAC has also contributed to the fight against corruption: in general, the network has the aim of coordinating, involving and strengthening the capacity of African Parliamentarians to fight corruption and promote good governance (IAACA 2012). Among other functions, the Network undertakes projects to control corruption; cooperates with organizations in civil society with shared objectives; raises general awareness on the issue of corruption at all levels of society; sensitizes, educates and increases the awareness of the population on the existence, threat and danger of corruption; campaigns for the inclusion of corruption issues in government priority programs; advocates for and encourages the improvement of state capacity to timely address and handle matters related to corruption; mobilises internal and external resources to promote anti-corruption programs; etc. APNAC-Rwanda strongly agrees with and supports the efforts to educate children and help them growing up with a corruption-free mindset.

Regarding the ethical values-based approach; this seems to be the weakest side of the anti-corruption enterprise in Rwanda, if the country is to develop a holistic anti-corruption system. The Office of the Ombudsman has organised campaigns with the

aim of mobilising people and increasing their awareness of the different laws on corruption and other laws regulating issues that affect their daily life such as laws on land, laws on heritage and accession, etc. Through these campaigns, the office has also called people to strive for protecting their rights, denouncing corrupt practices experienced in their localities and becoming active whistleblowers. Besides that, the office organises radio shows on the struggle against corruption in Rwanda. The office has used banners and signs throughout the country in order to pass on information and warnings related to a commitment of zero tolerance of corruption. In some secondary schools and universities, anti-corruption clubs have been established. But, they do not have a curriculum or a well-planned set of activities. In primary schools, the office has run artistic competitions in order to extend the anti-corruption campaign to primary school children, but there is no any educational activity regularly organised at school envisaged, other than the Ubupfura project proposed by Shalom Educating for Peace. In its educational efforts, the Office of the Ombudsman has welcomed and enjoyed the partnership with other institutions such as Transparency International Rwanda, APNAC and other partners.

6.9 EFFICIENCY AND EFFECTIVENESS OF THE ANTI-CORRUPTION APPROACHES APPLIED IN RWANDA

As mentioned earlier, Rwanda has made tremendous anti-corruption efforts and the country has recorded significant progress in terms of controlling corruption. Compared with its neighbouring countries as well as other African countries, it is easy to see that Rwanda has made great steps in combating corruption. Some corrupt practices such as offerings or gifts to leaders are no longer frequent: in the past, it was common practice to meet ordinary people from rural areas carrying bananas and chickens to offer to specific public servants with power to deliver or influence key centralised services such as being appointed to a good position, getting a place in a government school or university, etc. With reference to different indicators, the country scores relatively high on control of corruption.

However, the country has been criticised for having a top-down governmental structure and their weakness in terms of inter-institutional regulatory and power balance. While expressing his opinion on the greatest challenge the country is currently facing in terms of governance and controlling corruption, Alessandro Bozzini pointed out that “Corruption, at least petty corruption has been reduced via a top-down approach. But petty corruption is not the main problem. The bigger issue is the presence of a mighty power conglomerate. Politics and economics are very tightly linked, and there are a number of companies closely associated with the party or with the army. Naturally, in such an arrangement, favouritism is likely to occur, particularly in procurement. There’s very little official opposition, as opposing parties have repeatedly been banned or failed to register. Parliament is quite weak, there’s virtually no public debate; everyone seems to agree with everyone else. Luckily the current leadership is invested in developing the country, but given the monopoly on power, there’s certainly a constant risk of grand corruption, particularly favouritism, conflict of interest and undue influence.” “The biggest challenge that the leadership faces”, adds Bozzini, “is strengthening institutions and granting real independence to the media, to civil society, to the judiciary. They currently control everything quite tightly”. For him, checks and balances within and between institutions are needed. The Rwandan government has always rejected these criticisms about monopolising power and describes them as politically motivated allegations.

Looking at its anti-corruption efforts, it is clear that the country has invested much in establishing punitive legal frameworks, formulated many commendable anti-corruption strategies and set up a number of institutions with the mission to contribute to the fight against corruption. Nevertheless, the country has implemented the strategies using a top-down approach, which, in my opinion, is inefficient in terms of rooting out corrupt practices anchored in Rwandan society. Sharing the key lesson learned from the Rwandan anti-corruption experience, Bozzini states that “commitment from top leadership is important for successfully taking on corruption, but it’s not enough. A top-down approach might help control petty corruption in the short-term, but this does not necessarily help control grand corruption”. Such an approach is usually associated with coercive measures, and therefore the transformational process required in order to

effectively respond to corruption in society cannot succeed. To be effective, anti-corruption efforts should penetrate “society’s soul”. This observation recalls the wise statement by Howard Zinn that “If there is going to be change in the world, real change, it will have to work its way from the bottom up, from the people themselves”. The top-down approach can only have an impact on the epidermis layer of the society. Although top-down initiatives might have some advantages, as we have learned from the Rwandan experience, efforts to root out corruption in a society should principally take into consideration applying bottom-up approaches.

Discussing the effectiveness of the anti-corruption approaches applied in Rwanda, the participants converged on the fact that it is too early to judge these approaches and, in addition, fighting against corruption should be understood as a process which can take long time. Therefore, we have to give the process enough time. Considering the nature of corruption, some participants argued that “although the impact is not easily observable and crimes of corruption are still committed, one can’t say that the measures are ineffective”. For other participants, profoundly understanding of the deep roots of corruption in Rwandan society, noted: “Corruption is anchored in our culture. Though we have to admit that curbing corruption is a long process, there have been some remarkable changes. Some crimes of corruption have decreased, but people’s mentality is changing slowly.” Many of the participants responded to the question about the effectiveness of the anti-corruption measures undertaken by the Rwandan government as follows: “Little by little, corruption is reducing; there is an evolution taking place; the situation improves slowly; it is a process; the existing anti-corruption approaches need to be improved and reinforced; preventive institutions have been established, a punitive legal framework set up, but there is a long way to go.” One of the participants whose daily work consists of dealing with corruption cases reacted: “Somehow, the measures are effective because, on the one hand, some crimes of corruption are effectually responded to and well controlled, but, on other hand, others persist and have resisted the measures. Convicting perpetrators and changing people’s mentality are still challenging problems.” According to Father Laurent Rutinduka, during an interview held in Kabuga on 26 April 2014, “It is too early to judge the effectiveness of the efforts because corruption is a new concept: it will take long a time to cultivate an

anti-corruption conviction and behavioural patterns, considering the mentality of Rwandans, which is generally resistant to change.” Having the same point of view, the retired participant adds: “The fact that the country has the principle and opted for fighting against corruption makes us confident, hopeful and optimistic. If we keep repeating the anti-corruption teachings, the mentality will be penetrated and then change, because, through repetition, the inconceivable become normal and daily practice.” Another pertinent observation on the resistance to anti-corruption efforts was that the present emotional state of Rwandans, of whom more than 25% suffer from PostTraumatic Stress Disorder, could make it difficult for them to accommodate and facilitate the anti-corruption process. One participant observed that Rwandans are terribly wounded because of their traumatic past. Therefore, they are more sentimental and emotional than rational, whereas effective anti-corruption efforts require developing critical thinking, a level of reasonability and capacity to ethically make firm decisions.

To justify their responses, the participants persuasively explained that at least Rwandan society is becoming more and more aware of the problem of corruption. In addition, compared to neighbouring countries, Rwanda is the first least corrupt country in the region and have performed well in terms of controlling corruption. Other participants put forth explanations that were not convincing and provoked a very long debate. These included the following debatable statements by some participants on the change recorded in order to justify the effectiveness of the measures:

- In local administrative structures, falsified report are decreasing;
- Now, there is no authority with absolute and unchangeable power;
- It is very difficult to measure progress because some forms of corruption are decreasing (such as nepotism) whereas others (like sex-based corruption) are increasing.

All of these statements were accompanied by endless discussions; many of the participants looked sceptical, unconvinced and wanted to continue the debate.

With regard to anti-corruption education in Rwanda, all participants agreed that existing educational anti-corruption strategies are still weak and needs to be systematically planned and implemented. The participants are strongly convinced that prevention is

cheaper than treatment. In all discussions session, they repeatedly said: “Yes, education first; it should be the first strategy to deal with corruption”; “Education is necessary”; “Education has to play a prominent role in combating corruption”; etc. ~~Father Rutinduka~~ underlined that “The role of education in combating corruption is definitely indispensable. If a child benefits from continuous anti-corruption teachings, he or she can grow up with attitudes and skills to resist corruption.” However, many of the participants insisted that education without punishment becomes ineffectual and useless. They support the view that adults should be punished. This was hotly debated. Those who disagreed argued that there are people who, after being punished, do not change. Rather, they become more corrupt than they were before the punishment and then they invest in even trickier and more sophisticated ways of committing corrupt practices. The discussions ended by agreeing that punishment and education should be used together. It was suggested that the Office of the Ombudsman and other interested in the matter carry out research on the rate of recidivism among people who are accused of corruption and sentenced in Rwanda. It was also suggested that the Office of the Ombudsman needs to orient most of its activities towards educating people. The fact that it is a hybrid ombudsman office, in charge of prevention through education and punishment, negatively affects its effectiveness. It would be better to separate the assignments and establish an anti-corruption brigade (in charge of punishing crimes of corruption).

The participants recognised that introducing anti-corruption education at an early age could have more positive results. Recalling the wise words of Paul Valery, the French poet, who noted that “The vase conserves the smell of the premiere liquor that it has contained”, Rwasamirera believes in education starting at very young age, if we are to set up an anti-corruption mentality among present and future Rwandan generations. All participants in the group discussions acknowledged the important and powerful role anti-corruption education for children could play in moving towards building a corruption-free Rwandan society. “Using education, we could help children to grow up with anti-corruption mindset and thereby we would prevent many forms of corruption in our society”, asserted a participant in the group discussions held on 9 May 2014. Anti-corruption education for children should use language, content and methods adapted to

their age and level of understanding, recommended the participants at the discussion session of 27 August 2013.

Asked to critically comment on the existing anti-corruption education in Rwanda, the participants found out that institutions such as the Office of the Ombudsman and Transparency International Rwanda have different educational activities on the ground. In general, though, the educational approach has been criticized and deemed to be only “a drop in the bucket”. Existing anti-corruption activities mainly focus on the legal framework and consequently educational activities related to fighting against corruption are generally oriented to increasing awareness about the law. The anti-corruption educational campaigns organised by the Office of the Ombudsman need to be improved and reinforced. The crowd of people that attend the campaigns come not because of their concern for corruption, but mostly because they want to submit letters and files to the agents from the headquarters of the office in Kigali relating to complaints or cases of injustice they are facing. The campaigns are conducted by the agents of the office from Kigali through field visits. Considering the interest of the present study in the educational activities, an additional interview with the staff in charge of the Office of the Ombudsman was organized in June 2014.

The staff said that on average one visit/educational campaign per district is organised. This means that more than 360,000 people (the average number of people living in one district) are targeted by only one annual half-day visit. In addition, the office organizes half-day workshops for different key institutions (which are the most likely to be at risk of corruption) in various sectors. For each targeted institution, the content of the anti-corruption workshops is specifically adapted based on its particular mission and the nature of its daily activities. For example, the anti-corruption workshop organized for the private sector focuses on laws on public procurement in order to raise awareness on different corrupt practices to avoid or prevent when they are engaged in the bidding process. For leaders, the workshops place emphasis on their role in fighting against corruption, warn them, call upon them to distance themselves from corrupt practice and commit to making ethical decisions in their ways of dealing with public affairs. The workshops organized for community members (once a year per district) focus on truth

speaking, informing people about their rights as preserved by the existing laws and calling them to be courageous and protect their rights, becoming active whistleblowers and denouncing corrupt practices found in their localities(they are informed about a toll free number they can call to report acts of corruption, providing they have sufficient evidence). The workshops also focus on educating people and orienting them on where and how they could introduce their complaints about any injustice or corrupt acts to the relevant institutions that are capable of intervening and helping them.

The staff indicated that the half-day workshop organized in one district is attended by a crowd of around 500 people. During the workshop, the participants take the opportunity to speak out about injustices imposed on them. They used to come with files relating the injustices and complaints to hand over to the staff of the Office of the Ombudsman in order to get them dealt with. As far as the educational materials used during the campaigns are concerned, the staff generally distribute booklets about legal issues that affect most people's daily lives. Such as laws on land, accession and heritage, laws on procurement, laws on fighting against corruption, etc. They also distribute materials containing other useful information such as amendments of some laws, court procedures, etc. The people who participate in the campaigns help disseminate the educational materials in their communities and pass on the information related to the fight against corruption. There is also an annual art contest for children between 10 and 15 from all over the country. From the children's artwork it was clear that they understand the concept of bribery very well. The children get information on bribery from various sources including the educational campaigns, radio shows on fighting against corruption, banners, public speeches, etc. There is no other specific anti-corruption education programme developed for children. The staff indicated that the office has engaged in consultations with the Rwanda Education Board and suggested integrating anti-corruption education in the Rwandan school curriculum.

During the interview, the quality, effectiveness and transformational capacity of such workshops in terms of penetrating the soul of the society were questioned. This is the reason why such a mass education activity was a drop in the bucket. Although the anti-corruption education was recognized as the weakest element of the efforts undertaken

to curb corruption in Rwanda, the educational campaigns are helping people become aware of the existing anti-corruption infrastructures in the country. Through the campaigns, they get information on how to resist corruption and protect their rights. They can even disclose leaders who used to ask for bribes or impose other forms of injustices on people. The office uses to hire independent consultants to assess the impact of its activities. However, the office does not yet conduct an evaluative study of the educational campaigns. Asked about the strength of the Office that supports the educational campaigns, the staff pointed out the following: political will; anti-corruption efforts match the interest of people and are relevant to people's needs; the budget for the educational campaigns is always planned and available; the staff of the office who are involved in educating people are competent and committed to doing their work. The staff mentioned the following weaknesses in the anti-corruption education enterprise: because of the insufficiency of the human resources appointed for the anti-corruption education campaigns, the campaign can't cover the whole or even most parts of the country; the educational materials produced are not sufficient in terms of quantity (because there are many Rwandans who can not access the distributed documents) and quality (there are still many forms of corruption that are not explained to people and remain uncovered by the educational campaigns).

To respond to these weaknesses, the office has developed a strategy to work with civil society organizations and engage them in disseminating the educational materials. In addition, the Office has supported and collaborated with anti-corruption clubs operating in nine higher learning institutions, 19 secondary schools and four community based structures working with youth associations and religions. There is a three day workshop annually organized for the club. The workshop mainly focuses on making strategic plans and implementing their activities. The club still needs to benefit from an anti corruption education programme with the aim of helping them develop an anti-corruption understanding and strengthening their commitment to fighting against corruption. Even though the Office has made efforts to engage the youth clubs in the campaign and developed a partnership with the NGOs such as Transparency International Rwanda, the staff understands that there is still much to do in the area of promoting anti-corruption education and covering the whole country. They have recommended

establishing an operational unit in charge of anti-corruption sensitization and education within the Office of the Ombudsman and augment the number of the staff intervening in the area of educational activities.

The information collected during the additional interview with the staff of the Office of the Ombudsman suggest that the country still have to invest much in promoting ACE. Efforts to engage multiple stakeholders to promote the ACE are commendable and should ensure that parents are brought on board and involved in the process. During the discussions, participants expressed their concern about the sense of irresponsibility among many parents today (who have difficulty managing multiple attractions and jobbery). Modern parents are often careless towards their children and unavailable. Children are exposed to different sources of information such as radios, televisions, their peers, etc. An anti-corruption campaign should remind parents of their responsibility towards their children, incorporate them in the process of fighting corruption and control or exploit different sources of information for children. The participants highlighted that children learn from their environment: it was maintained that parents and teachers should continually be mindful of their important role in moulding children's behaviour and developing their character. It was stressed that, in order to be able to inspire and impact children as anti-corruption agents, teachers should commit themselves to integrity, self-dignity, self-respect values and other positive Rwandan values. To do so, teachers should be supported and helped to understand, detect and resist corruption (both inside and outside school). There is a need to train teachers and mobilise them for becoming anti-corruption struggle allies. However, the participants claimed that they need motivation: considering their very low salaries, teachers are at risk to become involved in corruption (such as selling exams or marks, jobbing, being ghost teachers, etc.). Teachers are exhorted to evaluate themselves, take consideration of their influential role in community, respect themselves and keep their focus on promoting values.

6.10 PROPOSED CONTENT OF ACE IN RWANDA

The participants in the group discussions were requested to contribute to designing an ACE curriculum for Rwandan children by proposing topics to be considered. The participants suggested revisiting the causes and consequences of corruption and then develop anti-corruption education that aims at responding to these. They strongly urged that it is necessary to make sure that the content as well as the educational methods of the designed ACE are adapted to children's level. For the participants, an effective ACE should impact its beneficiaries and contribute to transforming people's mentality and rooting out the culture of corruption: it has been observed that anti-corruption transformational process should be basically oriented to changing cultural patterns. The participants suggested that the curriculum would include the following values and attitudes: integrity; truth, truth-telling/speaking the truth; commitment to being people of character; love, empathy; loving one's work and doing it well; commitment to the culture of peace; denouncing crimes; resisting manipulations; promise-keeping; justice/fairness; respecting human rights; fair play during different games; etc. They repeatedly emphasised that educating people to strive and fight for their rights could notably contribute to combating corruption. In addition, the participants also stressed that children should be informed that cheating is also a form of corruption.

It has been remarked that education is understood as a powerful tool to be considered in the fight against corruption. In his concluding remarks, a member of APNAC participating in the discussions of 9 May 2014 observed: "Corruption is combated by people. It is our imperative responsibility to prepare courageous people and equip them with attitudes and skills to resist corruption. Undoubtedly, an anti-corruption oriented education could play an indispensable role in this move." This calls to mind an observation of former Tanzanian president Julius Nyerere, considered one of Africa's wisest men: "People cannot be developed; they can only develop themselves". This means that, if we educate people, raise their understanding and conscience on the danger (corruption), its causes, negative effects on our society and equip them with capacities to resist and fight against it, people themselves will successfully combat it.

Efforts to promote the ACE in Rwanda could take advantage of the political will realised among the country's leaders. In addition, the Rwandan education policy has much room

for integrating and promoting the ACE. As indicated by the Rwandan Ministry of Education (2003:17), the objectives of the national education policy comprise many elements of the ACE. At least four of the objectives of the Rwandan education system as formulated by the policy could support the promotion of ACE in the formal education setting in Rwanda. The objectives are: (i) to educate free citizens who are liberated from all kinds of discrimination, including gender-based discrimination, exclusion and favouritism; (ii) to contribute to the promotion of a culture of peace and to emphasise Rwandese and universal values of justice, peace, tolerance, respect for human rights, gender equality, solidarity and democracy; (iii) to dispense a holistic moral, intellectual, social, physical and professional education through the promotion of individual competencies and aptitudes in the service of national reconstruction and the sustainable development of the country; and (iv) to develop in the Rwandese citizen autonomy of thought, patriotic spirit, a sense of civic pride, a love of work well done and global awareness. In addition, the policy has formulated a specific objective which consists of promoting an integral, comprehensive education orientated towards the respect of human rights and adapted to the present situation of the country. Paying attention to this education policy, it is clear that the ACE could have support from the ministry of education. Unless the preaching does not match with the practice, otherwise the PRIME model for an effective ACE could be easily accommodated and applied in the Rwandan formal education system.

6.11 RECOMMENDATIONS FOR EFFECTIVE ANTI-CORRUPTION APPROACHES IN RWANDA

Rwanda's zero tolerance approach to corruption, as well as the achievements recorded in the area of combating corruption, deserves appreciation. However, as the participants observed, the country still has a long way to go. For Mukombozi and Mutesi, "Rwanda needs to involve further into the fight against corruption in some institutions that were highlighted as the most corrupt, more specifically the traffic police, followed by the Judiciary and medical". The country has to continue extending and reinforcing its anti-corruption campaigns to all sectors of national life including education, administration, commerce, sport, etc. The participants in different group discussions recommended

assessing, analysing and fulfilling gaps in the anti-corruption laws: they indicated that some laws are not clear enough. They suggested harmonising anti-corruption laws and compiling them in one all-inclusive document. While appreciating the anti-corruption efforts by different institutions, the participants underlined the necessity of reinforcing monitoring and evaluation of the anti-corruption approaches that have been undertaken. This reiterates the recommendation given by the Ministry of Justice (2011:95) during the cross-sector needs assessment of Rwanda JRLOS (Justice, Reconciliation, Law and Order Sector) advising to put in place monitoring and evaluation officers with a full time commitment to monitoring and evaluation activities. The participants recommended supporting and publishing research on the anti-corruption process in Rwanda. They support learning from the best practices from other countries, adopting and applying them, whenever necessary and applicable. This requires keeping and extending partnerships with other anti-corruption institutions in other countries and organising regular study tours in order to learn from and exchange experience with others. The participants insisted on this recommendation because there are many corrupt deals that take place across borders and across countries, such as money laundering.

The participants highlighted that all alternative approaches to corruption should include building integrity and accountability. To do so, it is imperative to reinforce prevention and sensitisation strategies. Educational anti-corruption efforts need to be reinforced. They recommended developing an educational strategic plan targeting all schools and communities (at least, at cell level) in order to strengthen education for ethical values. Education should begin at home, at a very early age. But, this seems to be difficult to achieve unless parents become aware of their responsibility and inevitable involvement in educating their children. Anti-corruption education strategies should not only target children, but also adults, especially parents. We have to develop a holistic anti-corruption educational approach, recommended the participants. Another important recommendation that emerged from the discussions consists of training teachers and motivating them: if teachers are not trained and motivated, they will not be able to commit to educating children for ethical values and being active partners in combating corruption.

While discussing the strengthening of an ethical values-based approach, the participants commended the existing anti-corruption campaigns conducted by the Office of the Ombudsman and Transparency International Rwanda. However, the educational campaign strategies are judged weak in terms of penetrating the society's "soul". Although they have created awareness of and criminalised bribery, the existing anti-corruption campaigns are superficial and can't ensure that people's mentality will change. It was recommended that the country put a wide anti-corruption strategy in place and invest much more in anti-corruption education for all sections of society, with an especial focus on women, schools and decentralised administrative entities as well as religious communities. One participant noted that churches are not currently doing anything to fight against corruption, although there is a lot of corruption in these churches and even people who are guilty of corruption regularly attend church. The recommended inclusive anti-corruption strategy should also aim at reaching political, religious and public service leaders, through education and engagement with business, the academic community, civil society and public services, regarding leadership in both formal and informal accountability. It was underlined that it is imperative to explain about and sensitise governmental and non-governmental departments, religious communities and private sector on various dimensions of corruption and create awareness on the fact that corruption is more than bribery. The strategy should contribute to mobilising and supporting the established anti-corruption institutions to effectively and efficiently perform their mission: "We may establish institutions, but when they don't render services or don't perform their mission, they are useless," observed a participant. Besides developing and implementing the wide education strategy, the anti-corruption institutions were recommended to make efforts to regularly prove their accountability in order to ensure that people continue to trust them.

6.12 SUMMARY OF THE CHAPTER

The present section has generally reflected on, presented and discussed the information collected from the participants in the group discussions and interviews. In this section, it was noted that, for most people in Rwanda, corruption is synonymous

with bribery. Among other forms of corruption, the participants particularly deplored bribery in public services delivery, local administrative entities and traffic police. They expressed their concerns about sex-based corruption, favouritism (stressing nepotism, cronyism and clientelism). The participants supported the suggestion that Ghandi's Seven Social Sins as a comprehensive explanation of the causes and cultural factors of corruption. They pointed out multiple effects of corruption and its negative impact on people's daily lives.

Looking at the historical background of Rwanda, corruption was recognised to be one of the factors that contributed to its deplorable past, marked by multifaceted violent conflicts, wars and genocide. Taking into consideration how corruption undermines the components of "shalom", it was acknowledged that efforts to combat corruption contribute considerably to the process of peacebuilding in Rwanda. This section has also explored different anti-corruption approaches applied in Rwanda. In addition to the stated political will and commitment of top leaders to a zero tolerance approach to corruption, they have realised that the country has much invested in establishing punitive legal frameworks and setting up preventive institutions. The anti-corruption efforts have been commended and are recognised to be factors of the positive achievements recorded in terms of controlling corruption. However, with regard to penetrating and transforming people's mindsets, the top-down approach used leaves many gaps and uncertainties. Also, the ethical values-based approach needs to be reinforced: anti-corruption education strategies were considered as the weakest side of the anti-corruption approaches in Rwanda. The participants agreed that education is a powerful tool to fight against corruption and proposed topics to include in effective anti-corruption education for Rwandan children. They also formulated recommendations for efficiently and effectively combat corruption. Although Rwanda has made impressive progress in the fight against corruption, there is still a need to keep up the struggle and invest much more in anti-corruption education.

CHAPTER SEVEN: ANTI-CORRUPTION EDUCATION AS AN ALTERNATIVE APPROACH TO CORRUPTION

It has been explained that anti-corruption efforts comprise of (i) a reactive approach such as developing legal frameworks that criminalize and punish corruption, (ii) a preventive approach which includes anti-corruption reforms, establishing anti-corruption institutions and building national integrity systems, and (iii) a pro-active and ethical values based approach. The chapter discusses these anti-corruption approaches, recommended the use of a holistic approach combining different anti-corruption measures and highlighted the importance of the ethical values based approach.

Considering the destructive effects of corruption, there is no doubt that corruption is a moral issue. Radically speaking, corruption means 'decay and moral deterioration' (Ministry of Education and Science and Modern Didactics Centre 2006:13). Corruption is morally wrong and detrimental. To effectively fight against corruption, it is imperative to undertake transformational efforts with the aim of developing people of character, that are morally strong and capable to resist it. Habtemichael and Cloete (2010:100) acknowledge that combating corruption requires bringing about change in people's minds. Such a change must be from within. It requires the enhancement of moral development and ethical values at an individual level and the reformation of social, political, economic and administrative structures at systemic levels.

Education is believed to be the best and most powerful tool for change. Nelson Mandela quoted by UNESCO (2009) says that "Education is the most powerful weapon that you can use to change the world." However, to be beneficial to society, education should be oriented to produce a positive result. That is to say that although education is recognized to have the potential to change this world, its product highly depends on its orientation, purpose and the motivation of society. For example, a society committed to curbing corruption through changing people's mindsets should develop anti-corruption education in order to sustainably achieve the desired transformation.

The present study shows the necessity of developing anti-corruption education as a powerful means to effectively respond to corruption. Considered as effective alternative to tackling corruption, the Anti-Corruption Education (ACE) model suggested by this study has the potential to lay the foundation for moral and ethical behaviours, anchor anti-corruption attitudes, and impart and strengthen a commitment to anti-corruption from one generation to the next. As we know, prevention is better than treatment. This brings us to believe that the ACE will effectively achieve its purpose if it begins with children. Following the Rwandan wisdom saying that “a tree is redressed when it is still young”, the Ubupfura model is being proposed as an anti-corruption education model for Rwandan children. The model imparts children with the necessary knowledge on corruption, helping children to grow up with anti-corruption morals and ethical values, empowering children as anti-corruption agents and gives them confidence to confront and challenge corrupt practices existing in their community.

7.1 CORRUPTION: A MORAL AND ETHICAL ISSUE

The central meaning of the term ‘corruption’ has a strong moral connotation; to describe someone as a corrupt person or an action as corrupt is to ascribe a moral deficiency and to express moral disapproval (Miller et al 2005:7). “Corruption is above all a moral problem, immeasurable and imponderable”, emphasizes Marquette (2010:7). Before it became subject to the rigors of modern social science, adds the author, corruption was used primarily as a term of moral condemnation. In moral terms, to corrupt means to pervert, degrade, ruin and debase. It is clear that corruption has moral and ethical implications. Here, it is important to explain what we mean by morality and ethics and compare these two concepts

Salvador (2011: 155) defines morality, from the Latin *moralitas* which means "manner, character, or proper behaviour", as a sense of behavioural conduct that differentiates intentions, decisions, and actions between those that are good (or right) and bad (or wrong). Morality has a universal applicability by virtue of the fact that for an act to be moral, it must be based on a universally acceptable standard (Ochulor 2010:468).

Reminding us of Kant's categorical imperative principle, Miller et al (2005:65) emphasize the universality of morality and say that 'Only universalisable laws can form the basis of moral conduct'.

While morality refers to a universal standard by which our actions could be judged good or bad, ethics refers to an individual's point of view about the goodness or badness of an action which may not generally have a universal applicability. The term ethics does not necessarily always carry this note of universality, in the sense that it may only refer to an individual's view point (Ochulor et al 2010:468). There are two key aspects of ethics: (i) The ability to discern right from wrong, good from evil, and propriety from impropriety and (ii) A commitment to do what is right and proper (Blue Ridge Institute 1993:10). It is clear that ethics and morality are fundamentally related: while morality tells us that an action is either good or bad, ethics gives us the principles and the reasons why an action is good or bad (Ochulor et al 2010:467). Ethics determine personal, institutional, professional or societal behaviours recognized to be wrong or right, bad or good, acceptable and approved or unacceptable and disapproved. Ethics consists of standards of conduct that indicate how one should behave based on moral duties and virtues, which themselves are derived from principles of right and wrong (Texas Education Agency 2012:1). Ethics involves judgment, making decisions and goes with values. Blue Ridge Institute (1993:10) concedes that values are enduring convictions, beliefs and opinions. "Values" are important and refer to core beliefs or desires that guide or motivate attitudes and actions. They come in three categories: a) Ethical values, which tell us what is morally right, proper and good; b) Efficacy values, which are effective and practically useful; and c) Personal preference which refer to that which is desirable, gratifying, pleasurable or advantageous. The present study will mainly focus on promoting ethical values as a way to respond to corruption. Ethical values directly relate to beliefs concerning what is right and proper (Texas Education Agency 2012:1) and determine behaviours that are morally and ethically acceptable.

It is generally assumed that ethical values are susceptible to be influenced by culture and context or situation. As defined by Brown (2006), culture is "the total pattern of

human behaviour...embodied in thought, speech... [and] action". According to Parker (2005), culture is described as,

"The structure through which communication is formulated and interpreted. Culture deals with the way people live. Culture is learned through perceptions that are formed in various ways; where we are born and raised, the language we learn, the people and the environment with which we live and the psychological stimuli we encounter."

Admittedly, all cultures leave their fingerprints on the members within them, most often through the transmission of a worldview. A worldview includes the presuppositions, intentions, meanings, rules, norms, values, principles, practices, and activities through which people live their lives. Its fundamental orientation includes the core cultural ideas of what is good, what is moral, and what is the self (Waller 2007:171). To some extent, culture imposes our cultural values and shapes our interpretation of the world around us and phenomenon we experience. Brown (2006) observes that cultural values are standards that guide how a person relates meaningfully to others in different social situations. They guide an individual's behaviour based upon societal norms. Cultural connotation is one method of deriving personal values; it influences the choices an individual makes and therefore can impact, either positively or negatively, the decision making process.

Similarly, context, or situation can also influence someone's personal ethical values. Understood as principles of good behaviour, Brown (2006) explains that personal ethics are the rules we impose on ourselves that govern our daily actions. Our ethical beliefs are dynamic, growing, shifting and changing throughout our lives. There exist situational factors that can influence personal ethical values. The factors include: physical surroundings and physiological conditions (e.g. physical atmosphere, weather); social surroundings (such as the relations, characteristics of and interactions with others people around us); space and time perspective (for example, amount of time available

may influence a decision to pay bribe or look for other alternatives); purpose and task definition; and context and mood condition.

Cultural and situational influence can motivate members of a society to establish social conventions that regulate its members' behaviours. Conventions are norms based on common agreement that exist in a certain community at a given time, thus not obligatory to the other community members and not universal. In real life, morality and conventions may be related: general moral principles turn into concrete norms (like, for instance, "do not steal", "do not lie" or "be equally fair with everyone"), whereas violations of conventions which the community considers very important could also be a moral violation because it may hurt people. Despite that, morality and convention are two different concepts lying in domains with different logic (Ministry of Education and Science and Modern Didactics Centre 2006:31-32). On one hand, conventions, if reasonably established, coincide with moral and ethical values approved in a given society. However, on other hand, all conventions are not necessarily moral and ethical values. Some societies might agree on practices or laws that deviate from a morality outlook. For example, in an endemic context, a bribe can be seen as a normal practice and whoever does not bribe a public servant is considered as ignorant, or someone who does not know the game rules.

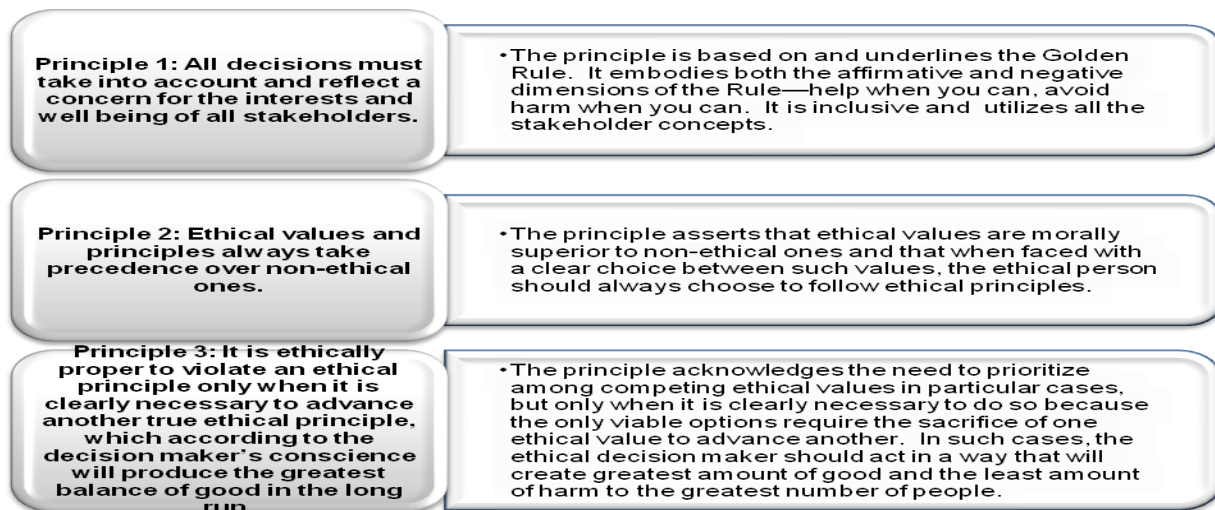
Distinguishing convention from morality, the Ministry of Education and Science and Modern Didactics Centre (2006:32) clarifies that, from the conventional point of view, "everything is permissible that is not prohibited". From the moral perspective, acts are evaluated whether or not there is not a norm regulating them. The moral perspective is more sensitive about the damage inflicted on a person, whereas the conventional one is more concerned about violation of agreements, consistency, order and expectations of an authority. It is important to remark that conventions are related to norms and laws established to ensure conformity to the social culture and situation.

The norms and laws are not necessarily and always ethical. Velasquez et al. (2010) help us to clarify the difference between being moral, ethical and conventional. They

explain that being ethical is not the same as following the law. The law often incorporates ethical standards to which most citizens subscribe. But laws, like feelings, can deviate from what is ethical. Additionally, the authors add that ethical is not the same as doing "whatever society accepts." In any society, most people accept standards that are, in fact, ethical. But standards of behaviour in society can deviate from what is ethical and an entire society, in a context of endemic corruption for example, can tend to become ethically corrupt. Therefore, ethical standards are not what the majority accept as morally good and right. While working in the area of anti-corruption, we face an ethical dilemma which consists of confusion between ethical values and conventional standards within society. In one society, some practices are considered as normal, ethically [and conventionally] right whereas, in another society, the same practices are ethically judged wrong. Tearfund (2010:10) agrees with anthropological research that shows that certain cultural practices may be seen as corrupt by some, but by others as part of normal social relations. The cultural practice of 'gift-giving' in some African societies is one such example. In many cases, gift-giving between associates to obtain goods and services is perceived quite differently from outright bribery between strangers. This realized ethical dilemma creates a kind of ambiguity and ambivalence in regard to determining ethical or unethical practices. Relating this reality to corruption, the European Commission (2011:7) brings to our attention an anthropological study that analyses everyday perceptions of and attitudes towards the phenomenon in a number of societies. For people in the countries they investigated corruption was perceived as just another public service or a public resource that anybody can use when they are in a position to do so. They observed an ambivalent attitude toward corruption where, instead of it being condemned outright, it is judged according to a scale of acceptance that operates in the society: 'while a good appetite is normal', it was opined, 'gluttony is deplorable'.

Resolving the ethical dilemma requires efforts to develop capacities of 'evaluating personal values, knowledge of personal standards, community and universal principles, choices, and the impact of these choices on others and oneself, both short and long term consequences, and accepting responsibility for the choices one makes (Bugeja

2000). This capacity nurtures ethical reasoning among members of a society. Ethical reasoning refers to the ability to discern and clearly determine what is right and wrong and decide what convenient human conduct to opt for. Ethical reasoning makes people able to assess their own ethical values and the social context of problems, recognize ethical issues in a variety of settings, think about how different ethical perspectives might be applied to ethical dilemmas and consider the ramifications of alternative actions (Association of American Colleges and Universities n.d:1). Rotary Club members, concerned with promoting high ethical standards in their professional lives, propose an easy test to determine whether a behaviour or practice is ethical or non-ethical. The test asks the following four questions: “Of the things we think, say, or do: (i) Is it the truth? (ii) Is it fair to all concerned? (iii) Will it build goodwill and better friendships? (iv) Will it be beneficial to all concerned?” (Rotary International n.d:10). Responding to these questions in order to work out the solution to ethical dilemma and opt for ethical value engages ethical decision-making. The Josephson Institute suggests three principles presented here below (figure..) to consider while developing a decision-making model that avoids the shortcomings of each traditional theory and can be practically applied to common problems.



It is argued that these ethical test questions and principles are very useful tools to apply when determining an ethical or non-ethical practice and are applicable to any culture and situation. They even transcend any form of rationalization, which can reinforce the ethical dilemma and create confusion. Through rationalization, a non-ethical practice

can be considered as an ethical one. Rationalization can obstruct or distract ethical decision-making. Josephson Institute (n.d:3) lists a number of common rationalizations, including the following:

If it's necessary, it's ethical: This rationalization is based on the false assumption that necessity breeds propriety. This type of reasoning often leads to ends-justify-the-means reasoning and treating tasks or goals as moral imperatives.

The false necessity trap: "The necessity is an interpretation, not a fact." We tend to fall into the "false necessity trap" because we overestimate the cost of doing the right thing and underestimate the cost of failing to do so.

If it's legal and permissible, it's proper: This substitutes legal requirements (which establish minimal standards of behaviour) for personal moral judgment. This alternative does not embrace the full range of ethical obligations, especially for those involved in upholding the public trust. Ethical people often choose to do less than what is maximally allowable but more than what is minimally acceptable.

I'm just fighting fire with fire: This is based on the false assumption that promise-breaking, lying and deceit are justified if they are routinely engaged in by those with whom you are dealing.

It does not hurt anyone: This rationalization is used to excuse misconduct and is based on the false assumption that one can violate ethical principles so long as there is no clear and immediate harm to others. It treats ethical obligations simply as factors to be considered in decision-making rather than as ground rules.

Everyone's doing it: This is a false, "safety in numbers" rationale fed by the tendency to uncritically adopt cultural, organizational or occupational behaviour systems as if they were ethical norms just because they are norms.

It's ok if I don't gain personally: This justifies improper conduct done for others or for institutional purposes on the false assumption that personal gain is the only test of

impropriety. A related, but more narrow, excuse is that only behaviour resulting in improper financial gain warrants ethical criticism.

I have got it coming: People who feel they are overworked or underpaid rationalize that minor “perks” –acceptance of favors, discounts, or gratuities – are nothing more than fair compensation for services rendered. This is also used as an excuse to abuse sick time, insurance claims, overtime, personal phone calls and personal use of office supplies.

I can still be objective: This rationalization ignores the fact that a loss of objectivity always prevents perception of the loss of objectivity. It also underestimates the subtle ways in which gratitude, friendship, anticipation of future favors and the like affect judgment.

I was just doing it for you: This is a primary justification of committing “little white lies” or withholding important information in personal or professional relationships, such as performance reviews. This rationalization pits the values of honesty and respect against the value of caring.

In discussing how corruption becomes the norm, Australian School of Business (2010) shows that corrupt individuals draw on one or more common rationalisations, such as denying there are direct victims of their actions to casting their behaviour as standard practice. Although non-ethical, and falling in one or more forms of corruption, the practice can expand to the whole of society and becomes socially accepted.

Corruption is recognized to be an immoral and unethical social phenomenon. Miller et al.(2005: 62-67) advance deontological, teleological and consequentialistic arguments that evaluate the immorality of corruption. Deontological reasons are ones that pertain to the action considered in itself and are independent of the purpose, goal, or end that it was performed in the service of. The fact that specific forms of corruption harm people and involve the violation of universal rights, means that corruption is, simply and basically speaking, regarded and understood as morally wrong by all people and all times. For the teleological reasons, which focus on the purpose, goal or end of an action, corruption is described as morally wrong based on these. For example, an action

is then regarded as corrupt, immoral and unethical if its purpose and goal tend to improper and illicit enrichment or (as its end) aimed at gaining honor, power or pleasure through dishonest means. From the consequentialistic point of view, the morality of an action depends exclusively on its consequences, irrespective of whether those consequences were intended or otherwise aimed at. Thus, an action is morally bad or wrong if it results, overall, in bad consequences, especially harm or reduction of utility for the greatest number of people (Miller et al., 2005: 67). From the consequentialistic perspective, it is very clear and easy to explain corruption as immoral and unethical, considering its harmful effects incontestably and universally recognized. Corruption is condemned widely all around the world regardless of the culture within which it occurs (European Commission 2011:7). Even the most corrupt elements have spoken against corruption. This means there must be something seriously bad about corruption and as such it should not be tolerated in any way and in any form (The Post Newspaper 2012).

In any circumstance and situation, corruption remains immoral and unethical. Rationalizing corrupt practices cannot make them moral and ethical. Blue Ridge Institute (1993:2) reiterates that ethics is not about compliance. It is about doing what is right. Living ethical values implies cultivating a personal commitment to ethical decision making. Chmielewski (2014) notes that the foundation of ethical decision-making involves choice and balance; it is a guide to discard bad choices in favor of good ones. Therefore, in making ethical decisions, one of the first questions to consider is 'what a reasonable man would do in this situation. Certainly, a reasonable and ethical person would always distance him/herself from corrupt, unethical and immoral practices and avoid any involvement in such acts. Ochulor et al. (2010:474) point out that one can become involved in acts of corruption through a variety of ways: personally carrying out corrupt acts, associating oneself with corrupt people through whom one can be influenced negatively, or participation in the use or enjoyment of the booties of corruption. At this personal level, one can protect oneself from corruption by the formation of good conscience, a conscience that warns one ahead of time, and condemns or praises the individual depending on whether one's actions are good or bad

7.2 UPHOLDING ETHICAL VALUES, A WAY TO COMBATING CORRUPTION

Winning the battle against corruption necessarily requires upholding anti-corruption ethical values. Values are here understood as the criteria or conceptions used in evaluating things (including objects, ideas, acts, feelings, and events) as to their goodness, desirability, or merit (Hanson 1994:428). Although they may adapt to and integrate with new situations, values are described as permanent perceptions that shape and influence the nature of our behaviours. Chmielewski (2014) adds that values involve emotion, knowledge, thought, and ultimately choice of response. Values vary between individuals and, because values govern behaviour, they colour the way individuals view and respond to their world. It is important to understand the impact values have on one's choices. While values can, and do, change over time, they represent a significant component of personality. It is through individual values that culture is defined, and provides broad social guidelines for desirable standards. Coupled with attitudes, beliefs, and behaviours, values combine to form a continuous spiral of community culture. They are indicative of what people think is important or worthy in decision-making (Joyner et al. 2002:114). It has been realized that cultivating ethical decision-making can direct our behaviours and enable us to avoid and prevent corrupt practices. An ethical decision-making capacity is nurtured through promoting ethical and critical thinking. Chmielewski (2014) explains that ethical thinking involves the intricate process used to consider the impact of our actions on the individuals or institution we serve. Therefore, upholding values and raising up people committed to living ethical values can contribute to rooting out corruption within a society since the values stimulate ethical thinking and encourage and anchor the commitment to daily practice in ethical decision-making, which always guides us towards what is worthwhile and moral.

The fighting against corruption has faced problems related to identifying and distinguishing corruption from normal and usual practices. With reference to what happen in many societies experiencing the culture of favouritism, where it is taken for

granted that if one is in a position to benefit a family member or friend he/she should do so and not doing so would be considered as unusual or even immoral behaviour, Fox (2006:59) claims that a major problem in combating corruption lies in getting people to recognise it and do something about it. To respond to this problem, which is qualified to be an ethical dilemma, it is indispensable to develop ethical and critical thinking among the members of a society and to foster personal ethics and help people become responsible for their acts.

Brown (2006) defines personal ethics in the form of the following question, "Before I make a decision about anything, I always ask myself what affects would my decision making have on my family?". He follows this with a series of further questions: "What are the consequences?" "Will my decision hurt anyone?" "Is this the right decision to make?" and "Why did I make this decision?" Highlighting the importance of decision-making process in corrupt behaviour, Woods (...³) remarks that every instance of corruption is an act of human behaviour. There are people with the motivation, the opportunity, and the lack of moral conscience who decide to behave corruptly. At the heart of the matter is the individual's decision-making process that results in him or her (individually or as a part of a group of people) deciding to behave corruptly, or not. When we understand how such decisions are made we can then understand the key driver of the high levels of corruption we see today. Obviously, people with personal ethics are responsible for their acts and sensitive about the damage inflicted on other fellow human beings. A society where people are dedicated to avoiding hurting decisions and pursue ethical and responsible decisions will remarkably curb corruption. It is therefore imperative for effective and effectual anti-corruption efforts to promote and sustain ethical values in society.

7.3 EDUCATION: A POWERFUL TOOL FOR TRANSFORMING SOCIETIES AND CULTIVATING ANTI-CORRUPTION ETHICAL VALUES

³ Check references with Harris: Gavin Woods..... Anti-corruption Centre for Education and Research. the Universty of Stellenbosch

Considering the fact that corruption is embedded in everyday life, it is a difficult task to curb it successfully. The combat against corruption requires transforming societies' socio-cultural and psychological constructions and cultivating anti-corruption ethical values. It is noteworthy to consider the role of transforming cultural models or settings and psychological constructions in building anti-corruption mindsets. Waller (2007:172) explains that cultural models give us the background, or lens, through which we interpret our social world and make judgments about appropriate responses. Cultural models are the constituent elements of an encompassing worldview in which culture-specific thoughts, norms, values, codes, and principles become part of an individual's perceptual frame. When corrupt practices have been integrated into the cultural models, they are institutionalised and, then become a communal way of living. In this context, it is very difficult to break down such entrenched social mindsets.

One of the primary challenges related to corruption that human society has to face today, according to Panth (2011) is the fact that corrupt practices have become so institutionalised in everyday society that citizens view it as fixed and incontestable. Although it is a difficult task it is possible to transform such a society, with institutionalised and very rationalised corruption. However, the social transformation necessitates change in people's mentality: "to change something, someone has to change first (Hall and Hord 1987:10). It is postulated that if people are made aware of the destructiveness of corruption and understand the moral imperative of changing corrupt systems in their society, they will disengage themselves from existing corrupt practice and join hands to curb corruption. Waller (2007:202), with reference to social psychological theories advanced by Albert Bandura and Robert Zajonc, agrees that people generally refrain from behaving in ways that violate their moral standards because such conduct will bring self-condemnation. In addition, a moral imperative encourages them to engage in moral behaviour and disengage from immoral and unethical practices. Waller (2007:204) believes that the moral imperative specifies what is good, what is right, what is evil, and what is dangerous.

Building that needed awareness and ensuring the understanding and engagement of the moral imperative requires developing an effective conscientisation system.

Lederach (1995:112) understands conscientisation as awareness of self-in-context. It seeks a catalyst that sparks and creates an encounter of people with themselves and with the realities they experience and face. Conscientisation believe that people are knowledgeable about, capable of naming, interacting with, and responding to their own realities in dynamic ways. Well conscientised people will take responsibility for transforming corrupt systems and changing undesirable behaviour in their society. "Changing systems requires paradigm changes, revolutions in thinking and action"(Heroic imagination project n.d). Habtemichael and Cloete (2010:100) observe that unless the paradigm at the heart of the entire culture is changed, sustainable change will remain elusive. Combating corruption requires bringing about change in people's minds. Such a change must be from within. It requires the enhancement of moral development and ethical values at an individual level and the reformation of social, political, economic and administrative structures at systemic levels. Education has an irreplaceable role in this transformational process aimed at revolutionising thinking and building, institutionalising and internalising anti-corruption ethical values among members of a society.

Education is essential for the betterment of humankind, changing the behaviour and attitudes of individuals of societies. To successfully combat corruption, it is indispensable to develop an anti-corruption education adapted to the political, social and economic context of human society. In order to be credible, anti-corruption teaching must relate to the daily lives of the students and address real life ethical dilemmas, conflicts of interest and corruption cases (Transparency International 2004:3). Education is central to preventing and combating corruption. Highlighting the need of moral education as a way to combat corruption, Salvador (2011:158) describes education as the backbone to corruption prevention and says that educating people of all ages and backgrounds is a key component to corruption prevention. Through education, citizens can learn both their rights and raise awareness about their government systems, work, and learn how corruption is a problem that lowers their standard of living, and how it can be resisted in their own lives. Tearfund (2010:28), during its research work on corruption and its discontents, notes that education and

awareness-raising were seen as essential strategies in overcoming corruption. This includes education in values starting in the home and at school, as well as awareness-raising about people's rights and mechanisms they can use to denounce or combat corruption. It also includes the challenging task of helping people realise that corruption does not have to be the norm and that there are other ways of doing things. This goes to the heart of any development intervention in that it is important that those affected feel as though the situation can change and that they have a role to play in bringing about that change. Hence, to have positive effect, capable of producing a change in people's minds and playing a 'conscientisation' role, education should (i) be based on the needs of its beneficiaries in a given society, (ii) use or exploit existing resources available in society and (iii) value and have as its starting point the knowledge of its beneficiaries.

This kind of education here described matches with popular education, developed by the famous Brazilian educationalist Paulo Freire. Popular education can impact the whole community and its approaches can be applicable to any section of society members including adults and children. The following principles of popular education maintained by Lederach (1995:26) merit particular attention while looking for transforming a society through education:

- i. *Education is never neutral.* It always involves a project ultimately aimed either at keeping things as they are or changing them. Popular education promotes change both in social and educational systems. It is centred on the concept of conscientisation, the process of building awareness of self-in-context that produces individual growth and social change.
- ii. *Popular education is a process of mutuality.* Learners and educators or facilitators discover and learn together through reflection and action, which are kept in direct relationship as the root of learning and transformation.
- iii. *People are resources not recipients.* People and their everyday understandings are key resources. Their knowledge and experiences are a vast and usually untapped library to be probed and excited. Their knowledge must be validated and trusted.

- iv. *Based on beneficiaries' real-life.* Posing problems relative to real-life situations and challenges rather than providing prescriptions about those situations is an important pedagogical tool. It simulates reflection and simultaneously encourages people to trust their ability yet transcend themselves and participate actively in identifying the challenges they face and the means to meet them. It gives them the power of naming the world, their experience, and their journey.

Following these principles, an education oriented to combating corruption, here known as “anti-corruption education (ACE), will be able to reach a community’s ‘soul’ and, therefore, plays a transformative role in imparting ethical values and promoting an anti-corruption mentality among members of a society. It is important to underline that ACE is a vital and indispensable component of any anti-corruption strategy.

Transparency International (n.d) asserts that informed citizens are probably more effective in preventing the corrupt and unethical behaviour of public servants than the most sophisticated codes of conduct, laws and regulations. Anti-corruption laws and institutions need people who do not tolerate corruption and who actively act against it. ACE promotes values, attitudes and expectations that condemn corruption, and skills to resist it. ACE develops people's understanding of their rights and responsibilities for preserving the public good. People willing to build a corruption-free society should envisage an ACE for all its members, regardless of their age, sex, socio-economic categories, religion, profession, political sensibility, and so on. To do so, they could design ACE in different types of education: formal, non-formal and informal education.

Presenting the distinction between the three types of education, Dushi (2012) points out that formal education is planned with a particular end in view. It is given in school, college and other similar institutions which are established with the purpose. In this way it is direct schooling, instruction and tuition. It is limited to a specific period or stage. It is provided according to certain set rules and regulations. It is in the form of systematic, planned and guided instruction. Formal education has a well-defined and systematic

curriculum. This curriculum is based on certain aims and objectives. These aims are in conformity with the needs of the society and the state. This type of education is given by specially qualified teachers who are supposed to be efficient in the art of instruction. In modern progressive schools, the process of education is not merely restricted to the four walls of the classroom. There are more activities outside the classroom than inside it. Formal education observes strict discipline. In other words, as Rogers (2004) put it, the highly institutionalised, chronologically graded and hierarchically structured 'education system', spans from lower primary school to the upper reaches of the university. Although it is the crossroad for multiple stakeholders, this type of education can provide a strong foundation for promoting ACE and continually ascertaining needed social transformation.

Non-formal education is structured and planned, but falls outside the realm of formal education. It consists of any organised, systematic educational activity, carried outside the framework of the established formal system whether operating separately or as an important feature of some broad activity. It is consciously and deliberately organised and systematically implemented and should be organized for homogeneous group. Non-formal education should be programmed to serve the needs of the identified group. This will necessitate flexibility in design of the curriculum and the scheme of evaluation. All stratum of a society can benefit from non-formal education. It has the potentials to impact the whole society and provide an anchor for anti-corruption ethical values.

Informal education consists of all learning that goes on outside of any planned learning situation, for example, cultural events. Informal education as used here is the lifelong process by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure to the environment whether at home, at work, or at play. From the example and attitudes of family and friends, from travel, reading newspapers and books, or by listening to the radio or viewing films or television, informal learning occurs all the time. Generally, informal education is unorganized and often unsystematic; yet it accounts for the great bulk of any person's total lifetime learning, including that of even a highly 'schooled' person (Rogers, 2004). Although it is generally difficult to measure the impact of this type of education, life

experience leaves us evidence that it is trans-generationally a powerful channel and means of transmitting societal knowledge, attitude and values. Parents use it to transmit to their descendents a non-inherent legacy through story-telling, family gatherings, etc. Informal education can play a considerable role in imparting durable anti-corruption ethical values in society.

To be successful, education aimed at curbing corruption should encompass all the three types of education and can be done through a permanent community mobilisation to plan against the danger. Community is here understood as a microcosm of a society. Mercy Corps (2004) defines community mobilisation is the process of engaging communities to identify community priorities, resources, needs and solutions in such a way as to promote representative participation, good governance, accountability and peaceful change. Educating community members and helping them understand the moral imperative and necessity to combat corruption are the key starting points of an effective community mobilisation against corruption. Brahm and Griffiths (1992:2) explains that mobilising the community begins when concerned citizens organize to take a stand, necessary community changes are determined, the public is concerned about the problems and the need for collaboration among the community groups and individuals, the community at large is involved in the situation, emerging community leaders are recognized and encouraged, and the efforts for change are decisively kept going on.

A community has its ways of living, values to protect and a vision to move towards for its promising future. Its members should work to keep the community's standards and good reputation. Making allusions to the role of community life in the necessity of fighting against corruption, Sampson (2004) points out that the struggle against corruption is an effort to restore standards that were lost, the standards of morality and responsibility which reflect the meaning of what we call "community". There is no doubt that education, in its all-inclusive forms and with the mission of combating corruption, can play a preponderant role in mobilising a community through creating awareness on the dangers of corruption, re-igniting the community members' moral imperative and preparing them for taking a stand to work for a free-corruption community. Education

has the power to inspire, envision and empower people who can take a leadership role in the community mobilisation process. Education has the power to bring people together with a shared community vision related to fighting against corruption. It can ensure the involvement of all members, which is a very necessary condition to the success of any anti-corruption effort. This echoes the Bangkok declaration which reiterates that ‘the rules of the corruption game won't change unless people are willing to stand up and demand integrity from their leaders, and demonstrate integrity themselves. Systemic change can be meaningfully achieved when people become a part of the process.’ Education can provide the groundwork for developing and implementing anti-corruption strategic plans and promoting approaches to sustain anti-corruption efforts in the community.

Education oriented to combating corruption aims at promoting a deeper understanding of the intricacies of corruption (how it works, the principal causes and consequences, etc.) as well as an analysis of how corruption stretches across countries, regions and institutions. Anti- corruption training and education should provide an analytical framework and hands-on skills for addressing corruption in practice (Boehm and Nell 2007). Taking into account the essential place of government in perpetuating the state of corruption or fighting against it, USAID(2005:2) claims that education involves both providing the public with information that raises their awareness of corrupt behaviour in the government and inculcating citizens — beginning at the school level — with moral values that militate against corrupt behaviour. It is true that, as Sampson (2004:3) puts it, anti-corruption entails not only making governments or aid programmes more effective, it also entails making people more honest, raising people's consciousness to a new level. Transparency International (n.d) suggests that anti-corruption education impacts at two levels: Firstly, it aims at strengthening individuals in their ethical decision-making. Value conflicts and ethical dilemmas frequently arise in the daily lives of people, for example when family values, such as loyalty, clash with work ethics, such as impartiality. Ethics education should provide the skills to identify such conflicts, and instil the motivation for solving them in the best interest of the individual and the community. Secondly, it aims at building a culture of zero tolerance for corruption,

through strengthening public awareness and participation in political life, and through mobilising the public to stand up against corruption.

Re-emphasizing the role of education in fighting against corruption, a female participant in the research by Tearfund (2010:28) highlights that education is not only knowledge: it can also influence the way a person behaves. Values and principles are really important in the education of our children, so we need to invest much more in nurturing these. As mothers, we look more towards the family because we want to create better values for our future generations. The participant here expresses her expectations and consideration of education as a potential and powerful tool to fight against corruption and has hopes of educating children to ensure a promising and bright future. Dreamboy et al (n.d) recommend that “If you really believe that children are our future, then you have the power to educate your children to change a corrupt society.”

7.4 ANTI-CORRUPTION EDUCATION FOR CHILDREN

Are children concerned with corruption? Is it appropriate to introduce ACE to children? What forms of corruption can be discussed and understood by young children? These are some of questions frequently asked when discussing the necessity of developing anti-corruption education for children. In one way or another, children are undoubtedly affected by corruption that exists in their community and they have to be involved and engaged in the fight. Some people argue that children are too young and it is too early to tell them about corruption. However, they are members of today and tomorrow's society. They are affected by corrupt practices existing in their society. For example, we all know children are the first direct beneficiaries of the formal education system. The system is subject to being undermined by corruption in various ways. Corruption undermines achieving the MDG goal 2 related to ensuring that all boys and girls complete a full course of primary schooling (Boehm 2010:4). Koichiro Matsuura, Director-General UNESCO, concerned by corruption says: “Widespread corruption not only costs societies billions of dollars, it also seriously undermines the vital effort to provide education for all. It prevents poorer parents from sending their children to school, robs schools and pupils of equipment, lowers teaching standards and thus education standards generally, and compromises the future of our youth. We cannot let

it go unchecked.”If we look at other domains of society life, we cannot exhaustively determine all negative consequences of corruption with their oppressive implications to children’s well-being. It is clear that, as other members of society, they are affected and ‘infected’ by corrupt practices occurring in their milieu. Therefore, they also have serious concern about the issue of corruption which is as serious to the society as poison is to a body. In addition, children have rights to have a say and opinions on the issues that affect them and their voice should be heard and valued.

Children need to understand different forms of corruption as it affects them as well and they will continually and gradually have to face it as they grow up. When working with children, emphasis can be put not only commitment to positive values and ethics such as integrity, transparency, responsibility, and truth, but it is also important to teach them to disassociate themselves from and even combat corrupt practices such as cheating, theft, disobedience, fraud, lying, intrigue, etc. Anti-corruption education for children will enable them to develop values, attitudes and expectations that condemn corruption, and skills to resist it (Transparency International, n.d.). The ACE could make them anti-corruption agents in their society.

Children could play an active and significant role in fighting against corruption in their communities. Agreeing with Gandhi, who said “If we want peace we have to begin with the children”, it is worth the effort to note that children are not totally passive subjects in our communities. They can appear as change agents. To illustrate the children’s potentialities to bring change in their society, let us look at the “Dreamlike reality” story of Rasur, a Costa Rican master teacher and philosopher as retold by Mesén (2013).

“Dreamlike reality” story of Rasur

One day in the village of Quizur, among the mountains of Costa Rica, a mysterious teacher arrives and silently calls all the children deep into a mountain. There he begins to teach them about the wisdom and compassion in their hearts. The worried parents can hear the children singing his name inside the mountain, “Rasur, Rasur, Rasur,” but they have no way to enter. At the end of the day, the

children come out and joyfully share what they have learned. They go back into the mountain the next day and every day for a week.

Each evening they pass on what they have learned from Rasur, and the village begins to change. Now people are walking arm in arm. They sit beneath the trees and take time to talk with each other. The women create beautiful embroidery, the musician composes heavenly music, and the local artist paints the mountain they now call Mt. Rasur.

At the end of the week, Rasur tells the children that he must go. "If you miss me," he tells them, "just bend your ear down to your heart and you will know I am there." After Rasur leaves, the whole village gathers to talk about what has happened. They realize they must embody his teachings, and that if they do, perhaps all of Costa Rica may become a culture of peace.

This story seems to be a reality: it might not be a fiction or an epopee. There are Costa Ricans who believe that this story is true. The objective of sharing this story is not to convince anyone of its authenticity, but to illustrate the potentialities of children to transform their society. Today, Costa Rica is known as one of the best models of peace in the world. The country has abolished its military system and invested in education, health, environment, democratic governance and other social progressive policies. Costa Rica is one of the few countries in the world to elevate peace to the cabinet level. It is impressive to hear Costa Rican women, in their speeches, repeating the slogan saying: "Happy the Costa Rican mother who, when giving birth to a son, knows that he will never be a soldier." Some peace workers in Costa Rica believe that the peaceful state that Costa Rica are enjoying today is the long term result of the work done by Rasur through inculcating peace values among the children of his time. He could reach adults through children's messages inspired by his teachings. In a conversation held in 2009 with American educator Rita Marie Johnson, the founding director of Rasur Foundation International, she confidently shared her work, which, in her own words,- is inspired by Rasur and consists of instilling peace, wisdom and

values in Costa Rican children and empowering them to pass peace on to the next generation.

From the Rasur's story, we can see that children are able to contribute to the process of transforming their society. In many societies, the population is young: children and youth are the majority of the whole population. Additionally, it is evident that young people constitute a country's future political and economic leaders. Their education should be an important component of anti-corruption strategies Transparency International(n.d). Thus, investing in children and developing anti-corruption education strategies can positively impact today's society and prepare leaders to fight against corruption. Children, empowered and enabled by adults, can be used to campaign vigorously against corruption in their and in schools, religious associations and communitywide. As Akinwande (2010) affirms, this is the only realistic alternative to achieve a corruption-free society, especially when adult-based efforts are not yielding desired results. Supporting the necessity of incorporating children in the fight against corruption, the World Justice Project (2012) notes that children are the foundation of a nation's future that will allow the nation to keep and fulfil its promises. In the middle of the complexity of corruption cases and the inability of the law to resolvedly challenge and respond to the problem, disseminating anti-corruption values to younger generations appears as a solution. It is in childhood that thoughts and values are formed and that shape the person who those children become as adults. Corruption, too, starts to take root when a person is young. Another reason for engaging children in the fight against corruption is that children will one day be agents of socialization. Hanson (1994:428) describes socialization as "the process of acquiring the physical and social skills needed to become a social being and a member of society. Socialization is a never-ending process of developing the self and learning the ways of a given society and culture." The author claims that while the focus of socialization literature is generally on the newborn and the young child, people in their teens, middle years, and even older are also in a continual process of learning skills, developing the self and participating in the groups and social systems of society. Parents, too, need to be socialized to parenthood. Parents not only influence and shape the behaviour of children; children do the same to parents. Basing their observation on what usually happens in the area of

new information and communication technologies – where some parents are unable to engage effectively with technology products and find themselves deferring to their children's 'know-how': children and youth become quickly familiarized with the new technology products such as computers, mobile phones, etc., and can easily manipulate them – Watne and Brennan (2011:4) convincingly assert that children might have a high potential to influence their parents in particular areas.

In the area of anti-corruption, children could possibly learn to resist and combat corruption and actively influence adults to leave corrupt practices. However, this is only possible if adults create a conducive environment and allow children's dreams and aspirations flourish. Explaining corruption to children and reiterating our hope in them, Jacobson (2012) appreciates children and eloquently expresses his hope, trust and confidence in them in the following terms:

“Always know that just because others have fallen, you don't have to. Always remember that you have the power to rise to the occasion and live up to your soul's highest aspirations. And you have the ability to also help lift others who may have fallen. As a child, you have something to give us adults that we desperately need: hope. You give us trust, beauty, innocence – and we in turn want to give you love and nurturing, strength and power to use your purity to conquer the world”.

Hence, it is our responsibility, as adults, to ensure an environment that enables our children to grow up with anti-corruption values, to exploit their potentialities and allow them to undertake anti-corruption initiatives in their societies and celebrate successful achievements in the fight against corruption. However, building such an environment requires us to effectively respond to at least two challenges: (i) underestimated consideration of children and (ii) lack of positive adult role models. In many societies, including Rwanda, children are generally underestimated. Their participation in society life is limited and, culturally speaking, they are not allowed to speak in the presence of adults. Their abilities are not valued and they are not permitted to challenge adults. They are forced to accept and respect existing settings and uphold their communities' way of doing things without complaint. Adults often want to appear to them as

uncontested masters and unchallenged overseers. Living under the 'complete domination' of adults, it is not acceptable for them to speak out and denounce the corrupt practices of adults. This is a great challenge that an anti-corruption initiative among children might face in many societies.

Another challenge is related to having good models/example to imitate and follow. It is commonly known that children imitate adults closest to them, especially their parents, teachers, guardians, elder siblings, adult family members, etc. Sharing with us a short poem that warns about what children learn from their milieu, Isabel Carter (1999:5) recommends that we should all work to ensure not only that young people are well cared for, supported and encouraged to reach their full potential, but also that they are allowed to share their views. The poem says:

If children live with criticism they learn to condemn;
 If children live with hostility they learn to fight;
 If children live with ridicule they learn to be shy;
 If children live with shame they learn to feel guilty;
 If children live with tolerance they learn to be patient;
 If children live with encouragement they learn confidence;
 If children live with praise they learn to appreciate;
 If children live with fairness they learn justice;
 If children live with security they learn to have faith;
 If children live with approval they learn to like themselves;
 If children live with acceptance and friendship they learn to find love in the world.

Children, in one way or another, learn how to behave socially and emotionally by imitating the behaviour of those surrounding him or her. 'By watching and imitating others, young children learn how to interact socially. They learn acceptable and unacceptable kinds of behaviour. The examples set by adults, older siblings and children are the most powerful influences shaping a child's behaviour and personality. One way children learn is by copying what others do. If men and women do not treat each other equally, the child will observe, learn and probably copy this behaviour. If adults shout, behave violently, exclude or discriminate, children will learn this type of behaviour. If adults treat others with kindness, respect and patience, children will follow

their example. If mothers and fathers treat each other with love and respect, this is what their children will learn and most likely 'replay' in their adult relationships (Facts for Life n.d). We adults can confirm this by identifying a number of people whose behaviour influenced us when we were children and today we find ourselves reproducing the same behaviour! Clearly, when a child observes adults behaving well or badly and expressing attitudes vis-a-vis societal practices like bribery, it will leave a strong impression on the child's mind and he or she is likely to follow that example should the situation arise.. In order to raise people who are committed to fighting against corruption, we should ourselves be good role models that children can proudly imitate, as they will learn much better from our behaviour and explicit attitude toward corrupt practices than our reasoning and/or rationalized behaviours. As Gandhi said, we should be the change we want to see happening in the world. Are we as adults ready to provide children with a model to grow up with a corruption-free mindset? This requires adults not only to declare that they disassociate themselves from corrupt practices and publically condemn them, but also to “walk the talk” and unequivocally put into practice what they preach. Their anti-corruption behaviour and attitude will be a very important component of and contribution to anti-corruption education for our children.

7.5 CHARACTER EDUCATION AND ACE FOR CHILDREN

ACE for children is a very important component of combating corruption. It should be introduced to children through education that develops character, which enables our children to grow up with anti-corruption attitudes and behaviours. Berkowitz and Hoppe (2009:132) have defined character as the complex set of psychological characteristics that motivate and enable an individual to act as a moral agent, i.e., the subset of psychological characteristics that lead one to want to and be able to do the right thing. Such characteristics include empathy, compassion, conscience, moral reasoning, moral values, moral identity, perspective-taking, moral indignation, moral sensitivity, etc. A simpler definition offered by the Character Education Partnership (CEP: www.character.org) is “understanding, caring about and acting upon core ethical values.” This simpler definition interests the present study and reinforces the idea that a person with good character can resist and avoid corrupt practices: it is our

understanding that ‘Our character is much more than just what we try to display for others to see, it is who we are even when no one is watching. Good character is doing the right thing because it is right to do what is right’(Character Training Enterprises 2014). A person of character does the right thing even when nobody is looking and his behaviour goes unrecognised. Character education responds to the concern presented by President Theodore Roosevelt when he said: “Educating a person in their minds but not in their morals is to create a menace to society”(Blue Ridge Institute 1993:4). Converging into this statement, Shelds (2011:49) proposes character as the aim of education: he recommends that developing beneficial and pro-social dispositions should be prioritized over acquiring more and more facts and formulas. He suggests that to elaborate yet overlapping goals for education can be derived from considering the multiple dimensions of character. Education should develop intellectual character, moral character, civic character, and performance character, along with the collective character of the school. Together, the four forms of personal character define what it means to be a competent, ethical, engaged, and effective adult member of society. In the same perspective, “ethics was the foundation of Gandhi’s concept of education. He wanted education to promote morality. Character building, refinement, behavioural change, development of personality were the socio-ethical aims of education for Gandhi. He says, real education consists not in packing the brain with so many facts and figures, not in passing the examinations by reading numerous books but in developing character (Pani et al 2008:83).To reinforce this noble orientation of education Berkowitz and Bustamante (2013:12) observe that the ultimate goal of character education and all comprehensive and enlightened education is for students to become better people (i.e., for them to develop the positive and moral, social, and emotional competencies and motivations that undergird ethical societies). This means that the goal is for them to internalize the corresponding values and motivations so they are disposed to enact their social, emotional, and ethical competences on a regular basis. Character education has potentials to empower its beneficiaries and develop capacities, as Gorofalo et al. (2001) underline, to perform the right action, with the right person, to the right extent, at the right time, and in the right way.

Taking into consideration the aim of education and goal of character education presented above, character education clearly provides a very useful framework and groundwork for developing and entrenching the ACE for children. As Stevulak and Brown (2011:101) have observed, “individuals with high character examine and reflect on ends, consider the consequences of their actions on others, cultivate and embody certain feelings of ‘caring about’ and empathy, and emphasize the collective interests and goals of the group, organization, community or jurisdiction,” resulting in “leadership and administration that aims for service rather than dominance”. Raising up such individuals relies on developing effective character education and fostering anti-corruption education. To recapitulate: the aim of an anti-corruption oriented education should be the development of individuals of character capable of resisting corruption, equipped with skills and courage to combat corruption, and free from the seven sins as per Gandhi. The framework of ACE as well as content and methodological approaches should be designed in such a way that they enable achieving this aim.

7.6 FRAMEWORK, CONTENT AND EDUCATIONAL METHODS OF ACE FOR CHILDREN

The effectiveness, quality and success of ACE – as well as other kind of education – highly depends on many factors and recognizes multiple stake-holders. Among other elements of the success of ACE, let us focus on its framework, content and methods.

7.6.1 FRAMEWORK OF ACE FOR CHILDREN

By framework, we mean structures in which the education is developed and forms that the ACE could take. Framework is here related to the organizational aspects of the ACE and shapes its implementation.

Berkowitz and Bustamante (2013: 9) have proposed a five component model of optimal character education implementation, called PRIME, which has inspired this research. The PRIME model – presented by the figure below – refers to:

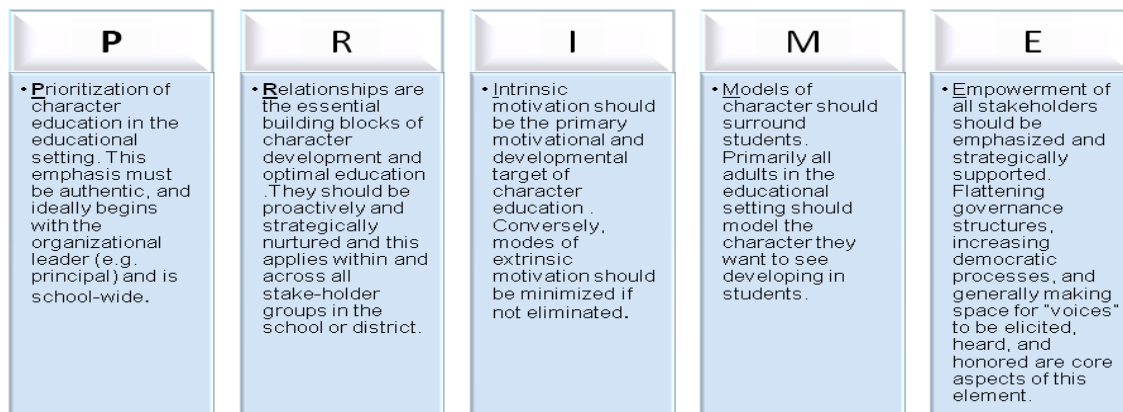


Figure 14: PRIME Model

To be effective, an ACE should be guided by a number of principles that create an enabling environment and an efficient and productive education system. Thus, this PRIME model, mostly applicable to the formal education setting, is successfully applied in a context where principles such as inclusiveness, comprehensiveness, caring and respect for all stakeholders are assured. The CEP has identified eleven principles that merit our attention as we develop an ACE for children. The following figure summarizes the eleven principles adopted and constructed from Character Education Partnership (2010).

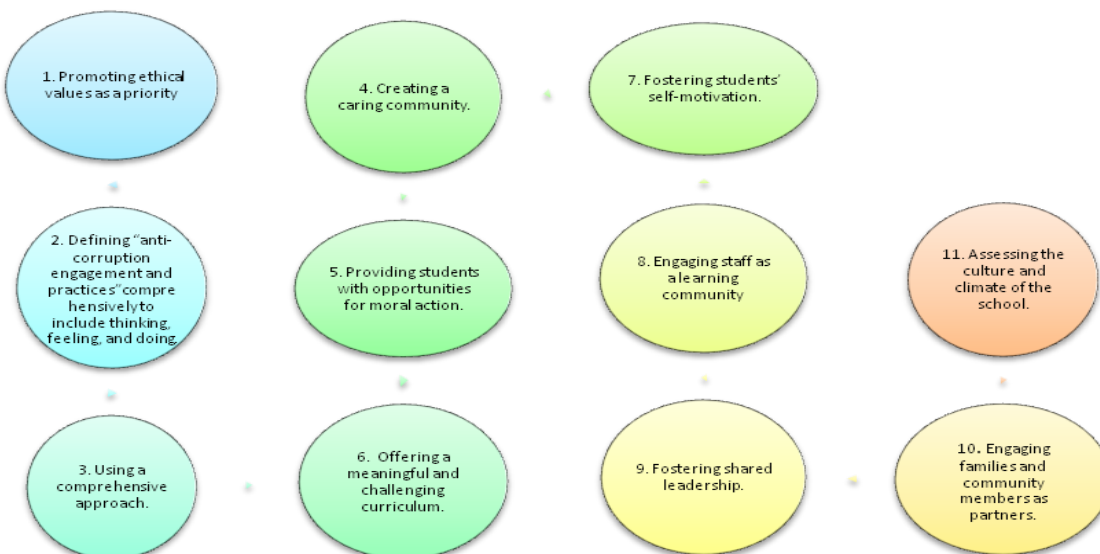


Figure 15: Eleven principles of an ACE education (adopted and constructed from CEP 2010)

Principle one consists of explicit or implicit willingness and commitment to promoting anti-corruption ethical values and translates a kind of formal and/or informal societal agreement on ethical values to promote in order to fight against corruption. Referring to character education, CEP (2010:2) observes that the core values promoted by quality character education are ones which affirm human dignity, promote the development and welfare of the individual, serve the common good, define our rights and responsibilities in a democratic society, and meet the classical tests of *universality* (i.e., Would you want all persons to act this way in a similar situation?) and *reversibility* (i.e., Would you want to be treated this way?). These values are very fundamental elements of an effective ACE. Principle one implies the understanding of and consent to the necessity of promoting a set of anti-corruption ethical values that could guide every aspect of life in the school as well as the whole society. The education and anti-corruption systems have to play a leading role in this process and convincingly articulate anti-corruption goals and expectations to incorporate in the society's vision for the future.

Principle two and three insist on the necessary comprehensiveness of ACE objectives and approaches. For CEP (2010:4), good character involves understanding, caring about, and acting upon core ethical and performance values. A holistic approach to character development therefore seeks to develop the cognitive, emotional, and behavioural dispositions required to do the right thing and do one's best work. This is to say that an effective ACE should (a) develop understanding on the concept of corruption, its different forms and particularly its destructive consequences, (b) infuse its beneficiaries with an anti-corruption attitude, and (c) impart critical thinking and anti-corruption skills. The ACE and its planners and implementers consider comprehensive approaches of education and should always keep in mind that an anti-corruption attitude and wisdom are infused at all levels and through all school and community life and should be integrated into all subjects (wherever possible). Always, they have to mind

their own behaviour, knowing that children/students learn much more from their behaviour than from what they say.

Principle four and five emphasize the creation of caring community and cultivating moral behaviour. An educational setting such as a school, through its educational strategies, processes and interactions, should foster a caring attitude and behaviour. The CEP (2010:8) notes that a school committed to character strives to become a microcosm of a civil, caring, and just society. It does this by creating a community that helps all its members form respectful relationships that lead to caring attachments to and responsibility for one another. For an effective ACE, it is imperative to produce people with a commitment to care for others and behave morally if corrupt practices are to be discontinued. Therefore the ACE should create opportunities for learners to care for their community-classmates, with no discrimination. In addition, the ACE should give them occasion to express and celebrate their moral behaviours and reflect on their positive consequences, especially in terms of rooting out corruption.

Principle six reinforces the need to offer a meaningful, challenging and attracting curriculum. To be attracting, the curriculum should be relevant and applicable to the daily life of learners: it employs a variety of active teaching and learning strategies, and looks for ways that character is potentially developed in and through everyday teaching and learning (CEP 2010:12). To meet the interest of learners, the curriculum should respond to the community's existing challenges and provide required skills to overcome them.

Principle seven spotlights the importance of fostering learners' self-motivation. CEP (2010:15) reminds us that character means doing the right thing and doing our best work "even when no one is looking." Additionally, it is emphasized that schools of character should be careful not to be undermined by an emphasis on extrinsic incentives. Intensive focus on rewards and behaviour modification is consciously limited. ACE should use educational strategies that cultivate intrinsic motivation and ensure that learners commit themselves to doing the right thing because it's the right

thing to do and avoid adopting programs that are rewards-based and which, to some extent, appear as bribing learners for their active participation.

Principle 8 highlights the inevitability of an exemplary model by adults, especially facilitators (teachers) and other school staff, in anchoring desired ethical values. They have the responsibility of modelling values in their own behaviour and taking advantage of opportunities to positively influence the students with whom they interact. In addition, the adults have to demonstrate and prove that the same values and norms that govern the life of students serve to govern the collective life of adult members in their community (CEP 2010:16). As said earlier, anti-corruption educators should practically live what they teach to children. They have to adhere to the anti-corruption call and behave incorruptibly. This will give them the required moral authority to instil anti-corruption values among their students.

Principle nine brings our attention to the role of fostering inclusive and shared leadership in ensuring effective ACE. At national and district levels, education and anti-corruption systems should promote inclusive, shared and accountable leadership. They should practically translate their willingness to fight against corruption by investing time and human, financial and material resources in ACE programmes. At school and community level, ACE planning, programming and implementation should involve community and school leaders, parents, community members and, particularly children who are the first and direct beneficiaries. Explaining the reasons of children's participation, Tearfund (2004:14) notes that children know a lot about their own lives. Often, decisions are made about children's lives based on information provided only by adults. Yet adults cannot think, feel and see life as a child does. Adults often make assumptions about what information children are able to, or not able to, provide. If adults do not listen to children, the decisions that they make for children may have a negative, rather than a positive, impact. Engaging children in leadership responsibility while planning and implementing ACE is another way to educate them for fighting against corruption, increasing their confidence, nurturing their decision-making skills and introducing them to playing positive and contributory roles in their community.

Principle ten considers parents and the wider community as key partners in character-building and anti-corruption efforts. Parents and community have a very supportive position and play an enormous and vital role in entrenching anti-corruption ethical values. They do the groundwork of providing the space where anti-corruption ethical values are practiced and where the impact of ACE is observed and evaluated. Therefore, building a strong relationship and trust between home, school and the wider community is an indispensable pillar of an effective ACE. To encourage permanent dialogue between the tripartite partners, regular communication, consultations, visits, meetings, etc. for ACE's improvement, adaptation and strengthening are encouraged.

Principle 11 recommends regular assessment of the education system as a provider of ACE. For a school to be able to dispense valuable ACE and be a real and powerful transformation agent, it needs to be free from corruption. Regular assessments of the culture and climate of school should be independently conducted in order to fill gaps or respond to possible breaches that give room for corruption. The functioning of the education system and the behaviour of its staff as well as their interactions are checked in order to assess the quality of education services, its efficiency and impact on students' anti-corruption ethical values. In addition, the content and educational approaches are assessed in order to maintain, adapt or change the existing curriculum.

It is our belief that an ACE developed using the PRIME model and respecting the eleven principles presented above could ignite an effective transformational process and will help society to raise a generation committed to living out anti-corruption ethical values.

7.6.2 THE CONTENT OF ACE FOR CHILDREN

The entry point for designing a curriculum consists of observing the intentional proposed outcome of the education. For the ACE, its ultimate outcome is to mould a personality that is aware of the threats posed by corruption to public well-being and state security, intolerant towards the manifestation of corruption, and is able and seeking to eliminate

the latter (Ministry of Education and Science and Modern Didactics Centre 2006:19). As Transparency International (n.d.) puts it, anti-corruption education promotes values, attitudes and expectations that condemn corruption, and skills to resist it. Anti-corruption education develops people's understanding of their rights and responsibilities for preserving the public good. Designed for children, the ACE curriculum is proposed to help them understand the concept of corruption through exploring the ways it manifests itself in their community and its consequences. It should also aim at raising people of character through instilling among them anti-corruption ethical values. Developing an ACE programme for children should consider and look at the environment in which they grow up and recognize that it plays a decisive role in shaping their attitudes. A curriculum developed for anti-corruption purposes would help to equip beneficiaries/learners with the capacity to identify, resist, disassociate from and defy corrupt practices existing not only in his other milieu, but also develop the character of an individual committed to doing right in all circumstances. Stevulak and Brown (2011:101) remark that “doing the right thing willingly, without external compulsion, requires of an individual an inward strength of character, a confidence that manifests itself as reflective honesty and trustworthiness in serving the public”.

Basically speaking, the Six Core Ethical Values curriculum developed by The Josephson Institute could help to raise the individuals of character needed for the anti-corruption struggle. These ethical values transcend cultural, ethnic and socio-economic differences and comprise the following:

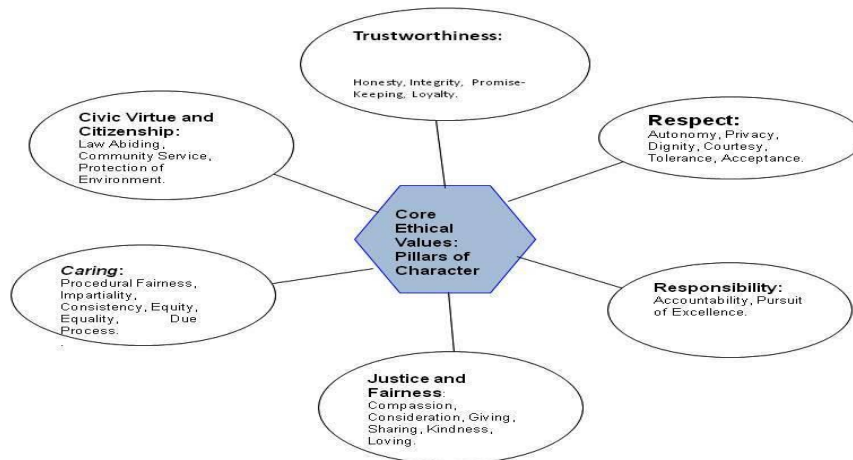


Figure 16: Core ethical values as per Josephson Institute

The Josephson Institute remarks that the Six Pillars can dramatically improve the ethical quality of our decisions, and thus our character and lives. It is worth noting that each of the ethical values proposed by the Institute contribute to building anti-corruption decision-making and behaviour.

Trustworthiness comprises honesty, promise-keeping, integrity and loyalty. The Josephson Institute (2009) explains that (i) honesty means saying things that are true, doing things in a truthful, open, reliable way; (ii) promise-keeping means doing what you say you will do, making only the promises that you can keep and that you fully plan to keep; (iii) integrity means being what you say you are, living by what you believe, using your beliefs about right and wrong as rules for your life; and (iv) loyalty means protecting and promoting the interest of people. Cultivating trustworthiness among children is an important element of an effective ACE as it constitutes vital anti-corruption values. A trustworthy person will absolutely resist corruption. Characterizing trustworthy people, the Josephson Institute (2007) observes that they stand up for their beliefs, follow their conscience, never deceive, cheat, or steal. They are honourable and upright, have the courage to do what is right and try new things even it is hard or costly, and build and guard their reputation. People committed to trustworthiness tell the truth and nothing but the truth, are sincere, forthright and candid. They honour their word and commitments, do what they are supposed or expected to do, return what they borrow,

pay their debts and are on time. They keep the secrets of those who trust them, make efforts to protect others, don't betray a trust, and avoid asking a friend to do anything wrong. Indeed, such people, equipped with and characterized by trustworthiness, will resist corrupt practices.

Among other characteristics of *respect* as an ethical value, the Josephson Institute (2009) explains that respectful people treat others with consideration. They do what is tasteful and proper in dealing with others. They don't stoop to violence, meanness, or rudeness. Respectful people treat others as they want to be treated. They value others. They build up others. They help other people value themselves. The institute underlines that respectful people apply the golden rule in their daily lives: they treat others the way they want to be treated. They respect the dignity, privacy and freedom of all individuals. They value and honour all people. They respect others' property: they take good care of property they are allowed to use and don't take or use property without permission. They respect the autonomy of others: they tell them what they should know to make good choices about their own lives. They don't use or manipulate others and avoid abusing, demeaning, or mistreating anyone. The effort of instilling the ethical value of respect in children is considered to be "immunizing" them against corruption. For example, it is postulated that if children learn about respecting other's property, they will grow up knowing that they have to respect public property and avoid different forms of corruption when entrusted with managerial power in public institutions. Therefore respect should be considered a key element of the content for a meaningful and effective ACE.

Responsibility is another essential ethical value highlighted by the Josephson Institute (2009). Responsibility means doing your part. Being responsible means being in charge of our choices and, thus, our lives. It means being accountable for what we do and who we are. It also means recognizing that our actions matter and we are morally accountable for the consequences. Our capacity to reason and our freedom to choose make us morally autonomous and, therefore, answerable for whether we honour or degrade the ethical principles that give life meaning and purpose. Ethical people show responsibility by being accountable, pursuing excellence and exercising self-control. An

accountable person considers the likely consequences of his/her behaviour and associations. He or she recognizes the common complicity in the triumph of evil when nothing is done to stop it. He or she leads by example. He or she pursues excellence: the pursuit of excellence has an ethical dimension when others rely upon our knowledge, ability or willingness to perform tasks safely and effectively. A responsible person is diligent. It is hardly unethical to make mistakes or to be less than "excellent," but there is a moral obligation to do one's best, to be diligent, reliable, careful, prepared and informed. Responsible people are perseverant: they finish what they start, overcoming rather than surrendering to obstacles. They continuously work for improvement: responsible people always look for ways to do their work better. They are self-restrained: responsible people exercise self-control, restraining passions and appetites (such as lust, hatred, gluttony, greed and fear) for the sake of longer-term vision and better judgment. They may delay gratification if necessary and never feel it's necessary to "win at any cost." We really have to cultivate the sense of responsibility if we have to restrain corruption.

If children grow up with the commitment to being responsible people, they will likely behave incorruptly as adults. Without abusing them, children should learn to be made responsible for their bad behaviour. Dreamboy et al.(n.d) advise us that if children have made a mistake, no matter how inconsequential it may seem, they need to learn to admit that they did something wrong, and to apologize for it, as early as possible. The authors recommend us to not let our children blame their bad behaviour on other children, on the weather, on an imaginary friend, or whatever it may be – we need to get our children into the habit of admitting that they did something wrong and that they have no one to blame but themselves. In addition, Dreamboy et al.(n.d) insist on the necessity of teaching our children accountability for their bad actions, as this will make them more likely to recognize when they have done something wrong as adults. However, we should keep remembering to be loving and accepting when our children make mistakes and admit the wrong they did: teaching accountability does not mean that we have to make the children feel terrible.

Fairness is also considered a necessary ethical value. Most would agree it involves issues of equality, impartiality, proportionality, openness and due process. Fairness implies adherence to a balanced standard of justice without relevance to one's own feelings or inclinations. Fairness respect and follow due process: a fair person scrupulously employs open and impartial processes for gathering and evaluating information necessary to make decisions. Fair people do not wait for the truth to come to them; they seek out relevant information and conflicting perspectives before making important judgments. Fairness is about impartiality: a fair person makes decisions without favouritism or prejudice. In his other sense of justice, a fair person is guided by the principle of equity and always considers that it is improper to take advantage of the weakness or ignorance of others. Corruption denies fairness: where corruption prevails, there is no fairness. If we have to effectively combat corruption through educating children, it is imperative to raise children and help them to grow up committed to fairness as a principle of life.

As we live in an interconnected and interdependent world, a person of character is *caring* for others. The Josephson Institute emphasizes that caring is the heart of ethics and ethical decision-making. It is scarcely possible to be truly ethical and yet unconcerned with the welfare of others. People who consider themselves ethical and yet lack a caring attitude toward individuals tend to treat others as instruments of their will. They rarely feel an obligation to be honest, loyal, fair or respectful except insofar as it is prudent for them to do so, a disposition which itself hints at duplicity and a lack of integrity. A person who really cares feels an emotional response to both the pain and pleasure of others. The highest form of caring is the honest expression of benevolence, or altruism. The Josephson Institute alerting us to do not confuse *caring* with strategic charity: gifts to charities to advance personal interests are a fraud. That is, they aren't gifts at all. They're investments or tax write-offs. Corruption is the very opposite of caring for others, considering its destructive effects and negative impact on human lives. Caring for others, in its essence, is understood as a way of life devoted to putting the Golden Rule into action. Helping children to grow up with a commitment to caring for others will significantly contribute to raising a generation dedicated to practicing the Golden Rule and prepared to resist corruption and disassociate themselves from

corrupt practices. Therefore an effective ACE should incorporate cultivating and nurturing caring as one of ethical values.

The Josephson Institute also considers *civic virtue and citizenship* as one of the pillars of character. Citizenship includes civic virtues and duties that prescribe how we ought to behave as part of a community. Obviously, ethical people are good citizens. They are not motivated by self-interest and greed. They demonstrate a genuine concern for the needs of others. They recognize their duty to contribute to making life better wherever they live and make efforts to build a world that works for everyone, presently and for future generations. True citizenship means participation, involvement, and contribution to pro-people actions. The good citizen knows the laws, obeys just laws and work for amending unjust ones. He or she cares about and pursues the common good. He or she volunteers and stays informed on the issues of the day. He or she helps his or her community to become better, cleaner, and safer. A good citizen participates in making things better by voicing his or her opinion, voting, serving on committees, reporting wrongdoing and paying taxes. A good citizen respects and obeys authority that strives for common good. To achieve its goal, an effective ACE should promote civic virtue and citizenship. Highlighting the obligation of teaching our children to be responsible citizens and respectful of the needs of others, Dreamboy et al. remark 'good citizenship is a must in any flourishing society. If you want your child to change a corrupt society, then he has to learn that he isn't just responsible for his own little plot of land; he has to look past his own property to help contribute to positive change'. Developing the sense of civic virtue and citizenship among children will help them growing up with anti-corruption ethical values and make them ready to confront corrupt practices.

These pillars of character are interlinked and, to raise people of character, we should make efforts to cultivate all of them. In addition to the pillars of character presented here above, an anti-corruption curriculum should increase awareness on the existence of corruption as one of great challenges that contemporary human society is facing and understanding corruption as a reality with and around us, engages and reinforces commitment to resist and fight against it. In brief, an anti-corruption curriculum should help to transmit the following message: (i) the pillars of character are important values

that should be treasured; (ii) corruption should not be tolerated and is harmful to everyone in society and (iii) everyone, including youngsters, is capable of contributing to the establishment of a corruption-free society by being a responsible and honest individual (Transparency International 2004: 6-7) and distancing him/herself from corrupt practices..

7.6.3 PROPOSED EDUCATIONAL FORMS FOR ACE FOR CHILDREN

After proposing the content of the ACE for children, it is worth discussing the format the ACE should take: could it be a standalone subject, integrated subject or an extra-school curriculum and/or out-of-school time (OST) activity? Given a formal education setting, the Ministry of Education and Science and Modern Didactics Centre (2006:24) suggests that anti-corruption education at school could take on at least two forms. The first one is a supplement of curricular and extra-curricular activities with corruption related topics. It would be easy to organise, would not last very long, yet it would look like ‘insertions’ in the curriculum. In this case, the ACE, described by the ministry as a narrow programme, is a standalone subject which is incorporated into the existing curriculum. The purpose of the narrow programme is to introduce corruption as a phenomenon to pupils, as suggested by the ministry of education, but also, it should be used as a way of cultivating anti-corruption ethical values among the pupils.

Described as a wide ACE programme, the second form is the integration of an analysis of fundamental values and concepts related to the phenomenon of corruption into the disciplines that are already taught, paying special attention to the aspects which did not receive much attention before (Ministry of Education and Science and Modern Didactics Centre 2006:24). The integration form includes a group of school subjects – if not all – into which anti-corruption education may be integrated. This form takes a long time and requires considerable material, financial and human resources. It involves assessing the existing curriculum, identifying areas in which anti-corruption content should be incorporated or reinforced, holding permanent consultations with education system planners and managers, developing and availing integrated ACE materials, training teachers in the materials and upgrading their understanding of the necessity of promoting an anti-corruption force, attitude and skills through integrated ACE, and

planning for monitoring and evaluation activities. Penkauskiene and Mula (2010:8) advise on the main conditions to consider while successfully undertaking integration of anti-corruption components in existing curricula, which include the following: integration has to be understood and implemented on cross-curricular, cross-subject and cross-age group principles; integration has to be understood by educators and accepted as a teaching principle; integration can be fully implemented only by joint efforts of teachers' teams with support of school community; integration has to be done in a natural way, as a part of discussion within the topics, and not to be imposed/forced by teachers; and integration has to be long-term and sustainable action. It is obvious that the success of the integrated ACE requires a firm political will and engagement of high level decision-making institutions of society.

The two forms – curricular standalone subject and integrated ACE programme – could be complemented by extra-school curricular activities and/or out-of-school time (OST) activities. These are anti-corruption educational activities arranged outside the official school curriculum. They encompass involving the school community – including pupils, teachers and school staff. The activities may consist of organizing public anti-corruption movements and awareness-raising campaigns through different kinds of outreach activities and competitions like sports, artistic productions, marches, festivals, etc. The extra-curricular educational activities and OST activities may be conducted through different practical established and supported structures such as an anti-corruption club, anti-corruption campaigns or movements, school-community debates, conference, children's game events focusing on promoting anti-corruption ethical values, etc. The extra-curricular and OST activities should be voluntary. Their planning, implementation and evaluation should call for and benefit from the active participation of all stakeholders. This complementary ACE form should aim at not only anchoring ACE teachings, but also involving and impacting parents as well as the whole community.

It is clear that an effective ACE for children will require comprehensive efforts and inclusively use/apply all of the three forms – standalone subject, integrated programme and extra-curricular activities. A stand-alone ACE subject is a very useful initial step and

helpful element of the comprehensive ACE initiative. It is a valuable and indispensable resource in introducing the matter of corruption and anti-corruption to children. It plays a very significant role in passing on basic information on corruption and anti-corruption to children. Applying the wide approach, which holistically integrates anti-corruption principles in as many school subjects as possible, is very important and can greatly contribute to moving toward establishing ACE within the education system. Education for anti-corruption ethical values can be easily integrated into a number of school curricular subjects such as economics, social studies, history, politics and civic education, language and literature, religious studies, etc. Likewise, an education system committed to promoting ACE will day after day realize that ACE could be integrated – in one way or another – into the whole school curriculum. Hence, it is necessary to help teachers understand that beside the written content of the curriculum, children learn from their educators' behaviour and attitudes. Additionally, each class session can provide the opportunity to discuss corruption, and invite children to resist and disassociate themselves from corrupt practices. The all-inclusive form of ACE also enfold extracurricular educational activities. The activities create the opportunity to reach a wide audience and apply and spread anti-corruption teachings communitywide. It is worthwhile to note that comprehensive ACE efforts applying the multiform approach could assure its effectiveness. However, its success strongly relies on a conducive environment enabling children to live out education methods used.

7.6.4 EDUCATIONAL METHODS OF ACE FOR CHILDREN

The effectiveness and efficiency of any anti-corruption education programme will also depend on educational methods applied to cover its content. From its nature, we agree that “anti-corruption education is not a set of rules of moral behaviour developed by someone. Corruption, like other criminal acts, is a question of choice. The task of grown-ups is to make conditions that would comply with the choice corresponding to public interests. We must inform our pupils about their rights, duties and the consequences of their actions, i.e. the impact upon other people, the implicit and explicit results. When discussing the matter of choice, pupils should be told about the other option, so that they could see the difference between what is right and what is wrong” (Ministry of Education and Science and Modern Didactics Centre 2006:34). Learners

should learn how to openly say “yes” to right and how to say “no” to wrong. To come up with this result requires applying participatory and active educational methods and cultivate and nurturing critical thinking among the beneficiaries of the ACE. By critical thinking we mean “the ability to not only accumulate information, but also “think clearly and rationally. It includes the ability to engage in reflective and independent thinking”(Lau and Chan 2004). If we want to change the face of our future society, we have to teach your children the values they'll need to be conscientious and innovative young leaders. To do so, as Dreamboy et al (n.d) advise, we have to help them develop accountability and awareness, as well as the ability to think outside the box. Additionally, considering the multifaceted nature of corruption, ACE should develop a variety of practical educational actions which require the development of multiple intelligences in order to nurture the pluralistic views of the mind and invent new alternatives to challenged corrupt practices existing in contemporary human society.

Transparency International (n.d[d]) recommends that when teaching anti-corruption, practice is better than theory. Successful methods include student surveys and polls, role playing to facilitate the understanding of differing interests and to promote conflict resolution, public debates, and attending parliamentary sessions or visiting public institutions to understand how democracy works. Although some of these educational strategies can be applicable when educating children, they are mostly usable while working with young people and adults.. While delivering ACE, we should recognize and value children’s perception of the realities around them, and do some activities that children love too such as storytelling, singing, dancing, yelling, and so on (World Justice Project 2012). To this list we could add sports, drawing, role playing, class meetings and discussions —like moral dilemma discussions — and other fun educational activities that attract children. Wherever possible, using life stories and technological materials such as television, radio, film projection, etc. can efficiently help educators make ACE attractive and successful.

Another educational method that could be applied by ACE, especially when working with middle childhood, is “cooperative learning”. It is a form of peer interaction in which students work in small groups, engaging in tasks that require collaboration to learn the

curriculum (Berkowitz 2011:155). For Felder and Brent (2007:2) cooperative learning refers to work done by student teams producing a product of some sort under conditions that satisfy five criteria:

- (i) *positive interdependence*: team members rely on one another to achieve the goal;
- (ii) *individual accountability*: all group members are held accountable for doing their share of the work;
- (iii) *face-to-face promotive interaction*: although some of the group work may be parcelled out and done individually, some must be done interactively, with group members providing one another with feedback, challenging reasoning and conclusions, and perhaps most importantly, teaching and encouraging one another;
- (iv) *appropriate use of collaborative skills*: students are encouraged and helped to develop and practice trust-building, leadership, decision-making, communication, and conflict management skills; and
- (v) *group processing*: team members assess what they are doing well as a team, and identify changes they will make to function more effectively in the future.

In general, the ACE educational methods should be active and interactive, preparing and engaging children to confront corrupt practices existing in their milieu, taking into consideration the development of multiple intelligence, and being attracting and adapted to the children's age and context.

7.6.5 EVALUATING ACE FOR CHILDREN

Discussions about promoting ACE for children also raise the question of evaluation. Any educational effort should be evaluated in order to assess its impact and identify areas that need improvement. Taking into consideration the nature of corruption and the goal of the ACE, the assessment of the ACE should principally focus on not only the knowledge gained during the educational process, but foremost on the attitude changed or nurtured and behaviour and actions developed through the ACE. Attitude change or upholding vis-à-vis corruption or anti-corruption values as well as the behaviour and

actions moulded by the anti-corruption attitudes are the main preoccupation of the assessment of the ACE. The Ministry of Education of Lithuania (2006:29) defines attitude as an evaluative disposition toward some object based upon cognitions, affective reactions, behavioural intentions and past behaviours. Attitudes vary in direction (positive or negative), degree (amount of positive or negative feeling), and intensity (the level of commitment the individual has to the position). Attitudes are not directly observable, but the actions and behaviours to which they contribute may be observed (Miller 2005). It can be argued that attitudes can have a powerful effect on behaviour: although we tend to agree that people behave in accordance with their attitudes, social psychologists have found that attitudes and actual behaviour are not always perfectly aligned (Cherry 2014). The author suggests three theories of attitude change which include:

Learning theory of attitude change: Classical conditioning, operant conditioning and observational learning can be used to bring about attitude change. Classical conditioning can be used to create positive emotional reactions to an object, person or event by associating positive feelings with the target object. Operant conditioning can be used to strengthen desirable attitudes and weaken undesirable ones. People can also change their attitudes after observing the behaviour of others.

Elaboration likelihood theory of attitude change: This theory of persuasion suggests that people can alter their attitudes in two ways. First, they can be motivated to listen and think about the message, thus leading to an attitude shift. Or, they might be influenced by characteristics of the speaker, leading to a temporary or surface shift in attitude. Messages that are thought-provoking and that appeal to logic are more likely to lead to permanent changes in attitude.

Dissonance theory of attitude change: People can also change their attitudes when they have conflicting beliefs about a topic. In order to reduce the tension created by these incompatible beliefs, people often shift their attitudes.

ACE can -- in one way or another -- use all of these theories to change, form or strengthen anti-corruption attitudes among children. An effective ACE passes on

necessary information to children in tasteful ways, creates awareness and builds an understanding of the problem of corruption. The knowledge built can form an attitude toward corrupt practices. And, as consequence, the attitude can generate anti-corruption ethical values which are explicitly translated into and expressed by anti-corruption behaviours or actions. Thus, evaluating an ACE can use the KAB (Knowledge – Attitude – Behaviour) model, presented by the **figure 17** here below:

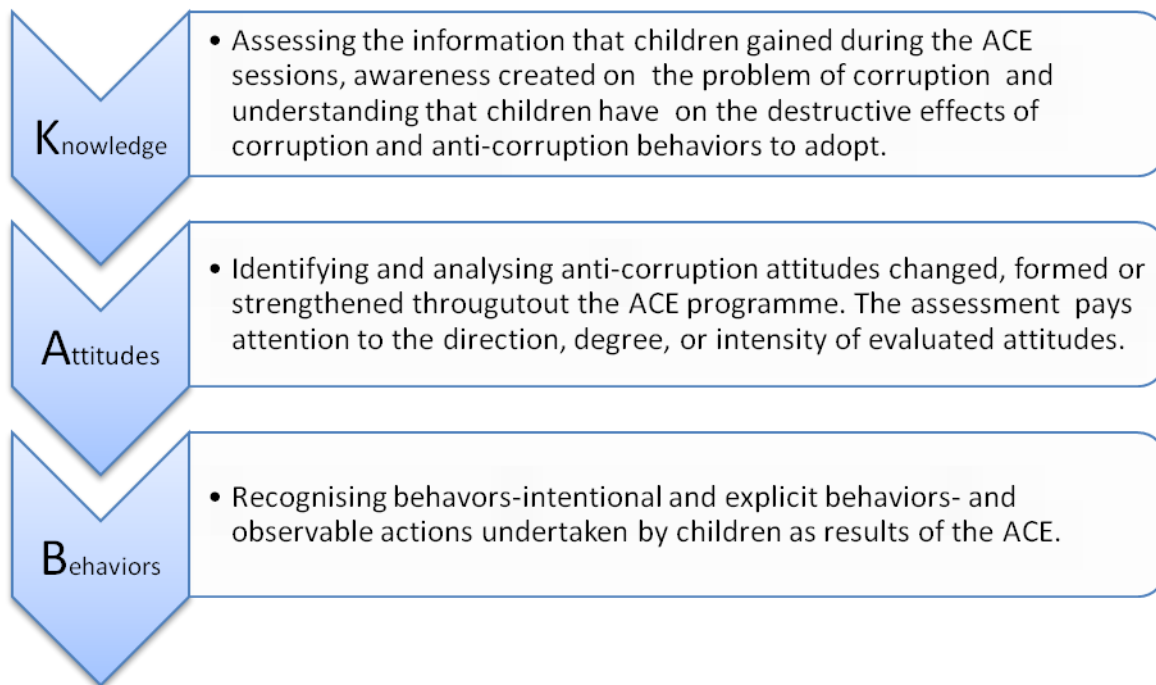


Figure 17: KAB (Knowledge – Attitude – Behaviour) model

It is worth mentioning that the KAB model could be not only be used to assess the direct beneficiaries of the ACE, but could also be extended to the members of the wider community as well as the community environment and its functioning. Examinations inevitably bring with them stress, and the intention is that the evaluation of the ACE curriculum should try to reduce the stress associated with being examined or tested. It can used to observe and help children fully demonstrate the extent of their knowledge on corruption and anti-corruption ethical values.

Evaluation can be longitudinally or transversally organized. Longitudinal evaluation consists of evaluation done throughout the duration of the ACE programme whereas the transversal observation is generally done at the end of the programme. It is advised to consider the KAB information collected through both observations. Collecting evidence for the ACE evaluation can make use of one or many of the following items: recording participation/attendance (for example, this can be used when measuring the interest in ACE or support by parents); elaborating a checklist of corrupt practices and anti-corruption ethical values; collecting portfolio/artistic works such as drawing that portray a corrupt person; making handcraft representing an anti-corruption initiative within the community; writing articles on ACE; composing poems and songs; performing role playing, theatres; doing self-evaluation; sharing testimonies; watching videos, organizing discussions or debates on corruption issues; peer or group review; checking through questions and answers (questionnaire); conducting semi-directed interviews focusing on corruption problem and proposed solutions; doing presentations on corruption and how to combat it; telling stories related to corruption matters; and so on. The choice of the evaluation items or techniques should correlate with educational methods used and content covered by the ACE programme, take into consideration the age and capacity of children as well as the materials required for the evaluation and convenient space, and help children to freely share their knowledge, express their feelings and attitudes and effectively react to corrupt practices or anti-corruption ways of living.

7.7 SUMMARY OF THE CHAPTER

Chapter four has presented corruption as a moral and ethical issue. Although cultures may influence the way people perceive corruption, corruption everywhere has destructive effects and is understood as unethical and immoral, regardless of cultural and conventional considerations. There exists an ethical dilemma vis-à-vis distinguishing corrupt and unethical practices from ethical and moral behaviour. Rationalizing can confuse people and make the distinction difficult. A decision-making model that helps recognize corrupt and unethical practices and resolve ethical dilemmas was discussed in this chapter.

It has been argued that upholding ethical values and raising up people committed to living ethical values is very important way of combating corruption. A commitment to ethical values ensures ethical thinking and, as a consequence, leads to ethical decision-making. Education has been presented as a powerful tool of society transformation. Considering its role in cultivating ethical thinking, education oriented to combating corruption – ACE – could play a central role in a comprehensive approach to fighting against corruption. The necessity of engaging children and developing an ACE for them was raised. The proposed ACE has the aim of creating awareness about corruption and promoting ethical values that make them people of character. The framework for an effective ACE for children was given with details on settings and forms of education. The appropriate educational methods were recommended and evaluation items for ACE were proposed. The evaluation of the ACE for children focuses on knowledge on corruption gained, anti-corruption attitudes and behaviours developed throughout the ACE programme. It has been underlined that the content of the ACE for children as well as its educational methods and evaluation tools should be adapted to children and take into consideration their context and age.

SECTION VI: DATA AND ANALYSIS ON THE PROPOSED ANTI-CORRUPTION EDUCATION

CHAPTER EIGHT: ANTI-CORRUPTION EDUCATION: UBUPFURA MODEL

8.1 THE CONCEPT OF UBUPFURA

Ubupfura is a Kinyarwanda word, difficult to translate into other languages. It encompasses all positive values; the most highlighted Ubupfura values include integrity, nobility, honesty, commitment to doing good, etc. The simplest definition of Ubupfura tends to focus on the aspect of nobility. Nobility is a cherished value in Rwandan culture. According to the NURC (n.d:20), a noble person is one who behaves well. He avoids injustice and is not selfish. A noble person is portrayed as follows: "He is the one who is not greedy, does not abandon you on the way when you are walking together, does not reveal secrets, keeps promises, does not steal even when he is hungry, comes to your rescue when attacked, remains humble when he is rich and looks after your orphans when you are no longer alive." Ubupfura values embody the highest sense of humanity in action. They sum up moral and ethical ways of being, living and interacting with others. It is believed that a person committed to Ubupfura values can make anti-corruption ideology and practices a reality.

8.2 UBUPFURA: A DESIRED RWANDAN IDENTITY

Ubupfura has an integral role to play in defining an ideal Rwandan identity. In its efforts to restore and uphold Rwandan values, including Ubupfura, the government of Rwanda intends to promote Rwandan cultural values which will help Rwandan people to have the analytical capacity to enable them to find adequate solutions to their problems (NURC n.d: 4) and created a commission – National Itorero Commission (NIC) – with the aim of creating an opportunity to enhance positive values, build a sense of responsibility as citizens to serve the country, as well as an opportunity to gain knowledge and professional experience through their service (NIC, 2011:10). Looking at the values promoted by the NIC and the anti-values (bad behaviours, negative attitudes) that are discouraged, it can be seen that there are many anti-corruption values upheld

by the commission and this can express the existing willingness of combating corruption through promoting Ubupfura and other Rwandan values. Especially, many fundamental values promoted and classified in the categories of social coexistence – comprising unity, nobility and good governance, which includes good service delivery and justice – are in line with anti-corruption values. Understanding Ubupfura as a high sense of nobility, the values related to nobility that are promoted by the National Itorero Commission (NIC) encompass humbleness, advising, fulfilling agreements, patience, honesty, gratefulness, carefulness and integrity. The anti-values or bad behaviours discouraged in this category are: boastfulness, dictatorship, dishonesty, impatience, lack of self-respect, gluttony, imprudence and carelessness.

In the area of good service delivery, the following values attract the attention of contemporary Rwandan society: fulfilling responsibility, transparency and accountability, rapid service delivery, participation of citizens in national development, efficiency and time management. The anti-values spotlighted in this category and which should be discouraged include: bad service delivery, lack of respecting the law, wasting time/lack of time management, favouritism, nepotism and laziness. The NIC has also identified justice as a fundamental value of good governance. The institution has focused on truthfulness, respecting laws, prudence and fighting against corruption as justice related values. The NIC considers partiality, favouritism, corruption, lying and breaking the laws as the anti-values to refrain from in order to sustain justice among Rwandans.

The preoccupations of the NIC express the intention of Rwandan society to uphold values and many of them have a link with anti-corruption efforts. A comprehensive understanding on the concept of Ubupfura tends to determine the NIC's explicitly defined mission as pro-Ubupfura efforts. The values identified above are the characteristics of *imfura* – someone committed to living out/practicing Ubupfura values. And the *imfura* always rejects and disassociates him/herself from the anti-values presented above. The general belief is that a person committed to Ubupfura values distances him/herself from corrupt practices. He or she discards and disallows any corrupt gain. Promoting and sustaining Ubupfura values can be a sure and consistent

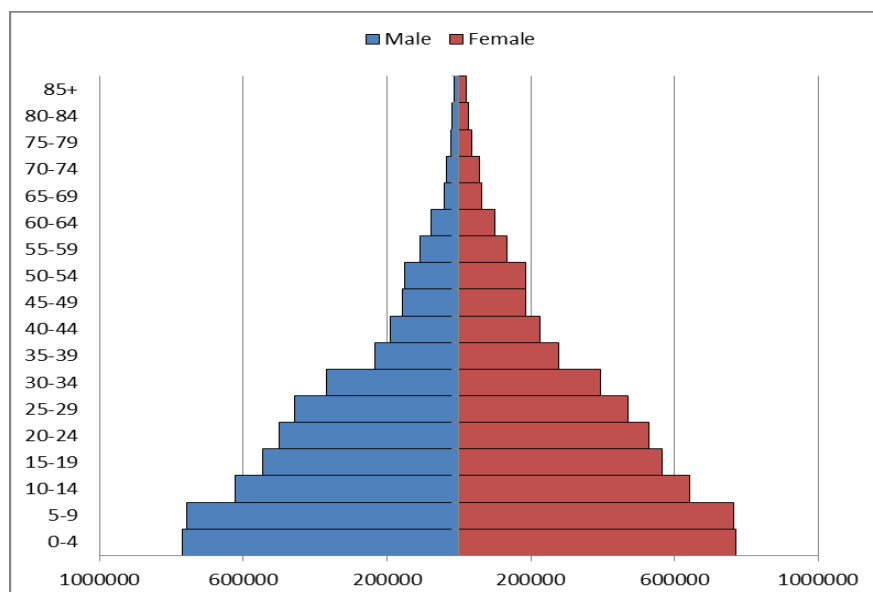
remedy for corruption in Rwandan society. Although all people – children, adults and the elderly– need to keep learning about and practicing Ubupfura values, the proposed Ubupfura model focuses on educating children for the values as a way of ‘immunizing’ them against corruption and preventing the deformation of their minds, starting at an early age.

8.3 THE NECESSITY AND RELEVANCE OF WORKING WITH CHILDREN FOR PROMOTING UBUPFURA VALUES

Considering children in the anti-corruption efforts through promoting Ubupfura in Rwanda could impact present and future generations. Some of reasons rationalizing the involvement of children in the combat against corruption in Rwanda are the following:

Children (persons under the age of 18) constitute the largest percentage of the Rwandan population (52% were under 18 in 2002) and require particular attention as their characteristics and wellbeing influences the development of Rwandan society as a whole (National Institute of Statistics of Rwanda 2014:6). As shown by the fourth Rwanda Population and Housing Census conducted in 2012, the Rwandan population is still young. Children still constitute the majority of the population: the child population represents 48% of the total resident population. The population share of children is higher in rural areas (49%) than in urban areas (41%). The age pyramid of resident population illustrates how young the population is.

Figure ...: Age pyramid of the resident population in five-year age groups



Source: Fourth Rwanda Population and Housing Census. For the count of children at individual ages

In order to be effective, anti-corruption education should consider targeting the largest section of the population. Therefore, devising anti-corruption education that reaches children is absolutely necessary if we want to successfully combat corruption in Rwanda.

Culturally speaking, children are much cherished and are considered the “promising future” of their parents. The National Institute of Statistics of Rwanda (2014:3) says that, in traditional Rwandan society – as in most traditional African communities – a child used to be perceived as a gift from God and children performed specific social, economic and cultural roles. In terms of their *social role*, a child was considered a factor that strengthened and consolidated the union of the couple. The fact of having children also ensured that the parents would be remembered even after their death. In *economic terms*, children were viewed as an additional source of labour for the family. A dowry for girls was also of economic importance in traditional families. Given this context, a rich family did not only own many assets (land, cows, etc.) but had also sufficient members to work, generate incomes, and protect the family against external threats. Children also played a cultural role, as they represented a new generation that might perpetuate

traditional values, beliefs and customs. It is argued that the high expectations and considerations of children are still present in Rwandan society and – to some extent – sharpen the mind of Rwandans. It is somehow paradoxical to hear from the group discussions that parents, in general, are becoming irresponsible about the education of their children, while they still pin their hopes for the future on their descendants! Children are believed and supposed to continue and finalize their parents' projects. When parents are living under threat and oppression, their children are seen as potential saviours. Normally, parents and the country as a whole should take their responsibility of educating children and leave them with a noble legacy that honours their families and the country. Adult generations are under the obligation of taking care of children, helping them to build capacities that enable them to move society towards the future they've envisioned. For building a corruption-free and peaceful Rwandan society, Rwandans who contributed to this study understand that it is imperative that adult generations commit themselves to promoting educational countrywide initiatives – such as the Ubupfura project – that targets, empowers and envisions children. The initiatives could help anchor and perpetuate cultural anti-corruption practices and values. The participants at the group discussions reminded us all that although there are cultural practices and values that might encourage corruption, there are also other Rwandan traditions and values that support anti-corruption initiatives. The cultural factors that enable Rwandans to resist corruption would include: the culture of dignifying oneself; self-esteem; self-respect; permanent search for good reputation; high sense of dignity and pride of Rwandanness; desire for self-reliance; etc. In addition, Rwandans are known to be traditionally religious. If these religious teachings were to be put into practice, many corrupt practices that could be resisted. Besides that, Rwandans value, adhere to and appreciate upholding Ubupfura values.

In Rwanda, children are still playing an active role in the family and society's economy. The same report by the NISR has revealed that at age 17, one-third of children are involved in economic activities. Among the children who are involved in economic activities, self-employment is the most common employment status (39%). In addition, more than one in four children is contributing to a family business, and 22% are

employees. The most common main occupation for employed children aged 5 to 17 is agriculture, forestry or fishery work (58%), followed by service and sales occupations, in which 12,462 children below the age of 16 are involved, and 20,864 children aged 16 and 17. Elementary occupations rank third (11%); these group a similar number of 5–15 (10,729) and 16–17 year olds (10,986). The analysis by the industry of the economic activity leads to the same conclusions with regard to children's concentration in agriculture. In urban areas, employed children are predominantly involved in activities where the household is the employer (57%). Wholesale and retail trade/repair of motor vehicles, manufacturing, and construction each cover over 1% of currently employed children. Some sectors are more likely than others to expose children to hazardous work. Of the 2,241 children working in construction, one-third is below the age of 16; there are also 453 female children working in construction.

It is important to observe that, although the statistics presented above clearly show the involvement of children in economic activities, child labour is prohibited by the laws of Rwanda. The Government of Rwanda has passed various laws with the aim of protecting children against child labour. However, even though there is a legal framework in place, children are reported to be involved in different economic activities. The findings of the Rwanda National Child Labour Survey from 2008 reveal that an estimated 11% of children aged 5–17 carry out economic activities (324,659 children). Nearly half of them, i.e. 5.3% of children aged 5–17, work full time (NISR 2014:6). It is obvious that children involved in economic activities are introduced to how business is done and have to cope with different forms of corruption. They are either forced to commit corrupt practices in order to maximize gains or they are taught to disassociate themselves from corruption in their daily business. For the MIFOTRA (n.d:4), evidence from the 2008 National Child Labour Survey reveals that child labourers tend to be exposed, and are involved in anti-social activities such as alcoholism, drug trafficking, commercial sex, petty and aggravated crime. The country has established legal frameworks to punish these acts that are corrupting children. Presenting its concerns about children who are sexually exploited and/or abused, the MINALOC (2003: 19) remarked that issues related to children who are sexually exploited and/or abused are

not well researched. A number of laws protect children from sexual abuse. The principal law concerning issues of protection from sexual abuse is law No. 27/2001. Few studies exist and most of the information comes from isolated observations. There are indications that the problem of sexual abuse and child prostitution exists and probably at a wider scale than known at present. A study done by MIFOTRA suggests that child prostitution is widespread and that orphans and children from the poorest sections of society are particularly at risk. Another study found that sex plays a significant role in the survival strategies for orphans and other children at risk. It is believed that promoting Ubupfura values among Rwandan children could help them resist corruption in these economic activities. It could be a way of anchoring the desired Rwandan identity, strengthening and perpetuating anti-corruption cultural practices and enabling children to pass the Ubupfura legacy on to following generations.

8.4 PROMOTING UBUPFURA VALUES: A WAY TO SUSTAINABLE PEACE IN RWANDA

Taking into consideration the harmful effects of corruption and looking at how corruption undermines the process of building and sustaining positive peace, Shalom Educating for Peace (SEP) has undertaken an initiative entitled “Ubupfura Project” with the aim of promoting anti-corruption education as a way of building positive peace in Rwanda. The project is one of several peacebuilding endeavours that the organization has conducted in Rwanda. Let us remind ourselves that SEP is a peace education organization with the mission of building and sustaining positive peace through education. It pursues three strategic objectives which are; (i) educating communities for peace; (ii) doing research for peace and (iii) cultivating a culture of nonviolence. SEP is committed to contributing to building peace through constructively responding to existing structural violence. The organisation considers that corruption and injustice occupy a central place in structural violence and hinder efforts towards positive peace. Overrating the role of education in engaging the combat against corruption, SEP realizes that educating children could be a powerful and effective way to curb corruption and unjust practices. Thus, the organization has initiated the Ubupfura Project as a formal framework that could help promote Ubupfura values and engage children in the fight against corruption.

The overall objective of the Ubupfura Project is to ensure that Rwandan children have access to engaging education that fosters Ubupfura as a means to fight corruption and injustice among present and future generations. The project pursues the following specific objectives: (i) educating children to be aware of corrupt and unjust practices and behaviour, and to reject and speak out against such practices; (ii) developing resources that will help children grow up with anti-corruption ethical values; (iii) equipping Rwandan society with educators able to help children to commit themselves to a highly ethical life and (iv) educating children and help them to grow up with the commitment to resist corruption and (iv) allowing children the opportunity to participate in a campaign against injustice and corruption, including mobilising their families and neighbours to uphold Ubupfura values in their communities. The project strongly agrees with D and L Holden (1995:25) when saying: “it is better to build children than repair men”.

8.5 MIDDLE CHILDHOOD: THE PRINCIPAL BENEFICIARIES OF THE UBUPFURA PROJECT

The project, assumed to be the first of its kind in Rwanda, targets children of 10–11 years old. The selection of this age category was inspired and motivated by the intellectual, moral, social and emotional characteristics of the middle childhood – particularly, the period of the end of childhood. The following are some highlighted characteristics of middle childhood and can contribute to creating fertile soil for

successfully implementing the Ubupfura Project.

Intellectual characteristics	Social characteristics	Emotional characteristics	Moral characteristics
<p>Children are able to use logic in arguments and apply logic to specific, concrete situations;</p> <p>Can combine oral, visual, and written material in school reports;</p> <p>have strong capacity of memorisation and recitation</p> <p>their decision-making skills improve;</p> <p>start to realize that others may hold beliefs different from own;</p> <p>may begin to show talent;</p> <p>can challenges adult knowledge;</p> <p>may have interest in earning money;</p> <p>become interested in world and community;</p> <p>may like to participate in community activities.</p> <p>have developed metacognitive abilities (understand something about what they know and how they learn).</p>	<p>Children affectionate with parents;</p> <p>have great pride in father;</p> <p>find mother all-important;</p> <p>are highly selective in friendships;</p> <p>may have a best friend;</p> <p>may develop hero worship;</p> <p>are critical of adults;</p> <p>strive for 'unreasonable' independence;</p> <p>have intense interest in teams and organized, competitive games;</p> <p>consider memberships in clubs/groups important.</p>	<p>Children are generally concerned with style, casual and relaxed.</p> <p>Like privacy.</p> <p>Girls seem to mature faster than boys.</p> <p>Main worry concerns school and peer relationships.</p> <p>children understand feelings of other people and the influence of their own actions on others</p>	<p>Strong sense of justice and a strict moral code</p> <p>Being aware of and concerned with what is wrong than what is right.</p> <p>Strong urge to conform to peer-group morals</p> <p>consideration of the intent behind an action. There is an almost "black-and-white" sense of right and wrong</p>

Figure 18: Some of characteristics of middle childhood (Constructed from Charles and Helen Schwab Foundation 2004, Anne Hurley (2005), and Washington State Department of Social and Health Services 2011)

During middle childhood, as Coll and Szalacha (n.d : 81) remark, children begin to navigate their own way through societal structures, forming ideas about their individual talents and aspirations for the future. The ability to forge a positive pathway can have major implications for their success as adults. The authors (n.d:82) observe that it is during this period that children develop a sense of competence, forming ideas about their abilities, the domains of accomplishment they value, and the likelihood that they will do well in these domains. Stressing the importance of this period, Eccles (1999:30-31) finds that during these years, children make strides toward adulthood by becoming competent, independent, self-aware, and involved in the world beyond their families. Children develop a sense of self-esteem and individuality, comparing themselves with their peers. They seek opportunities to master and demonstrate new skills, to make independent decisions and control their own behaviour, and to form good social

relationships with peers and adults outside the family. They forge a personal identity, a self-concept, and an orientation toward achievement that will play a significant role in shaping their success in school, work, and life.

In general, as Eccles emphasizes, middle childhood gives children the opportunity to develop competencies, interests, and a healthy sense of confidence that they can master and control their worlds. During this period, a child can decentrate (consider more than 1 dimension simultaneously). Morality becomes subjective, as children understand feelings of other people and the influence of their own actions on others (Hurley 2005). For Eccles (1999:33), it is during middle childhood that the abilities of self-awareness and introspection become salient and conscious. Skills of self-awareness also develop dramatically in middle childhood and children become more able to retrieve information and use it to solve new problems or cope with new situations. These skills require the ability to reflect on what one is doing and what one wants to accomplish, and that ability increases dramatically during middle childhood. Children begin to plan consciously, coordinate actions, evaluate their progress, and modify their plans and strategies based on reflection and evaluation. Alongside their increasing ability to reflect on themselves, children also develop the ability to take the perspective of others. Through their growing understanding of other people's behaviour and through their grasp of written materials, children take in information that builds their knowledge base and stretches their reasoning capacities. Children are able to use logic in arguments and apply logic to specific, concrete situations; can combine oral, visual, and written material in school reports; her/his decision-making skills improve; starts to realize that others may hold beliefs different from own; may begin to show talent; can challenge adult knowledge; may have interest in earning money; are becoming interested in world and community; may like to participate in community activities. The Ubupfura Project, targeting the children of this age period, has taken advantage of and exploits the characteristics of this period, which make easy the educability of children for Ubupfura values.

Apart from the children of the middle childhood age, who are the principal or primary beneficiaries of the proposed Ubupfura model's teachings, the project considers also reaching teachers, community leaders and parents. The Ubupfura model would like to develop an anti-corruption and ethical values approach that considers and reaches the community as a whole.

8.6 SYNOPSIS OF THE PROPOSED UBUPFURA MODEL'S CONTENT

The proposed Ubupfura model has developed an anti-corruption educational curriculum – under the name of “Nibakurane Ubupfura” [let them grow up with Ubupfura]. The curriculum is subdivided into three modules. Each module contains four lessons. The development of the curriculum was inspired by the work done by the Josephson Institute focusing on ethical values. Equally, the curriculum has considered and integrated the concept of Ubupfura values. In addition, the curriculum has reflected on and incorporated the concept of corruption. It has increased awareness of teachers on the existence of corruption as one of the great challenges that contemporary human society is facing, its multiple forms and damages. It contains teaching guides and advice as well as information notes for teachers in order to feed their thoughts on each of the five lessons. The curriculum has tried to adapt the content to the everyday life of children, using language that is easily understood by teachers and children. In addition, the homeworks given to the children at the end of each educational session creates opportunities for discussion in the beneficiaries' homes.

The curriculum has suggested a methodological approach, which always take into consideration the age of children. Storytelling, games, debate and artistic activities are the main tools used in order to keep children attracted by the lessons. Memorisation is used: the intention is however not to have the children memorize the content without understanding what it means. Memorization exercises have two purposes: (i) to be able to share with parents and other adults at home what they have learned though reproducing the memorized phrases. (ii) to provide the children with tools in future should they find themselves in situations where they have to cope with corrupt practices. Memorization is done through interactive, participatory and attractive games. With the idea to nourish their sense of humanity and humaneness, impart an anti-

corruption attitude, build capacities to resist corruption through developing their empathic understanding, impact children and help them grow up with the mindset of a peacebuilders, the prayer of St Francis is incorporated into the teaching sessions. Additionally, local resources such as Rwandan songs by Rugamba, Ntumpeho(which teaches about values and discouraging corrupt practices) are also used. In order to have the content reflecting the realities of society, visits are organized and resource persons are invited to the school to talk to children and facilitate discussions and exchanges on civic citizenship and different corrupt practices existing in their localities.

Module I: This module – Nibakurane Ubupfura I – focuses on: understanding the concept of corruption, which goes beyond bribery; respect; trustworthiness – emphasizing truthfulness; and keeping and upholding Ubupfura values. The following table sums up the module’s content.

Lesson no.	Lesson titles	Learning Objectives	Commitments
No.1	Transparency and resisting corruption	Helps children understand what corruption is, its forms and calls on them to distance themselves from corrupt practices and uphold transparency and honesty	We are committed to fight against and distance ourselves from corrupt practices, and uphold transparency.
No.2	Respecting others and their property	Cultivating a sense of respect for people and their property. The golden rule (do to others as you would have them do to you) is introduced to the learners as a way to love in action	We are committed to respecting others and their property.
No.3	Opting for being truthful in everything (and everywhere).	Help children distinguish truth from lies, commit to detesting lies and, understanding the importance of truth in daily life and opting for being truthful in everything.	Let us distinguish truth from lies, detest lies and opt for being truthful in everything.
No.4	Keep Ubupfura (ethical values) and strive for peace.	Encouraging children to keep and commit themselves to ethical values (Ubupfura values), strive for truth as a way of building peace in their country.	Commit yourself to ethical values, strive for truth and then build peace in your country.

Module two: The second module – Nibakurane Ubupfura II– contains anti-corruption teachings focusing on looking for healthy and clean wealth, responsibility, civic citizenship and trustworthiness (emphasizing faithfulness and promise-keeping). The table below gives a summary of the module content.

Lesson no.	Lesson title	Objectives	Commitments
5	Seeking wealth through decent ways	Educate children for avoiding undeserved wealth, gained from improper means and indecent ways.	I devise to own wealth deserved from my efforts, made with truth, self-respect and human dignity.
6	Taking responsibility and accomplishing our work with quality	Cultivate among children the sense of taking responsibility, love for work and quality.	I devote to taking responsibility, loving my job, accomplish and performing my work well.
7	Being civic citizens	Cultivate a sense of civic virtue and citizenship.	I will always strive for what is the common good, respect just laws and obey leaders in whatever is right.
8	Faithfulness and promise-keeping	Encourage children to commit themselves to faithfulness and promise-keeping in whatever they are engaged in.	I will continue to be faithful and keep promises in whatever I am engaged in.

Module three: The third module – Nibakurane Ubupfura III – draws attention to values cherished and upheld by someone committed to disassociating themselves from corrupt practices, including caring for others, safeguarding human life, making ethical decisions, practicing the principles of impartiality and simplicity, readiness to making sacrifices, self-control and commitment to searching for the common good. The module ends with a story portraying a child (named Mizero) who is committed to practicing Ubupfura and anti-corruption values.

Lesson no.	Lesson title	Objectives	Commitments
------------	--------------	------------	-------------

9	Caring for others and safeguarding human life	Help children reflect on fighting against corruption through the importance and necessity of caring for others and protecting human life.	I will avoid corrupt practices through caring for others and protecting human life.
10	Taking decision, impartiality and simplicity	Help children grow up with a sense of carefulness in taking decisions, impartiality, humility and simplicity	Carefulness in taking decisions, impartiality while dealing with people, humility and simplicity will always characterise my way of life.
11	Sacrifice, self-control and striving for common good	Help children to reflect on the role of making sacrifices, self-control and striving for the common good in fighting against corruption.	<i>“Making sacrifices, self-control and striving for the common good”</i> is my motto in life.
12	Keeping Ubupfura and empathy	Encourage children to keep Ubupfura as a culture, empathy and the golden rule as ways to resist and/or disassociate themselves from corrupt practices.	If we keep Ubupfura and commit ourselves to doing to others what we would love them do to us, we will win the fight against corruption.

In addition to the teachings contained in three modules, children may learn and reinforce anti-corruption values and attitudes through study visits. The support and encouragement from leaders and parents contribute to supplementing and anchoring the teachings in children’s minds. They also consolidate the teachings and adapt them to their community life through community outreach activities. It is noteworthy to indicate that the educational programme proposed by the Ubupfura model could be implemented through formal and/or non-formal education settings. Ubupfura teachings can be facilitated as a standalone subject, extra-curricular and out-of-school time activities.

CHAPTER NINE: EVALUATION OF *NIBAKURANE UBUPFURA* TEACHINGS

Evaluating the impact of by *Nibakurane Ubupfura* Teachings (NUT) has focused on the awareness and understanding of the concept of corruption and the attitudes and behaviours of children vis-à-vis corrupt practices. This section presents two elements of the evaluation which comprises: (a) the evaluation of the substantive effect of the teachings on children's anti-corruption attitudes and behaviours through comparing children from the experimental groups with those from the control groups; (b) the observations and feedback from NUT facilitators and parents on the impact made by the teachings on the beneficiary children. The Evaluation Exercises (EE) took place during the month of May in 2014. It took place six months after the end of the experimentation of the NUT. The EE were organised on Saturdays in order to avoid disrupting the regular weekly school activities.

9.1 EVALUATION RESULTS: PROCEEDINGS AND OBSERVATIONS ON CHILDREN'S BEHAVIOURS AND ATTITUDES

Before the starting of the evaluation activities

Observation on punctuality: During the NUT, it was insistently urged that regularity and timekeeping is one of the Ubupfura values to uphold. They are related to trustworthiness. At ES/RL and ES/GS, the participants arrived on time and there is no difference between the EG and CG in terms of punctuality. In Rwamagana, there was a serious problem with punctuality. On the side of the EG, there was a miscommunication: the teacher (in charge of accompanying the pupils) invited the pupils to meet at their school at 7h30. Excited about the NUT sessions, they came very early and all of them (14 pupils – there was one student who moved to another country with his parents) were at the meeting point before 7h30. The teacher was expecting to have the transport organized by the evaluator, whereas, as indicated by the initial instructions, the teacher or the school were supposed to take responsibility to arrange transport and be reimbursed upon their arrival at the evaluation site. At 8h00, the EL contacted the

teacher and discussed how to transport the pupils. In a short time, the teacher and her pupils managed to find a solution and they arrive before 9h00. Looking very enthusiastic, motivated, confident, the EG/RW entered the ES/RW, happy to visit this area of their district for the first time. They said that it was exciting to explore and get to know a new school. It was really encouraging that the EG/RW got to the site on time, regardless of the miscommunication about their transport. The EL took a bit of time to greet them and inform them that another group of pupils was coming to meet, converse and play with them. They therefore had to wait for them and, meanwhile, they visited and explored the school. "I find those children polite and open!" said Marie Theresa.

On the other side, the participants from CG arrived extremely late. In a short conversation on phone held around 8h00, the head teacher of the school said that they were arranging the transport. At 9h00, when the EE was about to start, the EL re-contacted the head teacher in order to confirm with him when the CG/RW would arrive at the site. Only pupils from Nyagasambu were present at ES. It was astonishing to hear the head teach replying: "Do you know what! The pupils disappointed me. They are late and are getting to school one by one. We are still waiting all of them to get here." On the one hand, it was shocking to the EL who made efforts to keep the school authority in the loop on the EE. Also, it was somehow worrying because the control group members were a very important part of the success of the evaluation. Additionally, the delay could negatively affect the evaluation proceedings. But, on other hand, the fact of being late was significant information to record for the evaluation in terms of regularity and promise-keeping. Therefore, the EL was not upset. In this situation, the only option was to wait for the CG/RW. After 1 hour and 10 minutes, the head teacher and the CG composed of 15 pupils and a teacher who accompanied them arrived at the ES/RW. With many excuses, the head teacher explained the challenges faced in the morning relating to finding transport and the children's delay. Considering the location of the school, finding a mini-bus was not an issue. Therefore, the explanations were not really convincing. There was a sense of irresponsibility about the CG (including the school leadership).

As mentioned earlier, both of the groups were obviously unfamiliar with ES. In the information letter, the groups were requested to get there at 8h30 in order to have 30 minutes to explore the environment and get to know where the facilities such as classes, playground, toilets, etc. are located in the school. At the same time, the EL was supposed to meet the teachers (who accompanied the groups), give them key instructions, inform them about the evaluation day programme and ask them to help by recording all observations on the attitudes and behaviour of the pupils. In order to help the CG/RW become familiar with the site environment, the EE was delayed until 10h30. In Gasabo, the participants from CG/GS came slightly late: they arrived at the ES at 9h15. The teacher who was accompanying the CG/GS explained that they received wrong information from the deputy head teacher of the school. In the letter, it was clearly indicated that ES is the Primary School Kacyiru I. The CG was misinformed by the school leader that the session was to take place at Primary School Kacyiru II, which is located about three kilometres from the indicated ES. Although the incidences of delay experienced in Rwamagana and Gasabo cannot be enough to confirm that there is a significant difference between EG and CG in terms of punctuality, it can suggest a sense of irresponsibility and carelessness in the leadership of the CG schools. The irresponsibility was also realised in CG/GS leaders who selected a CG composed of pupils and 8/15 (53.3%) of them were older than requested: the information letter submitted to the school leader specifically indicated that the group should be composed of children 10 to 11 years old. It was disturbing to observe that among the participants from CG/GS, 53.3% of them were 13 and 14 years old!

Apart from the irregularities that happened at ES/RW and ES/GS, other evaluation sessions started on time. During the pre-EE, the EL met the teachers and other supporting staff in charge of logistics (Marie Theresa). The teachers were requested to play the role of observers only, in order to avoid any kind of interference. It was not easy to keep the teachers in an evaluating frame of mind: they were tempted to go and brief their pupils. For example, just after the meeting, the teacher of the CG/RW approached some of his pupils and surreptitiously communicated to them. It seems that he communicated the last warning to the CG. His behaviour reinforced an observation by one NUT facilitator that teachers need to benefit from NUT too!

Activity 1: Welcoming and Introductory session

To begin the evaluation exercise, the EL asked children from both EG and CG as well as their monitors (teachers) to form a circle. The EL invited everyone to introduce him/herself (each participant tell his or her name and where he or she comes from – school or community). Thereafter, each participant was provided with a bracelet and nametag: participants from the same school or community received bracelets of the same colour. This helped identify the groups where children came from during the evaluation proceedings. Wearing the bracelets was necessary, especially when children were not wearing their school uniform.

The EL proceeded by explaining why they were gathered at the school (ES, selected to host the evaluation). The EL simply explained that they had come to the school to meet and get to know each other, play, have fun and talk about issues they cope with in their daily lives. The EL informed them that, among other issues, they were going to keep their focus on corruption. Without delay, the EL asked the children to explain what they understood by corruption. At this time, the EL was supposed to pay attention to the responses and try to avoid any frustration by children from CG because they didn't benefit from the NUT. It was expected that the participants from the EG would be more active and the willing to respond to question. The EL gave the participants the opportunity to respond to the question, but many of the responses were supposed to come from CG. In order to bring all children on board, and, without spending too much time on this question, the EL briefly explained what corruption is and gave examples of corrupt practices that are easily understood by children. The examples were supposed to be adapted to the children's age, milieu and their daily lives in order to avoid confusing them. Children could be asked to list different corrupt practices that frequently take place in their respective schools and/or communities. The EL welcomed everyone, acknowledged their willingness to join the gathering, invited them to feel free to actively participate, and requested them to be honest with each other. Whoever had questions was encouraged to ask. The teachers who were assisting the evaluation exercise helped the children to explore the environment (ES) and checked with them if everyone was comfortable.

The EL led exercises that helped the participants to recognise and memorise names of new people they met for the first time. At the end of this exercise, which generally took five minutes, the EL evaluated the children's memorisation capacity: he checked with participants who retained as many names as possible of new people they met at the ES on the same day. During the EE held in all ESs, it was observed that the participants from EGs retained many more names than those from the CG. The namememorisation exercises resulted in the following: at ES/RW, among seven pupils who remembered at least five names, six come from EG/RW and only one come from the CG. Among those who remembered six names, there were only four pupils from EG/RW. At the ES/RL, only two participants from EG/RW remembered five names. Coming to the ES/GS, the results were the same, regardless of the age gap between the two groups: two people from EG/GS and two people from CG/GS won the exercise by remembering eight new names each. Thus, the name memorisation exercise tends to suggest that the pupils from EG memorise better than those from CG. This could probably result from the fact that each lesson of NUT has a memorisation activity. Thus, the EGs have gotten many more opportunities to develop their memorisation capacity, compared to the CG.

After the name memorisation exercise, the EL did an overview of the EE day program which included playful activities or games, discussions, Question and Answer sessions, sharing meals, and various other activities. In general, the introductory session was successfully conducted, as it prepared every participant for participation in the EE. Only the EE held at ES/GS was very difficult because of the age difference. The evaluation was meant for 10 to 11 year old pupils with flexibility of one year (i.e. 12 year olds were also admissible). Only seven participants from CG/GS were younger than 13. Therefore, it was necessary to check their ages and re-organise how the evaluation should be conducted. In order to not frustrate the older participants, the EL opted to continue working with the entire group but to always identify and only consider the results from the seven admissible participants. Although it was a manageable situation, this age difference complicated the EE.

Another important observation on the introductory intervention consists of what children understand by corruption. In a circle, the pupils were asked to tell what they understand

by corruption. Remarkably, the pupils from EGs were more excited and willing to respond to the question than the other participants. The participants from CGs tended to explain corruption as bribery. The EL explained that corruption has many forms and underlined the fact that bribery is one the many forms of corruption. After the explanations, all of the participants – without clear distinction – were willing to give different examples of corruption. To conclude the interactions on the concept of corruption, the EL gave an overview of the concept of corruption and some corrupt practices (apart from bribery) that children are familiar with such as lying, cheating, marauding, etc.

Activity 2: A confrontation game

At this time, the proposed game in the NUT EE has two objectives: (i) engaging children to take part in the evaluation exercises and creating a situation where children's behaviours can be easily observed. A confrontational game, such as football, is recommended at this stage. Depending on the availability of infrastructure for the game (such as a playground) and materials, the participants can play, for example, football applying SEP's Football for Peace approach.

Explaining the SEP's Football for Peace approach

The idea behind the Football for Peace approach is simple: football/soccer offers a competitive atmosphere that allows participants to confront conflicts by practicing skills of peacemaking. Among other aims, the approach helps:

- developing peacemaking skills with the emphasis on negotiation;
- promoting values such as teamwork, perseverance, discipline, respect of the rules, sense of responsibility, and compassion;
- encouraging a competitive spirit without harming others;
- developing self-empowerment and self-confidence among participants, including young women and men;
- fostering fair and peaceful play among participants;
- providing a conducive environment which allows participants to practice acquired peacemaking skills;

About the FFP Approach

The SEP's Football for Peace approach targets young people, girls and boys. It has the following unique components:

Mixed teams: teams include both male and female players. At least five female players per team (composed of 11 players) have to be present at each game..

No referee: players, as they will get time to learn about the rules of football, will have to agree on rules during the game. They learn to resolve rising conflicts on their own, without a third person.

Observer: an observer is assigned to monitor each game and record what is happening on the field. He or she does not interfere with players' negotiations dealing with potential conflicts. However, if players do not succeed in effectively sorting out their conflicts, the observer could intervene. Whenever a violent action

This is an example of a confrontational game proposed for the NUT evaluation. But the EL could plan for other games that enable him or her to create situations for observing children's behaviour through games. During the EE, the EL briefly explained the game rules. The game created occasions to observe different attitudes and behaviours of the participants through the pre-game, during game, halftime break and post-game interventions and reactions. The game opposed the two groups: EG and CG. The evaluation drew attention to verifying whether children – the players in both teams – cheat and lie, how they accept and recognise their faults, their attitudes and behaviour of caring for one another, and other behaviours that are related to the NUT. The observation also focused on: respecting the law and speaking the truth; competing without harming others; caring for others; avoiding injuring others; practicing fair play; cooperative skills; and non-violently resolving conflicts that arise during the game.

For the present EE, the game time was shortened and left 20 minutes for each side and a 10- minute break in order to save time for other activities. The SEP's Football for Peace approach was used in ES/RW only because other ESs did not have infrastructure for the game. On another site, other confrontational games – with game rules similar to those of the SEP's Football for Peace approach – were organised. The participants were given the instructions and the game rules. Then, they went to the playground, rearranged it and teams were quickly organised.

It was observed that players from both groups tried to respect the game rules. They spoke the truth to one another whenever a conflict arose. As they were told that the winning team would receive a gift, there was a competitive spirit during the game. They played without harming each other, cared for others and practiced fair play. Although the difference was not really significant, the EG teams expressed fair play more than the CG teams. In addition, the general picture of the game has the tendency to suggest that EG teams tend to be more willing to accept faults committed than the CG teams. But the difference is not visibly significant.

In general, the games were not violent. Still, a few cases of violence occurred. For example, a lady from CG/RW who was playing a defensive position was insulting her teammates. She repeatedly reacted to any mistake done by her teammates by saying: "Supid, you are an idiot". In the 17th minute, a lady from CG/RW hit her teammates who touched the ball with their hands. At the ES/RL, there was a player from CG/RL who was playing violently. The players from EG/RL kept on complaining that he was hurting them. The EG/RL expressed a tolerant attitude when they scored a goal and the other team (CG/RL) didn't accept it. The EG/RL didn't have long discussions on the denied score: they decided to put more effort into their game and, finally, won the match. At ES/GS, a handball game of seven players per team was organised (only seven players from CG/GS, less than 13 years old, were admitted). Although the participants from CG/GS cheated (older pupils also participated in the game), they lost the game. At ES/RW, there were many instances of violating the rules of the game, particularly by the CG/RW. Five minutes before the end of the match, the players of CG/RW were

insisting: “Please end the match, we don’t want to lose this match”. During the break time, it was clear that the participants from EG were more cooperative than those from the CG. The break is normally a time to rest, recollect energy, re-enforce team spirit, advise each other on what to do and how to play in order to win the match. It was observed that during the break, the EG teams met and discussed the game whereas the CG teams from CG/RW didn’t meet. They were dispersed on the pitch, playing or doing other activities. This behaviour was surprisingly experienced at all ESs and suggests that the members of EG teams have developed a more cooperative spirit than the members of the CG teams.

In addition to the behaviour observed during the games, it was surprising that participants from respectively EG/RW and EG/RL found money on the pitch (RwF 50 and RwF 100) and declared the missing coins to the EL. Though the games created situations where children’s behaviour and attitudes were easily and explicitly observed, it couldn’t be enough to come to a conclusion about the differences between EGs and CGs. The EE continued taking place in a class room. At the end of the recollection and summary of the game, the EL invited the participants to enter the arranged classroom.

Between activity two and three, another situation was created in order to observe children’s behaviour: ripe oranges were displayed on a table that was placed in the classroom near the entrance, in order to observe if the participants would take them without permission. All pupils were asked to enter the classroom. Everyone walked past the table and no one took an orange. It was not clear enough if (i) the behaviour was motivated by their Ubupfura values, which meant that they could not take the oranges without permission; or (ii) the behaviour came from the fact that the space was unfamiliar to them; or (iii) the fear of being observed and caught. Unfortunately, if the EL checked with them why they didn’t take away the oranges, it could somehow affect or interfere with the evaluation activities that were to follow. However, the second possible reason for the behaviour recalled an observation from one of the group discussions that to prevent corruption in institutions, it would be better to regularly rotate the staff,

because when someone is familiar with an environment, he or she can easily organise corrupt operations.

Activity 3:

a. Doing a checklist on the understanding on corruption

In the classroom, the seats were arranged in a semi-circle/ The pupils were seated in such a way that between two pupils from the same school/group, there was a pupil from other school. Papers of two different colours were distributed to all members of the groups: EGs used yellow paper whereas CGs used blue papers. They were supposed to respond to each of the sentences presented to them by one of the following proposed responses:

Yes, I agree with the statement or

No, I don't agree with the statement.

Do you agree with the following statements?

- i. A pupil who knows how to clandestinely cheat in class exams is clever and will succeed in earning a living.
- ii. A guy named Ke ate all the fish that his parents bought and prepared. When the family gathered for supper, they found the pan which was supposed to contain the cooked fish was empty. Ke immediately said that the fish was eaten by their cat. I think Ke is an inspiring guy and I admire him because is intelligent and will manage to successfully earn a living.
- iii. I disapprove of a child who eats everything he is given and also that which is not his to eat.
- iv. A bad leader asks people under his or her leadership for bribes and doesn't care about the well-being of all citizens. Rather, he or she mistreats them.
- v. A worthy person I admire is "someone who eats his or her own food and also eats other's food."
- vi. If we commit ourselves to doing to others what we would like to be done to us, this would prevent us from committing corrupt practices.

- vii. A person committed to Ubupfura values commits corrupt practices.
- viii. A leader who does not keep and honour his promises is being corrupt.
- ix. There are many acts of corruption that people could avoid if they opted for simplicity and humility.
- x. I should care for others only when I expect a benefit/gain from them in return.
- xi. Being careful in making decisions and looking at their consequences could prevent us from committing corrupt practices.
- xii. A child who exhorts his or her parents that corruption is immoral and unethical and calls for them to avoid and resist asking for or giving bribes is undisciplined, disobeys his or her parents and does not live out ubupfura values.
- xiii. Corruption causes a lack of peace in a country.
- xiv. Combating corruption and dissociating oneself from corrupt practices are some of the characteristics of children trained in the Ubupfura culture.

The responses were as follows:

EG/RW (14pupils) + EG/RL (14pupils) + EG/GS (13pupils): Total: 41				CG/RW (15pupils) + CG/RL (14pupils) + CG/GS (7pupils): Total: 36			
Sent ence no.	Responses	Frequencie s	%	Sent enc e no.	Responses	Frequenci es	%
i.	No, I don't agree	13+14+12=36	95	1.	No, I don't agree	14+13+7=34	94.4
	Yes, I agree	1+0+1= 2	4.9		Yes, I agree	1+1+0=2	5.5
ii.	No, I don't agree	14+14+13=41	100	2.	No, I don't agree	13+10+6=29	80.5
	Yes, I agree	0+0+0 = 0	0		Yes, I agree	2+4+1=7	19.4
iii.	No, I don't agree	1+6+5= 12	29.3	3.	No, I don't agree	3+2+3=8	22.2
	Yes, I agree	13+8+8= 29	70.7		Yes, I agree	12+12+3=27	75
					Found it problematic	0+0+1=1	2.7

iv.	No, I don't agree	$6+5+7=18$	43.9	4.	No, I don't agree	$7+8+3=18$	50
	Yes, I agree	$8+9+6=23$	56.1		Yes, I agree	$8+6+4=18$	50
v.	No, I don't agree	$13+14+8=35$	85.4	5.	No, I don't agree	$9+10+7=26$	72.2
	Yes, I agree	$1+0+5=6$	14.6		Yes, I agree	$6+4+0=10$	27.7
vi.	No, I don't agree	$0+0+1=1$	2.4	6.	No, I don't agree	$3+2+1=6$	16.6
	Yes, I agree	$14+14+12=40$	97.6		Yes, I agree	$12+12+6=30$	83.3
vii.	No, I don't agree	$14+13+13=40$	97.6	7.	No, I don't agree	$11+11+7=29$	80.5
	Yes, I agree	$0+1+0=1$	2.4		Yes, I agree	$4+3+0=7$	19.4
viii.	No, I don't agree	$3+0+4=7$	17.1	8.	No, I don't agree	$7+5+1=13$	36.1
	Yes, I agree	$11+14+9=34$	82.9		Yes, I agree	$8+9+6=23$	63.8
ix.	No, I don't agree	$0+0+0=0$	0	9.	No, I don't agree	$2+1+7=10$	27.7
	Yes, I agree	$14+14+12=40$	97.6		Yes, I agree	$13+13+0=26$	72.2
	No response	$+0+0+1=1$	2.4				
x.	No, I don't agree	$14+13+10=37$	90.2	10	No, I don't agree	$11+10+7=28$	77.7
	Yes, I agree	$0+1+3=4$	9.75		Yes, I agree	$4+4+0=8$	22.2
xi.	No, I don't agree	$0+0+1=1$	2.4	11	No, I don't agree	$1+1+0=2$	5.5
	Yes, I agree	$14+14+12=40$	97.6		Yes, I agree	$14+13+7=34$	94.4
xii.	No, I don't agree	$14+13+11=38$	92.7	12	No, I don't agree	$6+11+0=17$	47.2
	Yes, I agree	$0+1+2=3$	7.3		Yes, I agree	$8+3+7=18$	50

					No reply	$1+0+0=1$	2.7
xiii.	No, I don't agree	$1+3+1=5$	12.2	13	No, I don't agree	$1+2+0=3$	8.3
	Yes, I agree	$13+11+12=36$	87.8		Yes, I agree	$14+12+7=33$	91.6
xiv.	No, I don't agree	$0+0+0=0$	0	14	No, I don't agree	$1+5+0=6$	16.6
	Yes, I agree	$14+14+13$	100		Yes, I agree	$14+9+7=30$	83.3

Table 6: Reactions of participants to the sentences presented during the activity 3a.

The comparison between the groups considered (i) the difference between the percentages of the responses frequencies and (ii) the X^2 calculated at each of the fourteen questions with critical value of 2.706. The calculated X^2 are presented here below:

state ment no.	i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv
X^2	0.00	8.7	0.4	0.2	2.0	4.6	5.9	3.6	12.7	2.2	0.4	18.3	0.3	7.4
	3	69	00	86	12	95	54	13	95	64	97	73	07	11

Looking at the table above presenting the responses by both EGs and CGs, the X^2 of 0.003 suggests that there is no significant difference between the groups while reacting to the statements i,iii, iv, v, x, xi and xiii. Both the evaluation measures used to compare the groups shows almost the same results. The only discrepancy between the measurements is observed at the statement v where the X^2 (of 2.012) is slightly under the critical value.

The great majority of the children, who participated in the EE, either trained in NUT or not, agree that cheating in class exams is not being intelligent. Rather, it is wrong behaviour and should be avoided. In both groups, a child who eats what is presented/given to him or her and, in addition, eats what is not given to him or her is disapproved of by the majority. However, it is questionable to find that 29.3% of the EG and 22.2% do not agree with the sentence. This is probably because these children do the same in their houses and therefore could not honestly disapprove of the hypothetical child. In addition, it is even stranger to find that among those who disagree with the statement – with a slightly significant difference – a large number come from the EG. This is possibly a result of the efforts to cultivate the sense of honesty during the NUT.

Through the exercise, it was observed that the great majority of the participants from both groups agree that we could avoid committing corrupt practices if we were careful in making decisions and looked at their consequences. They also understand and agree that corruption causes a lack of peace in a country. The understanding of the children could favourably contribute to promoting the NUT and moving the society towards positive peace. If our children grow up with a commitment to making responsible decisions and preventing corruption, they could become important peace workers in their communities.

Coming back to the statement iv, statistically speaking, there is no difference between the two groups. The calculated χ^2 between the two groups is 0.286. It is true that such a leader does not keep promises. There is no doubt that at least the majority of the children from EG understand that such a leader is corrupt. However, it is surprising to observe that a large number of children among the EGs disagree with the statement. In addition, it is astonishing to see that 50% of the children from CGs disagree with the statement. Thus, the main concern about the children's response to this question is why our children (43.9% from the EGs and 50% of the CGs) disagree with this statement! One of the reasons may be that corruption is so prominently connected to politics and leadership that the children have come to see corrupt leadership as the norm. Children

might get this idea from their parents, community members, etc. We need to understand the children's logic: if leaders are found to be corrupt, they are dismissed from their position and others are appointed. If this has become repetitive practice in a leadership system, children might conclude that asking bribe, not keeping promises, self-enriching rather than striving for well-being for all, etc are the characteristics, not only of a bad leader, but also, every leader behaves (or should behave) in the same way. Children learn not only from what they are taught, but also and mainly from what they observe. If children observe that becoming a leader goes hand in hand with personal enrichment, they will conclude that leadership role is all about making money. The money might come from clean or corrupt sources (such as bribery). Leaders, especially those in the civil service, should be transparent about their dealings and openly disassociate themselves from corruption.

The ACE is expected to cultivate the sense of empathy and respect of other's properties, and develop the spirit of sharing available resources. With the sentence, the EE wanted to check with the commitment of the children to the golden rule (do to others what you would like them do to you) in order to prevent and avoid corruption. The reactions of participants to the statement v deserve particular attention. Statistically speaking, the calculated X^2 of 2.012 suggests that there is no significant difference between the two groups, as it is under the critical value. The statement was included in the list because it is common to hear people say jokingly "a [right] man is someone who eats his own [food] and also eats other's [food]". This is generally used in Rwanda when people ironically talk about someone who does not care about others and, to some extent, wants to amass all wealth for him/herself. It is encouraging to realise that most of the children do not support the statement, even though 27% of the CGs support and agree with statement.

Comparing the responses given by the participants in the EE, there is a remarkable difference between EGs and CGs when we look at the reactions to statement vi. The statement evaluates the reactions of the participants in relation to caring for other. The calculated X^2 of 4.695 as well as the percentage of 90.2% of the EGs against 77.7% of

the CGs (who agree with the statement) suggest that there is a remarkable difference between the two groups. It is however worrying to see that 22.2% of children from CGs disagree with the statement. This shows that our children are embracing and being influenced by the capitalistic mentality which dominates contemporary society.

The EE has found a huge difference between the EGs and CGs when it comes to statements ii, vii, viii, ix, xii and xiv. The X^2 calculated on these six statements show that there is significant difference between the two groups. There seems to be a great difference between the two groups' understanding of corruption. The enormous difference between the two groups' attitudes about the Ke story suggests that the participants from EGs completely (100%) disapprove Ke's behaviour. On the other hand, more than 19% of participants from CGs find Ke's behaviour excusable. Bringing our attention to statements vii, viii, ix and xiv, there is also a significant difference between the two groups. This difference seems to be because of the fact that one group was trained in NUT and the other wasn't. Otherwise, it would be difficult to explain this immense gap between the EGs and CGs. The great difference between the reactions to statement xii could also be justified by the status of the two compared groups (one has been under treatment and the other not). There might be a cultural dynamic to consider too: culturally speaking, children are not allowed to challenge their parents. Whatever possible explanations can be used to justify the difference observed between the EGs and CGs, Activity 3.a has convincingly helped to demonstrate the impact of the NUT on children who participated in the experimental treatment and the gap among the children who didn't benefit from teachings.

b. Picking relevant sentence(s):

Using a short story – Mure's story – the pupils were asked to choose an appropriate sentence according to their understanding and conviction.

Mure's story: Mure is very rich. Mure's company employs many people. Everyone who knows Mure calls her 'Boss'. However, people who know have known her for many years know that her wealth is the result of corruption. They remember many people she hurt and how she paid a bribe in order to escape a jail term.

Assignment: Following the story above, select one or more sentences you agree with and that are relevant to you:

- i. I wish I could be 'Boss' like Mure, even if I became successful the same way she did..
- ii. Mure deserves to face justice and be punished because of what she did.
- iii. I wish I could meet Mure and ask her to share her tactics with me so that I could also become rich.
- iv. I detest wealth gained from corruption.

The choice frequencies of the sentences are as following :

Sentence no.	Choice frequencies within EGs	%	Choice frequencies within CGs	%
i. I wish I could be 'Boss' like Mure, even if I became successful the same way she did.	1/14+2/14+0/7	7.13	5/15+0/14+1/7	15.86
ii. Mure deserves to face justice and be punished because of what she did.	14/14+14/14+12/13	97.43	13/15+10/14+7/7	86.03
iii. I wish I could meet Mure and ask her to share her tactics with me so that I could also become rich.	0/14+0/14+0/7	0	0/15+2/14+0/7	4.76
iv. I detest wealth gained from corruption.	14/14+12/14+13/13	95.23	13/15+10/14+6/7	81.26

Table 7: Reactions of participants to the sentences presented during the activity 3b.

Although the great majority of the participants in both EGs and CGs detest wealth gained through corruption and would like to have Mure face justice and be punished because of what she did, the exercise also shows that the difference between the EGs and CGs is a clearly significant in terms of the wish to become rich like Mure. 15.86% of the CGs wish to become rich like Mure, regardless of the means they would use. Approximately the same number of people from CGs does not choose to see Mure punished for her wrongdoing. On the other hand, only 2.67% of the EGs do not support punishing Mure and 7.13% of them wish they could be like Mure, even if that meant being corrupt like her. These results seem to suggest that the CGs have many more participants who admire Mure and wish to become like her than the EGs. The inference that can be drawn is that the EGs are more strongly against corrupt gain than the CGs.

Activity 4: Discussions and reactions on ethical dilemma stories

Children love stories. Five stories were presented to the children relating different ethical dilemmas. The stories were used for two purposes:

- (1) To learn about and evaluate children's attitudes and reactions to corrupt practices presented in the dilemmas. The evaluation exercise focused on discovering the difference between the two respective groups (EG and CG) in a situation that presents a dilemma to them. For each of the stories, the EL presented the story, read it twice, checked whether the children understood the content of the story or if there were any difficult concepts they did not understand. Afterwards, the EL did an overview of the whole story. Children were given three minutes to respond to questions on the story and/or comment on the behaviour of the key characters presented in the story.
- (2) To learn about and evaluate how children understand corrupt practices in the story through debate and/or role play. For each of the stories, two small groups (a sub-group of children from EG and one from CG) were assigned a task to prepare and present a role play. The participants had

10 minutes to prepare the debate or role play on the indicated story. The role play took three to five minutes whereas the debate took five to seven minutes.

Activity 4.1: Reactions to the stories

Story (a):

A cell leader⁴ has a serious problem: his milk cow is about to have a miscarriage. He is informed by the veterinarian that to prevent the miscarriage, the cow should be treated within an period for three days. He urgently needs 10 000 Rwandan francs in order to be able to pay for the treatment and cannot wait for his monthly salary. The next day, a Monday, an elderly lady comes to the cell office for a document attesting that she lives in the cell, which she needs urgently. Normally, issuing the document is free of charge. The cell leader tells the old lady that if she needs the document immediately, she needs to pay hi RwF 10,000. Otherwise she should go home and come back the next week, he says..

Question: What is your opinion of this cell leader?

The responses are as following:

The reactions collected from the EGs	Reactions collected from the CGs
<p>Many of reactions say: The leader committed corrupt practice as s/he did what is illegal. His/her behaviour is contrary to what s/he is appointed for (this is not what is supposed to do' .</p> <p>Other reactions include:</p>	<p>Better to give him the money he wants, although it is corruption. S/he did wrong, asking for a bribe.</p> <p>This is not right</p> <p>S/he denied him rights to property/parcel</p> <p>Absolutely, the old man gave him a bribe, even being able to enter his/her office he</p>

⁴ The smallest administrative entity in Rwanda is a Village. A cell is an administrative organ which is composed of many villages (3-5 villages or more). Many cells form a Sector. A District is composed several Sectors. Several districts form a Province. Rwanda is composed of five provinces. A cell has at least two full time staff including the Executive Secretary of the Cell. Here, I preferred call him/her the cell leader.

<p>S/he abused his authority and committed violence towards the old person. S/he doesn't care for others.</p> <p>S/he has no other alternatives, s/he has to rescue his/her cows</p> <p>S/he acted untruthfully. S/he committed bribery /wanted to take a bribe.</p> <p>S/he looked for money through immoral acts /committed bad act</p> <p>The leader acted without a sense of humanity and integrity</p> <p>The leader committed mistakes/faults. This is not right</p>	<p>might bribe him/her before.</p> <p>I would ask the old man to give him the money in order to get the document</p> <p>The leader faced great challenges because of lacking money</p> <p>The old person is victim of corruption/ is experiencing an injustice</p> <p>This leader should borrow money rather than asking a bribe</p> <p>He/she wanted money from the old man</p> <p>The leader did corruption, /asked for bribe / did wrong and has to change.</p> <p>This is his way to get money</p> <p>S/he should immediately issue the document, otherwise, s/he is committing corruption and behaving illegally.</p> <p>Better to borrow money from another source and reimburse the money later rather than asking for a bribe</p> <p>The leader is a nasty person / bad leader</p> <p>The leader should control himself, be patient and issue the document without charging money</p> <p>The old man would give the money and then afterwards inform the superior authority about the bribe asked by and given to the leader</p> <p>The leader wanted money because of his cow that needed immediate treatment</p> <p>S/he made a mistake</p>
--	---

Observing the reactions from both of the groups, it is easy to see that the majority of the children understand and condemn corrupt leadership. However, considering the challenges a leader faces, some of the participants thought his behaviour was excusable. The collection of the participants' reactions shows that only one reply from the EGs excuses the leader whereas, in the CGs, six responses indicated sympathy for the leader's corruption or the conclusion he already accepted a bribe. The comparison between the two groups would suggest that CGs have many participants who are tolerant of corruption and could potentially act in the same way as the leader did.

Story (b):

Mwuga is a P5 pupil. One day, his parents went to visit their friends in a neighbouring sector. They didn't leave him any lunch. At lunchtime, Mwuga came back home, found that there was no-one home and no food prepared either. He decided to go and maraud their neighbour's guava trees. He also went to a shop close to his school and stole some bread. The shopkeeper did not realise what had happened. Afterwards, he went back to school for the afternoon session. When Mwuga came back home in the evening, his parents guiltily apologised for not leaving lunch – they thought they would be back before lunchtime. They were sorry he had to go hungry. Laughing, Mwuga explained to his parents how he had managed to find something to eat. His father shook his hand and said admiringly: "You, Mwuga my son, you are a man. You will be able to earn a living in these challenging times".

The following are the questions that were put to the participants:

- What is your opinion of Mwuga's father?
- Do you think Mwuga was brave in finding a solution to his hunger? - If you were Mwuga, what would you do in the same situation?

Responding to the questions, the majority of the participants from EGs disapproved of Mwuga's father because he supported his child's corruption, and also condemned Mwuga for his stealing. Rather than flattering Mwuga, his father should have

accompanied him to their neighbour and to the shop he stole from and apologised to them. The children strongly criticised Mwuga's father because he supported his son – he was misleading his child and himself acting corruptly. He does not know to how respect other's property and care for others and is not teaching his son to do so. He is rather encouraging his son to steal! The children also disapproved of Mwuga's parents, who went to visit friends and did not take care of their son. They regretted that Mwuga was not punished and felt that his parents should rather have taught him not to steal. Mwuga's father is a bad parent.

None of the participants thought Mwuga was being brave. Some of them said that he was rather being cowardly by stealing. They observed that Mwuga also made themistake of eating what was not permitted for him to eat/what was not served. One should wait until your food is served. Three participants pointed out that at least Mwuga was honest about stealing. They felt that Mwuga had to find some way to take care of himself.

If they were to find themselves in the same situation, many of the participants responded as follows:

- If I were Mwuga, I would resist and not steal;
- If I were Mwuga, I would go and beg/ask for fruit and bread, or I wouldbe patient and go back to school hungry.
- If I were Mwuga, I would bear with the situation and cook and eat something, even if that meant I was late returning to school or I did not make it back at all. - If I were Mwuga, I would go and explain to the neighbours what had happened

One participant found this question problematic and said: "On the one hand, I can understand Mwuga's actions, but on the other hand, I disapprove of what he did as well as his father's reaction." Another participant focused his attention on the consequences and remarked that if Mwuga had been caught, his parents would have been liable for paying back the shopkeeper.

The participants from the CGs mostly blamed Mwuga's father because (1) he did not take care of Mwuga and prepare lunch; (ii) he supported and encouraged Mwuga to steal; (iii) he didn't correct his child and educate him. Many of the participants disapproved of Mwuga's stealing. They added that if they were Mwuga, they could either go and ask for fruit, or be patient and wait for their parents to give them food instead of stealing. The difference between the EGs and CGs is the number of participants who found Mwuga's behaviour excusable. The participants from the CGs whose responses were supportive of Mwuga or did not clearly condemn him are as follows:

- Mwuga should have waited for his parents, but they did not come back. Therefore he had to help himself.
- I agree with Mwuga, he helped himself out of a difficult situation.
- Although he was wrong, he told the truth.
- Mwuga's act is justifiable because he was hungry.
- Mwuga is brave because he told his parents the truth. (five participants).
- If I were Mwuga, I would steal too, but always remember that it is not good.

Strangely enough, one participant even supported Mwuga's father. Generally the children from the CGs seem to disapprove of Mwuga's actions, but nevertheless mostly blame his father. Comparing the reactions and attitudes of the participants from both EGs and CGs to Mwuga's story, it seems that participants from CGs have a tendency to sympathise with Mwuga, saying that there was no other alternative, he could not go back to school hungry. On the other hand, although they do not expressly accuse Mwuga of wrongdoing, the participants from EGs would advise him to go and ask for food or fruit rather than stealing. Both groups accuse Mwuga's parents of not taking care of him and encouraging him to be corrupt.

Story (c):

Guma is the father of two kids. Because of an epidemic that swept across their district, Guma was obliged to look after his three young brothers and two cousins. He managed to pay school fees for his relatives. After completing their

studies, it took them a long time to find jobs. Guma's relatives live with them in the home, and it is becoming a burden for Guma to look after such a big family. Recently, Guma got a new job: he is directing a newly established project in his area. The project needs six other people. The jobs were advertised and 100 people applied, including the Guma's five relatives. Guma did the best he could to secure places for them in the same company. All five of his relatives were listed among the six people who were appointed.

What is your opinion of Guma?

The responses are as follows:

Types of reactions	Reactions from EGs	Reactions from CGs
Reactions condemning Guma's intervention	<ul style="list-style-type: none"> ▪ He wants to get rich together with his relatives ▪ He committed corruption in order to get jobs for his family members (7 participants) ▪ The act is corrupt and the other candidates were done an injustice ▪ Guma is corrupt: he favoured his relatives when he should have been fair to all the candidates (2 participants) ▪ Guma is guilty of nepotism (4 participants) ▪ I strongly disapprove of Guma ▪ Guma should have avoided partiality and recruited the best candidate 	<ul style="list-style-type: none"> ▪ Guma paid a bribe (3 participants) ▪ Guma was guilty of nepotism ▪ Guma acted corruptly. There were others who also needed a job and he should have considered them too (2 participants). ▪ Guma was guilty of favouritism (3 participants)
Reactions supporting and praising Guma's	<ul style="list-style-type: none"> ▪ Although it was not done in a transparent way, Guma did the right thing ▪ He did well to find job for his relatives so that they 	<ul style="list-style-type: none"> ▪ Guma did a good thing, as his relatives were jobless ▪ He did good to his relatives and helped them make a living (7 participants)

actions	<p>can make a living (2 participants)</p> <ul style="list-style-type: none"> ▪ I approve of Guma taking care of his family members and bringing them into the company. ▪ He did the right thing. This is not corruption (5 participants) ▪ Guma is a person with integrity ▪ Guma is brave person who is willing to help his relatives (3 participants) ▪ I would like to be like Guma ▪ Guma is a good person who takes care of others (2 participants) ▪ Guma did nothing wrong 	<ul style="list-style-type: none"> ▪ Guma is lucky that his relatives got jobs ▪ Although he was corrupt, he was good to his relatives ▪ He is a good person/good parent , we should learn from him and imitate him (2 participants) ▪ He should have tried to give other people access to the job, but what I can add is that Guma is a patient person and managed to cope with and resolve the problem ▪ He did a good thing. This is a provisional act – they will support him in future too. ▪ He deserves praise from his relatives because he did a good thing for them (4 participants) ▪ Guma is a nice/kind person (person of compassion) because he found a job for his relatives (3 participants) ▪ He is a good example to imitate, and we have to be brave like him and take care of /help others ▪ Guma is a brave person who managed to find a job for the relatives (2 participants) ▪ This is good! This keeps the family healthy and contributes to enriching his family ▪ Guma knows how to make sacrifices in order to help his relatives
---------	--	--

In EGs, there was a participant who found it difficult to judge Guma's intervention and said: "On the one hand, I believe he did wrong. But, on other hand, he committed corruption in order to secure jobs for his relatives." Two other two participants remark: "Even if Guma made use of corrupt means, he is a nice person. But, if he paid a bribe, he is corrupt."

The comparison between the two groups shows that although many participants in both groups recognised and noted the favouritism that possibly marked the recruitment, most of the participants, especially in the CGs, found Guma's actions excusable because of

the heavy burden of caring his family. Even though there is a relative difference between the reactions from both groups, where the EGs have more many people who condemn Guma's intervention in recruiting his relatives, the children's reactions reflect the reality of Rwandan society. The majority of the responses from both groups tend to tolerate and even approve of Guma and this recalled the observation t that favouritism, and particularly nepotism, is anchored in Rwandan the mentality. Children are members of society and the NUT should place significant emphasis on cultivating the culture of impartiality and avoiding nepotism.

Story (d):

Mwiza comes from a poor family. She successfully completed her studies. Unfortunately, she has unsuccessfully spent two years looking for a job. Recently, she was about to find a good job: she brilliantly passed all official tests for an advertised position. But she was not recruited because she refused to have sex with the principal recruiter. Mwiza resisted the recruiter's advances and told him that she was committed to ethical living and had opted for preserving and upholding integrity, dignity and self-respect. Mwiza continues living under difficult conditions, challenged by poverty. If she agreed to sleep with the recruiter, she would be able to earn a monthly salary. What is your opinion about Mwiza?

None of the participants in either EGs or CGs condemned Mwiza. In the EGs, the participants appreciated the fact that Mwiza had resisted doing the unethical thing, despite the consequence of losing the chance to get the job. They admired her decision to preserve her integrity by distancing herself from corrupt practices. They thought she was a brave, wise person and a good example to imitate. Two participants noted: "Mwiza seems to participate in NUT: she knows her value and respects herself." Seven participants condemned the recruiter and advised Mwiza to denounce the corrupt request to his superior. Three participants approved of her and said: "If she agreed to sleep with him, she could have become infected with HIV or gotten pregnant, and then she wouldn't be able to liberate her family from poverty."

In the CGs, they also praised Mwiza for not giving in to the offer of sex. They thought she was brave for doing the right thing. The participants mostly focused on the possible health consequences that Mwiza escaped. One participant regretted the fact that Mwiza was unfortunately condemned to continue living in poor conditions. Two other participants would have liked to have seen the recruiter punished for his actions.

The reactions from both groups suggest that the participants – regardless of their participation in the experiment – strongly condemn sex-based corruption and are concerned about health. This might be evidence of the positive impact of two campaigns conducted in Rwanda: the campaign against sex-based corruption and, mostly, the campaign against HIV/AIDS.

Story (e):

In class, Ru sits next to a classmate who steals other pupils' stationery, resells them and then buys sweets. Even though he knows where his classmate gets the money, Ru enjoys sharing his sweets with him.

Questions: Is Ru being corrupt?

If you were Ru, what would you do in this situation?

Questions	Responses collected from EGs	Responses collected from CGs
Is Ru being corrupt?	<p>Ru is being corrupt (22 responses) because:</p> <ul style="list-style-type: none"> • He is an active bystander to his classmate's stealing • He enjoys the fruits of stealing • He is conspiring with his classmate, and that makes him a thief as well <p>Ru is corrupt and does not care for others Ru is not being corrupt by eating the sweets his classmates gives him, he is not doing the stealing (3</p>	<ul style="list-style-type: none"> - Ru is being corrupt – he colludes with corrupt acts (14 responses) - Ru's classmate is doing wrong (2 responses) - I would avoid behaving like Ru Ru needs to be punished - Ru is also guilty of stealing Ru and his classmate should stop doing what they're doing - Ru is not corrupt (2 responses)

	participants)Ru is being corrupt and should know that “you hide a leopard and it exterminates your children ⁵ ” (3 responses)	
If you were Ru, what would you do in this situation?	<ul style="list-style-type: none"> - I would prefer not to share my classmate’s sweets in order to disassociate myself from corrupt practices (5 responses) - I would advise Ru to stop sharing his classmate’s sweets - Ru could teach/educate/advise his classmate to stop doing what he’s doing - Ru should change and commit to doing to others what he would like them to do to him - I would tell the teacher and/or his parents what he’s doing in order to punish him (18 responses) - If I were Ru, I would separate myself from this classmate because he commits corrupt practices - I would advise him to stop the practice because he hurts others - Ru should not share the sweets with his classmate, rather he should teach him not to steal (2 responses) 	<ul style="list-style-type: none"> - If I were Ru, I would tell someone what my classmate is doing - I would tell someone what he is doing so that he could get punished (17 responses) - If I were Ru, I would stop sharing my classmate’s sweets. I would advise my classmate to stop being corrupt (6 responses) - I would avoid sharing the sweets with the classmate (4 responses), because if he were caught, he and Ru would both be liable - I wouldn’t eat the sweets - I would eat the sweets but tell him that it is not good to steal other’s property

The responses to Ru’s story given in the table above don’t suggest a clear difference in the attitude of participants towards Ru. Almost all the participants considered Ru’s behaviour as corrupt. In addition, they would avoid behaving like Ru in the same situation. The great majority of the participants in both groups said that they wouldn’t share the sweets, advise the classmate to stop stealing and/or find ways to have him punished. Stealing other people’s stationery frequently happens in Rwandan schools. It is common to hear parents complaining that they need to buy stationery practically every day! Sometimes, children whose stationery is stolen in turn start stealing their

⁵ This is a Rwandan adage which means that when you take care for a bad person, in return he may do harmful acts against you.

classmates' stationery in order not to keep being blamed by their parents. The response given above suggests that children – who might have had their own stationery stolen – unanimously condemn the practice, regardless of whether they have benefited from NUT or not.

Activity 4.2: Role playing

During the EE, it was decided to only do the role playing and leave out the debate: in order to save time for other activities, the debate was only used to evaluate the children's understanding of corruption. The debate activity would also have required debating skills that the children might not have. Comparing the role playing that both groups did, there was no clear difference between the EGs and CGs. Both groups understood the story on which they based the role play well.

Activity 5: Evaluating the children's understanding of the concept of corruption through drafting a letter to an institution fighting against corruption.

The exercise is done in small groups composed of participants from the same school.

The letter should be about:

- Corrupt practices often experienced or happening where they live
- How they detest corruption and distance themselves from the corrupt practices
- What they do or are committed to do in order to fight against corruption where they live
- Their recommendation to the institution of what should be done in order to effectively deter corruption where they live.

Note: Because of the delayed start of the EE, this activity was not conducted at the ES/RW.

In other ESs, the activity took place: the control group clearly presented different bribery practices. They understood the concept of bribery very well and could identify different bribery practices committed in their areas. They also pointed out the existence of sex-

based corruption. They were concerned about the injustices and destructive effects of bribery.

In their letters, the experimental groups went beyond bribery and brought up other forms of corruption committed in their areas, such as robbery, favouritism in recruitment, etc. They deplored injustices done through inequitable and unfair treatment experienced where they live, especially in issuing construction permits and the corruption in the justice system. They ended by exhorting the office to take serious measures to restrain these practices.

The only difference between the two groups was the extent of the concept of corruption. The EGs understood the wideness of the concept of corruption while the CGs equated corruption with bribery, as is common in Rwanda. Otherwise, the difference was not particularly significant.

Activity 6: Observing children's behaviour during lunchtime

Lunchtime was used as another opportunity to observe the children's behaviour, which could help to evaluate the children's conduct if, for example, there wasn't enough food for everyone. The researchers assumed that, through the NUT, children were being trained in letting other people be served first, caring for others, and, whenever necessary, making sacrifices for others' benefit. The EL asked the assistant to prepare fewer plates of food than the number of participants. The children were invited to each come and take a plate of food. Ten children did not get food. The EL then identified those who did not have a plate and which group they came from.

The activity was conducted at ES/RW and ES/RL. On the ES/GS, the activity wasn't conducted, because there were only seven participants from CG/GS. At the ES/RW, only 20 plates of food were available and nine participants didn't get food. Among the nine, three come from CG/RW and six come from EG/RW. In Rulindo, this exercise wasn't successfully organised. Unfortunately, the assistants did not follow the instructions and only put aside five plates, so that at lunch, three participants from CG/RL and two from EG/RL did get food.. Because so few children missed out, the

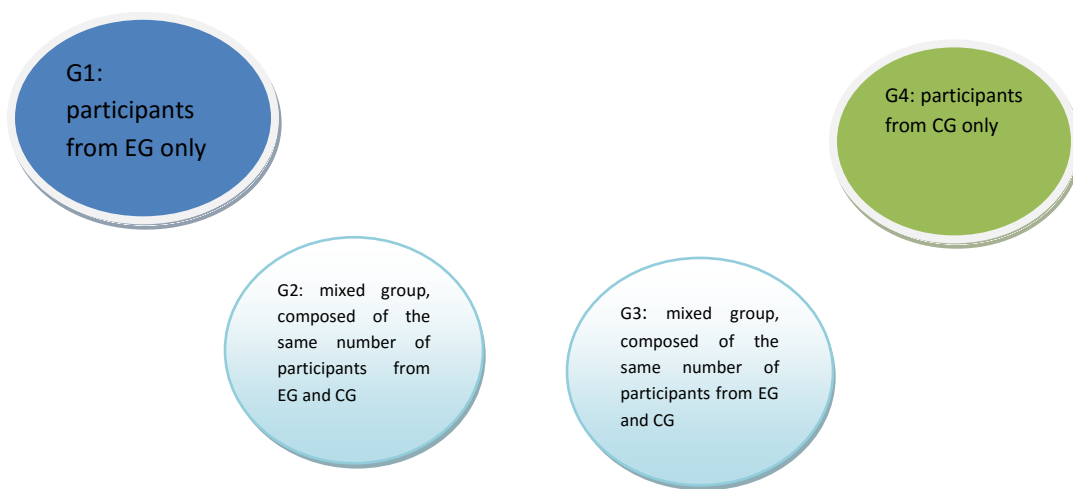
difference between the groups could not be clearly observed. The EL immediately, the EL went to look for sweets to try and still use the lunchtime as an opportunity to observe differences between the two groups. At the end of lunch, the EL put 18 sweets on a plate and asked everyone to come and get one sweet. Ten people – three participants from CG/RL and seven from EG/RL did not get sweets.

The experience from the two ESs seems to suggest that the participants from CGs were much more eager to get to the front of the food line than those from EGs. This suggests that the participants from EGs have probably adopted and applied the Ubupfura principle that tells them to allow other people to be served first as a way of caring for others and being ready to make sacrifices in order to create conditions that work for everyone. At the end of lunchtime, the EL observed the table where the participants were seated and saw that the place where the participants from EGs sat was cleaner than the lunch table used by those from CGs. Although the difference was not remarkably significant, the same observation was made at all ESs. This observation could suggest that the participants from EGs take greater responsibility to clean their lunch tables than the participants from CGs.

Activity 7: Drawing and cleaning

7. a. Demonstrating their understanding of corruption through a drawing exercise

The exercise was done just after lunch. The EL formed four groups as following:



During this activity, the EL observed the active participation and behaviour of children during the group work. The EL also paid attention to how they interacted and the willingness to contribute to making the drawing.

The objective of this activity was not only checking their knowledge on corruption, but it also created opportunities to observe the participants who are willing to take the lead in the activity, especially in G2 and G3. These participants were the most active in their groups. In groups G2 and G3, the participants from the EGs always kept markers and were the minute-takers of their groups.

Examining the drawings at all ESs, the participants generally presented corruption using the reality existing where they live. The drawings presented looting and marauding, and mostly policemen, job recruiters and leaders asking for bribes (money or sex). A group at ES/Rw indicated that swindling is also a form of corruption. The drawings showed that they were aware of the problem of corruption and recognised many of the various forms of corruption existing in their areas.

7.b. Created situation: cleaning blackboards

The cleaning exercise was done just after lunch and could not convincingly help conclude which group was more ready to take its responsibility than the other. Another activity was proposed in order to observe how they take responsibility and perform the assignment of cleaning blackboards. The EL asked the evaluation assistants to make sure that there were two dirty blackboards available. The EL asked the participants – in their original groups (i.e EG and CG) –to go and clean one of the two blackboards with a duster. In each group, they selected a group speaker who would inform the EL when they completed the assignment. At the end of the cleaning exercise, each group speaker came back to the EL to say that they had finished the task. After that all the participants took a look at the blackboards and decided which one was the cleanest. It was confirmed by all the participants at the ES/RW and ES/GS that the blackboard cleaned by EGs was cleaner than the blackboard cleaned by the CGs. At the ES/RL,

the difference between the groups was not clearly significant. However, the CG/RL was elected the best cleaner. This exercise seemed to show that the EGs perform assignments and take responsibility particularly well.

Activity 8: Self-evaluation/introspection

This activity, done in writing, assessed children's capacity to recognise and acknowledge corruption in their own lives express their attitude towards corruption. They were requested to respond to the following questions:

Do you remember a time when you acted corruptly? Briefly write down what happened. Do you think what you did was right or wrong?

The children were invited to respond to the questions in any way they wanted, they were meant as a guide only. To avoid corruption or put a stop to bad behaviour, it is necessary to first recognise the behaviour as wrong. The participants from all the groups were willing to freely share about corruption they had been guilty of in the past, including: marauding, stealing stationery belonging to their classmate, showing no respect to their parents, lying, stealing money, not declaring extra change when buying things at a shop, stealing things in a market, cheating during school tests, bribing their siblings or classmates not to tell anyone when they did something wrong, etc. Children from both EGs and CGs recognised that what they did was wrong. The only difference was that most of the participants from EGs always added that they were committed to no longer do what they had done in the past. Those who mentioned that they had lied said that they were committed to being truthful. A participant from the EG added: "With the NUT, I learned that I was doing wrong things and decided to behave the same way I did before the training". Among the participants from the CGs, five of them said that they would not do the same again. Another one said that he avoid repeating his actions because of a fear of punishment. From this activity, we can learn two things: (i) Corruption is a reality in our society, not for only adults, but children also commit corrupt practices. If they are not helped to resist these practices and disassociate themselves from corruption, they will grow up with corrupt mindsets; (ii) Taking into consideration the attitude of participants from EGs toward the corrupt practices they recognisably

committed, it was observed that the NUT has remarkably increased awareness on the obligation of avoiding and resisting corruption.

Activity 9: Personal testimony

Activity 9 comprised three sub-activities. The participants had to: (i) give a brief testimony on a time they resisted corruption; (ii) express the feelings, attitudes and behaviours they have when they are faced with the temptation to be corrupt; and (iii) judge a corrupt practice they frequently observe.

(i) The participants were asked to respond to the following questions: Was there a time when you resisted doing something corrupt even though others were doing it? And why?

Children from both groups said that they have resisted different corrupt practices such as marauding, performing sexual favours, stealing pens and notebooks belonging to other classmates, destroying someone's house and stealing firewood; lying in order to get money from their parents, vagabonding, etc. Three participants from EGs responded by "This has never happened to me". The same response was given by six participants from CGs. Seven participants admitted to not resisting committing a corrupt practice when other people did so. The only clear difference between the reactions to the question was the reason participants gave for resisting. The majority of the participants from the EGs responded by saying: "I resisted being corrupt because I have been trained not to commit corrupt practices". Only 4.8% of the EGs and the great majority of the participants from CGs who responded to the question explained that they resisted corrupt practices because they either were afraid of being caught and punished or they knew others who had done the same and had been caught. This difference can undoubtedly be ascribed to the fact the EGs has benefited from the NUT.

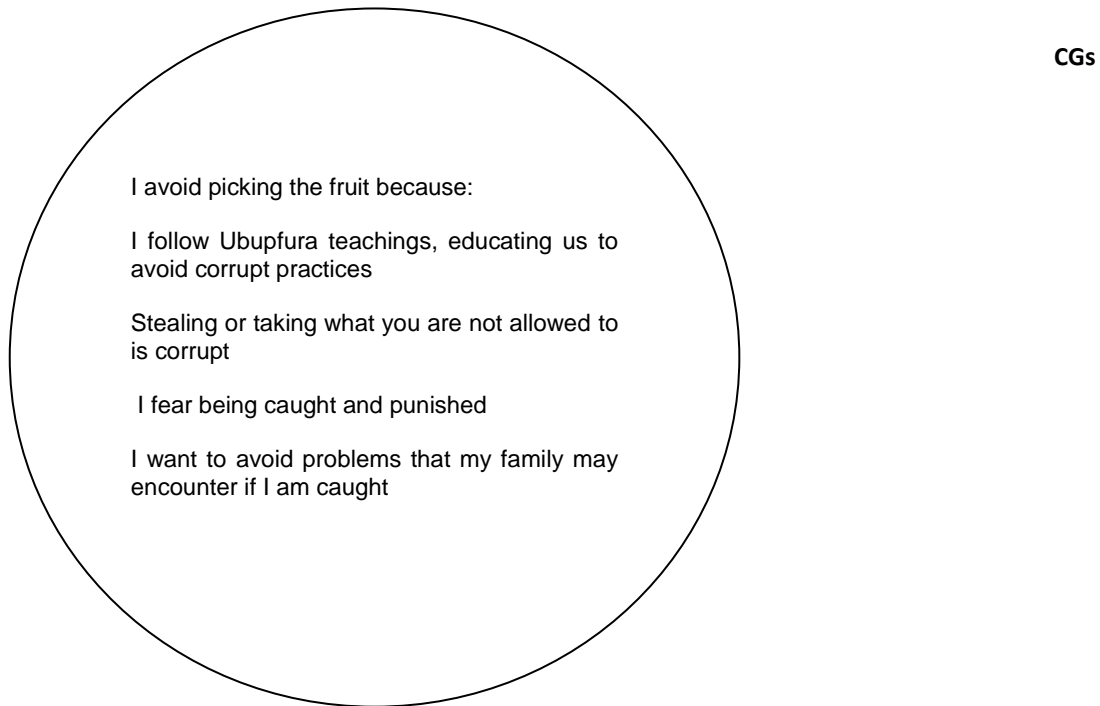
(ii) The participants were invited to express their feelings, attitudes and behaviours when facing the temptation to commit corrupt practices. The following questions were presented to them as a guideline:

When you pass by near ripe fruit trees such as guava, mango and orange trees, what thoughts come into your mind? What do you do in such a situation? Why do you act this way?

The reactions from the EGs (as given by the children)	The reactions from the CGs (as given by the children)
<ul style="list-style-type: none"> - I decide not to pick the fruit - I am caught in a dilemma. On the one hand, I want to pick the fruit. On the other hand, I would rather ask the owner of the fruit tree's permission I avoid looking at the tree - I want to pick the fruit, but I remember it is wrong I have thoughts about wanting to pick the fruit, I try to control myself, and then, I go and ask if I can have some fruit - I feel and wish I could be allowed to pick the fruit - I go and ask if I can have some fruit, because if I were caught, I could be punished. The first idea that comes into my mind is to pick the fruit. Although I am afraid, I pick the fruit. - I want to pick the fruit, but I try to control myself or go and ask for the fruits - If I ask and they don't give me any fruit, I come back with other children and steal the fruit - I contain myself, and, when I am home, I ask my father for money to buy the fruit 	<ul style="list-style-type: none"> - I decide to eat the fruit, even though it is wrong/unethical - I avoid looking at the fruit, or maybe I will touch it, but I won't take it - I avoid looking at the fruit because of the temptation to steal - I look at it and then continue on my way, because (a) we have a guava tree at home and (b) my parents forbade me from stealing - I do not pick the fruit because my religion forbids stealing - I approach the tree and pick the fruit - I think about ways to steal the fruit and if there is no one around watching me, I do it - I try to behave as if nothing is attracting me - I would go and beg the fruit from the owner - I check around and if there is no-one, I take as many guavas as possible and run away in order not to be caught - I want to pick the fruit - I want to pick the fruit, but I am afraid of the consequences - I pick the fruit and eat it because I feel I cannot leave them on the tree!

In general, both groups tend to have the same behaviour in most the responses: the difference between the responses is not clearly distinguishable, even though the CGs

have more responses that expressly intend to steal the fruit. The difference was between the reasons the children gave for their behaviour. They responded as follows:



The comparison between the way the two groups justify the behaviour they would adopt in such a situation suggests that all the participants from EGs explained why they would avoid picking the ripe fruit, whereas the majority of the CGs gave reasons for stealing the fruit. From the comparison, it is observed that the CGs are more excited in taking the fruits away than the EGs. There are additional reactions from two EGs participants that support this observation: one of them confirmed her/his resistance to corruption and added: “ but this happen after the NUT”. Another participant from EGs added: “ I told the person with whom I refused to go and maraud “ Please do not share with me”. Therefore, it is undoubtedly understood that the NUT have contribute to strengthening or encouraging their resistance commitment.

(iii) Judging a corrupt act:

Let us suppose that you are with classmate coming back from school. If you come across a tree with ripe fruit and decide to go and steal the fruit, is the one who takes more fruit the braver one?

The participants responded as follows:

Responses from EGs	Responses from CGs
<ul style="list-style-type: none"> - He is not brave; there is no bravery in such act. Rather he is a thief (71.4% of the responses) - - He is a spoiler and ruins others' properties 	<ul style="list-style-type: none"> - He is not braver/more courageous (53.57% of the collected responses) - I think he is the braver one, although this is a corrupt practice - He is rather a big and fearless thief - He is a brave person; he is courageous; the guy is not lazy.

According to the responses, the majority of the two groups saw the person who stole more as the braver one. Yet he is a thief. However, all of the participants from EGs condemned the guy and did not think he was brave, whereas among the participants from the CGs, there were some who thought he was brave.

Activity 10: Resisting corruption and making ethical decisions when presented with a dilemma

Through Activity 10, the EE wanted to gauge the children's understanding of corruption when presented with an ethical dilemma. The EL presented a situation, proposed two answers and asked the participants to choose one answer that was convenient to them and matched their understanding. The following are the situations presented to the children:

- i. In your class, you elected someone to be in charge of listing classmates who make a noise in the classroom and disturb other classmates. At the end of the day, the list should be submitted to the school administration for disciplinary measures. If you made noise and found yourself on the list, would you accept being punished; or if the classmate in charge of the list asked you to give him or

her something you could afford in exchange for removing your name from the list, would you give them the gift?

Please choose the option that you find most appropriate:

Answer options:

- a. I would give the gift
- b. I would rather be punished than give the gift

- ii. There are classmates who cheat during tests and you yourself have seen them cheat. Presently, in your district, there is a survey taking place on cheating in exams. If you were requested to inform the surveyor in the presence of your classmates and teachers whether any of the pupils cheat, what would you say?

Answer options:

- a. I would say that there aren't pupils who cheat in our class
- b. I would say that there are pupils who cheat in our class

- iii. Let us suppose that you are the director of a company and your cousin is working in the same institution. She cousin is irresponsible and does not perform her tasks. In addition, she asks many of the customers for bribes. Her behaviour has resulted in the company getting a bad reputation. What would you do in such a situation?

Answer options:

- a. I would warn her that if she does not change, she could be fired from her position in the company.
- b. It would be difficult to resolve the issue because she is my relative.

- iv. Let us suppose that you are one of the players on your school's team. Only players under 11 years old are allowed to participate in an upcoming national inter-school tournament. A day before your team's first match, just at the end of last preparatory training session, Tim, who is the best player on your team, stands up and confesses that he lied about his age: he is 14 years old. You don't have another player to substitute him and your team risks losing the tournament. What would you advise your team to do in this situation?

- a. We would ask Tim to continue playing for our team
- b. Although it is lamentable and very challenging, we should ask Tim to leave our team.

- v. Let us suppose that you are one of ten members of your schools' theatre group. In a theatre competition held last year, your group won the first prize, equivalent to fifty thousand Rwandan francs (RwF 50,000). However, because of administrative reasons, the money was only paid this school year. Unfortunately, two of the group members went to other schools in a neighbouring district. If you decide to disburse the amount, how would you suggest distributing the amount?

- a. We would share the money among everyone still in the school, leaving out those who went away, to increase everyone's share
- b. We should disburse the money considering and including these who went to away and send them their share

- vi. Suppose you are member of a football team. During a match, your team is seriously losing: the other team is completely dominating your team because of a very brilliant player named Musa. At the end of the first half-time, Musa has already scored three times. During the break, your teammates discuss ways of possibly turning the game around. They want to deliberately injure Musa in order that he has to leave the game, so that they then can win the match. How would you react to this suggestion?

- a. I would support this idea

b. I would fight against this idea, and ask them not to do it

vii. Your classmate lent you stationery worth 500 Rwandan francs (RwF 500). Two days later, you unfortunately lost the stationery. Yesterday, in the morning, he reminded that you owe him RwF500 so that he can replace the lost stationery. When you get home after school, your parents send you to the nearby shop to buy one kilogram of sugar, which costs RwF500. They give you RwF 1000. The shopkeeper accidentally gives you back your RwF 1000 together with the sugar. What would you do with the extra RwF 500?

Answer options:

a. I would keep the extra RwF 500 and use it to pay back my classmate

b. I would return the extra RWF 500 to the shopkeeper and tell him that he gave me the wrong change

The table below present the percentages of the answer frequencies in both EGs and CGs. It enable us observing comparison between the groups in regard to their understanding on corruption and behaviours they could adopt while dealing with dilemmatic situations.

No.	Answer options	% of answer frequencies in EGs	% of answer frequencies in EGs	Calculated Chi-Square
i	a. I would accept giving him/her something	7.3	28.5	X²= 6.01
	b. I can't accept giving him/her something and would prefer being punished	92.6	71.4	
ii	a. I would say that there aren't pupils who cheat in our class	2.4	2.85	X²= 0.001
	b. I would say that there are pupils who cheat in our class	97.5	97.1	
iii	a. I would advise and warn him. If she /he doesn't change she could be expelled from	95.1	91.4	X²= 0.42

	the institution			
	b. It could be difficult to resolve the issue because she/he is my relative	4.8	8.57	
iv	a. We would ask Tim to bear with us, understand the situation and accept to continue playing for our team	14.6	20	$X^2=0.38$
	b. Although it is sad and lamentable, we should ask Tim to leave our team.	85.3	80	
v	a. We will disburse to everyone present without considering these who went to study away in order to increase everyone's share.	0	0	$X^2= 0$
	b. we should disburse the money considering and including these who went to study away and send their share to them	100	100	
vi	a. I would support this idea	2.4	5.7	$X^2=0.53$
	b. I would fight against this idea, and ask them to do not commit the act	97.5	94.2	
vii	a. I would keep the extra RwF500 and use it to pay the due amount to my classmate	12.1	31.4	$X^2= 4.20$
	b. I would bring back the extra RWF 500 to the shopkeeper and inform him/her that she/he gave me excessive change.	87.8	68.5	

Considering the X^2 calculated on the frequencies of the answers, the comparison between the children from the EGs and CGs shows that there is no significant difference at situations ii, iii, iv, v and vi. From the children's answers, it was obvious that all the participants value and uphold fairness: it was encouraging to learn about the children's sense of equity, social justice, consideration and caring for others.

Looking at the answers to Situation (ii), relatively speaking, there was no significant difference between the children's answers. The children seem to be ready to honestly speak up about corruption in their communities. The responses to Situation (iii) also revealed that children are against favouritism and unfairness and that they disapprove

of mediocrity. They realise the importance of making right decisions and acting responsibly. The answers from the two groups were very similar. The same can be said for Situation (vi): the difference between the participants from both the groups is not significant. They are all against competition that harms others and are ready to empathetically care for others. The answers to Situation (iv) also suggest that there is no significant difference between the two compared groups in their attitude to lying, though 20% of the CGs against 14.6% of the EGs would support and encourage Tim to lie about his age.

However, based on the answers to Situations (i) and (vii), with respect to X^2 of 6.01 and 4.20, the children seemed to respond differently to these dilemmas. In Situation (i), there were more participants from CGs who were willing to pay a bribe. Comparing the groups, the answer frequencies for Situation (i) – where 28.5% of the CGs against 7.3% of the EGs said they would pay a bribe – suggest that the EGs are far more committed to resisting corruption and prefer being punished rather than paying bribes. The difference between the EGs and CGs here is significant. This shows that the majority of the children disapprove of lying even when faced with a dilemma. But, comparing the EGs and CGs, the CGs have more participants who would opt for lying in such a situation. Another greatly significant difference between both groups was observed when comparing the answers to Situation (vii): 87.8% of the EGs against 68.5% of the CGs were ready to admit they had received too much change, even though they have to respond to another pressing need. The answers to the situation suggest that EGs, compared with the CGs, are more likely to act honestly, transparently and with integrity when faced with a dilemma concerning money.

Activity 11: Living out Ubupfura values

Activity 11 has the aim of observing, on the one hand, how the participants assertively confirm applying Ubupfura values. On the other hand, the exercise helped in evaluating how the participants honestly express and acknowledge their failure or weakness in living out Ubupfura values. It hypothesised that children, with their high level of sincerity, are open, honest and confident to affirmatively assert and confirm positive values they live out. Observing the weak or negative aspect of the exercise which

consists of failing to apply the values, it is postulated that the more someone admits, openly expresses and freely shares about his/her failure or weakness in keeping or applying Ubupfura values, the more s/he is honest and tends to commit to preserving these values. In this activity, the comparison between the groups is done observing the responses that shows the weakness and failure in living out some of the Ubupfura values indicated in the questions and answer presented below.

Questions I:

- i. Do you find yourself a truth-speaking person? Do you think you are a truth-speaking person?
- ii. Do you remember a time when you failed to speak the truth?
- iii. If now you find yourself in the same situation, do you think you would fail to speak the truth again?

The following are the responses to the questions

No.	Responses	% responses of frequencies in EGs	% responses of frequencies in CGs
i	No, I am not truthful (truth-speaking) person	31.7	50
	Yes, I am truthful (truth-speaking) person	68.2	50
ii	No, I don't remember a time I failed to speak the truth	2.8	9.0
	Yes, I remember a time I failed to speak the truth	88.5	72.7
	There is no response	8.5	18.1
iii	No, if I find myself in the same situation now, I wouldn't fail to speak the truth	57.8	58.3
	Yes, I think I would fail to speak the truth If I find myself in the same situation	31.57	22.2
	There is no response	10.5	16.6

Comparing the responses to Questions 1, there is a great difference between both EGs and CGs in relation to how they confirm about being truthful. The noted difference (of 18.2%) suggests that the participants from the EGs (with the response frequencies of 68.2%) are more likely to be truth-speaking persons than the participants from the CGs. In addition, the participants from the EGs seem to be more open to share about failing to speak the truth. Taking into consideration the lower number of response frequencies of participants from CGs who remember a time when they failed speaking the truth (72.7%) and, additionally, looking at the high number of participants from the CGs (18.1%) who preferred abstaining tends to suggest that the members from the EGs are more open and honest than those from the CGs. For the commitment to maintain truth-speaking values while they find themselves in the same situation, it is observed that the participants from the EGs are more likely to be honest with themselves than the participants from the CGs. This observation is supported by the fact that 31.57 % of the EGs against 22.2 % of the CGs admittedly think that they would fail to speak the truth if they find themselves in the same challenging situation. Additionally, the differences between the participants who abstained (10.5% of the EGs against 16.6% of the CGs) also reinforce the tendency to confirm the position that the EGs are franker and more honest than the CGs.

Questions II:

- i. Do you think you are someone who keeps promises?
- ii. Do you remember a time when you failed to keep your promises?
- iii. If now you find yourself in the same situation, how do you think you would behave?

The following are the responses to the questions

No.	Responses	% of responses frequencies in EGs	% of responses frequencies in CGs
i	No. I don't keep promises/commitments	12.1	19.4

	Yes. I do keep promises/commitments	85.3		77.7
	No response	2.4		2.7
ii	No. I don't remember a time when I failed to keep promises	24.3		13.8
	Yes. I do remember a time when I failed to keep promises	68.2		69.4
	No response	7.3		16.6
iii	No. I wouldn't be able to keep the promise if I find myself in the same situation	5		11.1
	If I find myself in the same situation, I would keep the promise	70		69.4
	No response	25		19.4

The table above presents the responses by participants on the questions focusing on promise-keeping. The difference between the response frequencies of participants from the EGs who affirm keeping promises (85.3%) and these from the CGs (77.7%) is clearly significant. The difference tends to suggest that the EGs are more likely to commit to promise-keeping than the CGs. With regard to the responses to the questions asking if they remember a time they failed to keep promises, the number of participants who abstain and do not respond – 16.6 % of the CGs and 7.3% of the EGs - shows that the CGs have more many participants who are not open to share about the possible failure to keep promises they have experienced. Looking at the responses related to the commitment of keeping promises in the future, it is noteworthy to observe that 11.1% of the participants from the CGs against 5% of these from EGs admit that they would not be able to keep the promise if they found themselves in the same situation. However, the results to this question show that 25% of the EGs chose to abstain. Some of the participants from the EGs who abstained reacted with saying: “it depends on the situation”. This hesitant attitude to the question shows that the participants understand that it is not easy to commit to promise-keeping and situations as well as context can affect the commitment in one way or other. The way they react and discuss the question

reflects their understanding of the concept of promise-keeping and points to the honesty of the children.

Questions III:

- i. Have you ever cheated during the exam and obtained undeserved marks?
- ii. Do you feel proud and happy of the marks obtained?
- iii. If now you are asked to do such an exam without knowing the correct answers, would you opt for cheating again?

The participants responded to the question as following:

No.	Responses	% of response frequencies in EGs	% of response frequencies in CGs
i	No, I have never cheated during an exam	56.1	63.8
	Yes, I have cheated during an exam	43.9	36.1
ii	No. I don't feel proud and happy of the marks obtained through cheating	82.9	83.3
	Yes, I do feel proud and happy of the marks obtained through cheating	14.6	16.6
	No response	2.4	0
iii	No. I wouldn't opt for cheating if I find myself in such a challenging exam	87.8	88.8
	Yes. I would opt for cheating if I find myself in such a challenging exam	0	2.7
	No response	12.2	8.3

The responses show that there is a slight difference between the participants in how they openly share about failing to maintain integrity and cheat during an exam. The EGs (with the frequencies of 43.9%) admitted to cheat during an exam, whereas, in the CGs, 36.1% acknowledge to committing the same corrupt practice. This tends to suggest that the participants from the EGs are more likely to be honest with them than those from the

CGs. Other responses to the questions do not indicate a significant difference between the two groups.

Questions IV:

- i. Have you ever been given homework, failed to do it and forged explanations whereas you know that you are lying?
- ii. Today, do you understand that doing your homework and completely accomplishing it is your responsibility?

The participants respond to the questions as following:

No.	Responses	% of responses frequencies in EGs	% of responses frequencies in CGs
i	No. I have never failed to do my homework and forged explanations	46.3	55.5
	Yes. I remember a time when I failed to do my homework and forged explanations	51.2	44.4
	No response	2.4	0
ii	No. Doing my homework and completely accomplishing it is not my responsibility	4.9	5.7
	Yes. I understand that doing my homework and completely accomplishing it is my responsibility	87.8	94.3
	No response	7.3	0

The response frequencies show that 51.2% of the EGs against 44.4% of the CGs recognise a time they failed to do their homework and forged explanations. From this, it is observed that the EGs are more likely to share about their weakness and failure to take their responsibility. In a conversation with teachers on how pupils do their homework, it was realised that most pupils do not take the responsibility of doing homework seriously. Even during the NUT, this weakness was realised. Teachers mostly point out that this is the result of the irresponsibility of parents towards the school education of their children. Thus, taking into consideration the reality about doing

homework in most Rwandan schools, the observation to the response frequencies tend to suggest that the participants from EGs seem to be more honest with them than those from CGs. The frequencies of 7.3% of the participants from the EGs opt to abstain and not respond to the question asking if they now understand that doing homework is their responsibility seemingly indicates that they find themselves ashamed of not doing what are expected to do. What is positive is that the NUT has created the awareness of doing and fully accomplishing homework. For example, one participant from the EG added to the response on this question saying: "After being trained in Ubupfura, I changed".

Activity 12: Closing and Farewell

This last activity comprises collecting feedback from the participants on all the activities done during the day, expressing gratitude to the participants for their active participation and creating the last situation to observe their behaviours in a context of shortage (of something to eat or drink).

i. Collecting feedback on the evaluation activities

During the NUT, inputs and feedback from children are very valuable and useful in order to harmonise and adapt teachings. The feedback may be used to make necessary changes and improvements to the teaching materials, in the content as well as the methodological approaches used. Additionally, attentively listening to the feedback contributes to making the NUT more attractive for children. In the same spirit, the EE ended up with collecting feedback from the participants. The EL asks all of the participants, including children and those who accompany them, to respond to the following questions referring to all activities done during the evaluation day: (i) what did you like the most? (ii) What did you dislike? The following is the feedback on all the evaluative activities done during the whole day:

Feedback from EGs	Feedback from CGs
What they liked: -Meeting other children and interacting with them (27 participants) -Plays and funny activities done during the	What they liked: -Meeting other children and interacting with them (25 participants) -Plays and funny activities done during

<p>day session (21 participants)</p> <ul style="list-style-type: none"> - Getting new knowledge (1) -sharing food/ eating delicious food (3 participants) -Conviviality, freedom and discussions/exchanges with other children (6 participants) -Training on anti-stealing and anti-corrupt behaviours and being truthful (15 participants) -Environment was welcoming , caring and encouraging/conducive (3 participants) -Methodology used: “we were well taught” (3 participants) -Knowing a new school (3 participants) -this is a day of joy /happiness ceremony (1 participant) <p>What they disliked:</p> <ul style="list-style-type: none"> -Nothing unpleasant (13 participants) -Some participants were making noise and disturbing others (1 participant); -Some violence occurred during the game (2 participants) <p>Other reactions:</p> <ul style="list-style-type: none"> -Thanks for giving a ball to the game winner (1) -‘We would like to continue working with you and learning about Ubupfura’ (1 participant) 	<p>the day session (16 participants)</p> <ul style="list-style-type: none"> - Getting new knowledge/ new ideas/on how corruption is very bad (4 participants) -Sharing food/ eating delicious food(3 participants) -Conviviality, freedom and discussions/exchanges with other children (4 participants) -Training on anti-stealing and anti-corrupt behaviours and being truthful (9 participants) -Environment was welcoming and encouraging/conducive / caring attitude to them (2 participants) -Methodology used: “we were well taught” (2 participants) <p>What they disliked:</p> <p>Noting unpleasant (9 participants)</p>
---	---

Appreciating is one of the Ubupfura values. The children know how to genuinely express appreciation and unhappiness. Comparing the feedback from both the EGs and

the CGs, it is observed that some of the participants from the EGs did not appreciate the various behaviours of participants [mostly from the CGs] such as playing violently, making noise and disturbing evaluation activities. Otherwise, the difference between the two groups in terms of appreciating or disapproving the EE is not significant.

ii. Presenting gratitude to the participants

The EL invites the participants to stand up and form a circle. The EL recognises and appreciates everyone's presence and active participation. The EL encourages them to continue preserving and promoting Ubupfura values in their daily life. The EL reminds them to keep their commitment to fighting against and distancing themselves from corrupt practices in their respective schools and communities.

iii. Creating the last observation situation

At the end of the closing remarks, the EL displays biscuits (with 10 small biscuit packets which is less than the number of children) and invites everyone to come and pick up a small biscuit packet. It was expected that the children would not all manage to get a small biscuits packet. The average of the number of children who did not manage to collect a small biscuit packet through fighting and struggling shows that 65% of them come from the EGs whereas the remaining 35% belong to the CGs. The results from this created observation situation suggest that the children from CGs invested much more energy than the EGs in the struggle to gain a small biscuit packet and avoid being the victim of the shortage. This kind of struggle and behaviour is not in accordance with the Ubupfura philosophy: the NUT discourages such behaviour. It is believed that the big number of children from the EGs who did not get the biscuits may come from the impact of the NUT on their behaviour.

At the end of this EE, the comparison between the EGs and CGs has shown that, in many ways, the participants from the EGs tend more likely to resist, disapprove of, or distance themselves from corrupt practices than the participants from the CGs. Few cases, where there is no significant difference between the two groups, were realised in children's understanding on corrupt practices presented and worked on all along the twelve evaluation activities. The difference between the EGs and the CGs, as observed

and discussed about during the EE, mostly and undoubtedly represents the functional effect of the intervention (NUT) conducted during the experimentation phase of the research. Other complementary observations relating to the impact of the NUT are given in another part of the evaluation which consists of the feedback from facilitators.

9.2 EVALUATION OF THE NUT: OBSERVATIONS AND FEEDBACK COLLECTED FROM FACILITATORS AND PARENTS

To collect the observations and feedback from the NUT facilitators and their community too, a questionnaire was developed and submitted to them. They should respond in group: the facilitators from the same school formed a group to respond to the questionnaire. The observations and feedback from the facilitators are here below summarised:

What the schools and communities (where the experimentation takes place) have benefited from the NUT:

In terms of children's knowledge: Children benefited a lot from the NUT. The NUT facilitators repeatedly claim that children got useful information on corruption and, particularly on how to resist corrupt practices. Their understanding on the concept has definitely increased. They now understand that corruption is not only bribe: They can identify and recognise other corrupt practices, which are not necessarily bribery. They understand destructive consequences of corruption on people as well as on their communities and country: they understand its harmfulness. The children who benefited from the NUT understand and recognise corrupt practices they might commit possibly without being aware: the NUT have increased their awareness on corruption. For example, pupils used to give papers to the class representative/chief so that he/she don't put them on the list of those who made noise in their class: now they know that providing the paper as means of escaping punishment when they have made noise in class is corrupt practices and have decided to do no longer commit it. They have learned about, understood and developed their sense of citizenship. They understand better the characteristics of a civic citizen and the quality of a good leader. They have become more aware about the importance of upholding transparency and other anti-corruption values in the process of sustaining peace in the country and building good

relations between people and their leaders. Compared to their peers or classmates who didn't benefit from the NUT, they have become more committed to Ubupfura values. NUT as well as the study tour organised on the 3rd of December 2013 have contributed to building their hope for a promising future. The tour helped them learning about anti-corruption institutions in Rwanda and increased their confidence in committing themselves to combating corruption, as they learned about the support, appreciation and commitment of the national leadership.

In terms of children's behaviour: All along the NUT, children's behaviours have positively changed. They have become more sensitive to corrupt practices. In general, the most of the children who participated in the NUT have stopped committing corrupt practices. They have become active whistleblowers in their classes and school communities. When their peers commit corrupt practices, the children denounce them to their teachers. The facilitators said that the children have developed the attitude to resist and distance themselves with corrupt practices. The children are identifying themselves with Mizero, a portrayed person of character shaped by NUT(see the lesson 12 of NUT, module III). The facilitators testify the change basing on the fact that:

- Teachers of the classes where the NUT beneficiaries attend regular primary school program have observed a positive change among the children in their discipline and their efforts to accomplish their school tasks.
- Children used to maraud and steal materials from their school neighbours. The beneficiaries of the NUT do no longer do the ignoble practices. In addition, some of the participants at the NUT were recognised as troublemakers at school and their parents were frequently called in, asked to come and be noticed about the indiscipline of their children. The children's behaviours have changed and their parents are no longer noticed about the indiscipline of their children. The facilitators recognise that the change as a convincing evidence showing the impact of the NUT.

In terms of impact on facilitators and the school community: the NUT facilitators recognise to have learned a lot and understood better the concept of corruption. They have realised how corruption is a multiform phenomenon including bribe, nepotism, illicit

enrichment and so on. They now understand that corruption is not equivalent to bribery, rather bribery is one of the many forms of corruption. Through the trainings organised for teachers as means of preparing them for facilitating the NUT, as they testify, they have been helped to recognise and identify some corrupt practices(such as quit corruption) they use to commit unknowingly. With their active participation in the NUT, the facilitators avow that they got opportunity to do a self-evaluation and decide to avoid the practices that negatively affect their reputation. They become more truthful and have begged pardon to people harmed by their practices. The facilitators admit that their active participation in the NUT helped them becoming more truth-speaking and trustable people, playing their exemplary role for the children and the community. The facilitators relate that with the NUT, they have more built the sense of quality and accomplishment of tasks assigned to them. They recognise that the NUT have enhanced their sense of taking responsibility, promise-keeping, time management, caring for others, respect of others and their properties, impartiality, simplicity, applying the golden rule(do to others what you would love them to do for you) and other values characterising someone committed to living out humanness and integrity. as it is the case for the children, The NUT facilitators have strongly appreciated the study tour: for them, it was the first time to visit such national high institutions and interact with the staff and honourable members of Rwandan senate. They have been surprised by how they were treated with respect and honour during the visit to these national high anti-corruption institutions. In addition and mostly, they also they recognise getting useful information on different institutions in charge of fighting against corruption.

Using real examples of some of the many success stories about what happened in their areas, the NUT facilitators have shared and demonstrated the change brought by the NUT. The following are some of the stories:

CM is one of the beneficiaries of NUT from Ndera, Gasabo District. One day he was sent by his parent to buy 1 kg of sugar. The trader, busy with other customers, forgot to ask for payment. CM, aware of not paying the due amount, kept the money. In his way coming back home, he felt guilty and decided to return back to the shop in order to remind the shopkeeper that he didn't pay. CM confirms that if he didn't benefit from

NUT, he couldn't take the [ethical] decision to return back and pay. Rather, he could use the money to buy sweets or cake.

Testimony written by NUT facilitators in Ndera

For example, the parent of NB says that the teachings have remarkably and positively transform her son. The parent observes that before the teachings, NB was vagabond and could pass night out of home without informing his parents and relatives. Now, he has become obeying and respectful child. Wherever he wants to go he asks permission.

Testimony collected by NUT from
Shyorongi

MB is the parent of SR who regularly attended the NUT. She is so grateful of having her son participating in the NUT. When her son come back from the NUT class, he uses to interestingly share with the parent about what he learned from the NUT sessions. Admitting that the conversation with her son could inspire change in her daily business as a leader of a village, she considers that if all children benefit from the teachings, they could grow up with qualities of desired worth and civic citizens.

Testimony collected by NUT facilitators in Ndera

A parent of MD testified that the NUT have helped her son to change his negative behaviours. Relating the positive effect of the teachings, the parent said that MD has become a trustworthy child. She shared about how the relationships between her family and their neighbours have improved as an impact of the NUT. She explained that MD do no longer maraud/steal fruits and other materials belonging to their neighbours. A neighbour who have a mong tree is thankful of the change in MD 's behaviours. In a recent conversation with the MD's parent, the neighbour observed: 'Before MD used to maraud. Actually, he uses to come and ask for mangoes to eat. If his request is not positively responded to, he goes without being tempted to steal'. The neighbour is thrilled to find that, during the current fruits season, he can harvest ripe mangoes from the same tree!

Testimony collected by NUT facilitators from Nyagasambu.
<p>When we (NUT facilitators) visited the family of SU, a beneficiary of the NUT in Nyagasambu, her mother endless shared about the change realised in her daughter's behaviour. The parent enthusiastically supported her observation in the following terms: Before the teachings, SU used to wake up in the morning- when it is a school day off - leave home without letting us know where she is going to, vagabond all along the day. Coming back home, she could eat all available food without considering that his brother needs food too. She was very disobeying child. But now, SU is respectful lady who knows taking her responsibilities at home[doing home duties]. She can't go out without either asking permission or informing about where she wants to go and why(the purpose). She uses to advise her brother on being a disciplined child. The parent added: undoubtedly, this is the positive effect of the NUTs. I would recommend that all our children benefit from the teachings.</p>
Testimony collected by the NUT in Nyagasambu

The story of RR used in NUT (see the lesson 11 in NUT – Module III) is one of the reality's expressing the success. It is a real story. RR resisted corrupt practice and let her peers unequivocally know that she has chosen integrity. There are many children who, after being trained in NUT, have opted for the Rachel's behaviour and decided to imitate her in such a corruption context

The impact of the NUT on school community: the NUT facilitators and other teachers (colleagues) have observed that when the children who benefited from the NUT find others /their peers committing corrupt practice in their class, they behave as whistleblowers and inform their teachers about the wrongs committed. Additionally, they avoid and resist colluding with their peers in stealing pens, notebooks and other school materials. They do no longer participle in violent fights with their comrades/beating each others. Another observation on the impact of the NUT on school activities highlights that

the complaints by people whose pupils from the schools (where the NUT programme is piloted) steal fruits or other materials have remarkable decreased. Therefore, the time used for dealing with conflicts related to the stealing acts is exploited for other important issues such as the quality of education.

The impact on the school surrounding community: The parents and the community- in general- have found the NUT very useful tool that help positively transforming the community through children. In different meetings hold with parents, they related the change realised among their children, saluted and commend the teachings, and have formulated the following two major requests: (i) to expand the NUT programme and reach as many as possible children and (ii) to develop another NUT programme for adult people and help them growing older with Ubupfura values. The requests indicate and testify how the NUT have meet the needs and interest of the community members.

What the NUT facilitators say about the content and methodological approaches used in the proposed NUT curriculum:

The methodology is fine, participatory and engages children. It helps teachers and children to understand, contextualise, adapt and even apply the NUT. Children were interested in the teachings because they have learned the teachings through many plays and stories contained in the curriculum and, particularly, adapted to the children and based on their daily realities. Asked if they have found the content of the NUT enough and appropriate in order to help them growing up with a mindset that avoid and resist corruption, the facilitators have observed that the teachings are adequate and sufficient. They found the NUT content and methods attractive enough and adapted to the age of the children. They added that , without no doubt, the curriculum can contribute to constructing an anti-corruption mindset and raise people committed to upholding the culture of integrity and the sense of humaneness. They observe urged that in order to achieve the envisioned finality of the proposed NUT, it is necessary to find ways to keep children trained continuously and repeatedly, as the effective learning requires keeping the training on.

Parents are and should be one of the key partners of the NUT programme. asked about how they have found approving and supporting their children to follow the NUT programme, the NUT facilitators confirmed that parents have appreciated and supported the fact that their children have followed the training. Generally, the parents profit the out-of school- time and give to the children the home tasks to accomplish. The NUT activities couldn't be possible if parents are not supportive: they have availed their children. Availing the children has been one of the indications of their support to the NUT programme. In their conversation with parents, the NUT facilitators have noted that the parents are more concerned about (i) the continuity and sustainability of the NUT programme and always recommend to reach all children. Otherwise, after realising and valuing the positive effect of the NUT on their children, the parents have assured their support and collaboration.

The NUT facilitators were asked to point out the weaknesses, challenges or obstacles they had to respond to during the experimentation of the NUT. They have indicated that some children used to do not do the NUT homework proposed to them. They also mentioned that children couldn't find way to read the NUT lessons on their own as the NUT booklets are not yet available. Another challenge faced was about creating a space for the NUT: children have had to respond to solicitations from different societal obligations and duties such as different tasks to accomplish at home (home duties), religious activities and teachings, etc. The NUT facilitators observed that the involvement of school authorities was minimised. Although it does not seriously affect the NUT programme, it could cause some NUT preparations and organisational difficulties. For example, if the head teacher is not informed about the training calendar, s/he may plan other activities or give other assignments to the NUT facilitators on the same day and hour. During this evaluation activity, the facilitators regretted that the community outreach activities were planned but not happened. They understand that , although they didn't have an effect on the NUT, the activities could open up other venue where the observations, suggestions, comments and complements by parents could be collected, much more taken into consideration and exploited. The proposed community outreach activities were not organised because of lacking the financial means required.

The observations and feedback collected from the NUT facilitators have indicated a positive effect of the teachings on the children's behaviour. The NUT have meaningfully played a transformational role in the communities and empowered children and make them capable to resist different forms of corrupt practices. The feedback and observations from parents and the community are mainly recorded by the NUT facilitators. At the beginning of the NUT, there were organised meetings with the parents in order to explain about the NUT and solicit their support. The reactions from the parents on the NUT during the meetings were positive and they have expressed their support and collaboration. In this evaluation, the information collected by the NUT facilitators from the parents was more privileged because: (i) as parents are familiar with the facilitators, they many trust in them and could give them deeper and more genuine observations than they can do while interacting with unfamiliar person(the researcher); (ii) the facilitators can meet the parents in either formal or informal ways and interact and exchange on the NUT for their children as well as the impact the teachings are making; (iii) the information collected by the NUT are supposed to be more accurate as they visited the parents during the months of October and November 2013(towards the end of the trainings whereas the meetings with the parents respectively held four months before(at the beginning of the trainings). All along the NUT, the facilitators were asked to be genuine in their reports and evaluation. The responses given to the questionnaire are believed to be true and authentic. It is encouraging to learn about the change made during the experimentation exercise. Obviously, a long term and consistent NUT programme implementing the tested ACE curriculum could bear much more fruits, transform the society, sustainably build Ubupfura mindsets and help children growing up with anti-corruption attitudes and behaviours.

The evaluation section has presented different activities done in order to assess the impact of the NUT on the beneficiary children. Comparing the participants from EGs and their counterpart from CGs, it has been realised that , for many of the EE, there is remarkable significant difference between both groups. The participants from EGs tend to be more likely to manifest attitude and behaviours that avoid committing corrupt practice, if compared to the participants from CGs. The results of different evaluation

activities, especially the created situations and many of the presented dilemmatic circumstances, have suggested that the participants from EGs tend to more develop anti-corruption attitude and behaviour than the participants from the CGs. The participants from EGs have developed much more the sense of ethical decision-making. In addition, observing the behaviour of the children from both EGs and CGs through different created situations, it has been realised that the participants from EGs have applied/live out much more the Ubupfura values than those from the CGs.

The longitudinal observations by NUT facilitators and parents have also indicated a positive change among the teachings beneficiaries. Testimonies by parents seems to be the best tool to evaluate the impact of the NUT because they live with the children and might sense their attitudes and observe their behaviours in natural situations at home, and within their community. All of the observational approaches used during the evaluation confirm that anti-corruption constructs built in children's mindsets. The EE and the observations by parents and NUT facilitators have convincingly shown that the content and methods of the NUT have the potential to make the curriculum an effective instrument for helping children to grow up with the Ubupfura values and, therefore, significantly contribute to combating corruption in Rwanda.

SECTION VII: CONCLUSION

CHAPTER TEN: SUMMARY AND CONCLUSIONS

The study has explored the concept of corruption, discussed its existence in Rwanda and has proposed an anti-corruption education for Rwandan children. It has demonstrated the link between anti-corruption and peacebuilding efforts. The study has also stimulated discussions on involving children in fighting against corruption. It has drawn attention to exploring and using resources existing in community's to combat a social menace such as corruption through promoting the Ubupfura model. The study has two main parts. The first part consists of exploring corruption with a particular focus on Rwanda. In this part, the concept of corruption has been discussed. Different types and forms of corruption have been explored. The causes of corruption have been discussed and its factors as well effects have been pointed out. The part has also shown and explained the nexus between anti-corruption endeavors and peacebuilding efforts. It has discussed different anti-corruption strategies with a particular interest in promoting ethical values based approach through education. Documentation and focus

group discussions are the main research methods used to collect data for the first part of the study.

Corruption has been presented as a concept difficult to describe and which lacks a universally accepted common definition. Corruption is a complex social phenomenon and, consequently, a difficult notion to define. There is no single, comprehensive or universally accepted definition for corruption (Ministry of Foreign Affairs 2012:19). However, generally speaking, corruption is not difficult to recognise when observing or facing it. Considering its purpose, the study has discussed the concept of corruption focusing on its attributes such as unethical living, lack of truth and humanness, impairment of integrity, pursuing and obtaining improper gain, honor and pleasure. The study has reiterated and insisted on the fact that corruption is beyond the legality or illegality of an act committed. For most Rwandans, corruption and bribery are understood as synonymous concepts. However, through the discussions held on the concept, the participants have given many forms of corruption including bribery. It has been realized that they understand the concept of corruption with its multiple forms although bribery might be the most observed and recognized form in their environment.

It was also observed that the concept of corruption is mostly correlated with politics and this makes it a sensitive issue. Additionally, corruption is understood as something related to public governance. This is qualified as a reductionist understanding on corruption and certainly limits the energy deployed in fighting against the problem: corrupt practices occurring in the political sphere are highlighted, investigated and punished whereas the same issues realized in other fields such as religion, commerce, sports, etc. seem to be ignored. There is a need to shift from political to social understanding of the concept of corruption as the problem might be encountered in all spheres of national life. The participants have agreed with the definition proposed by the study and which considers corruption as a rotten and distorted mindset that leads people to live without truth and is characterized by actions aimed at gaining or accumulating wealth, power, honor and/or pleasure without humaneness and integrity. The definition tries to comprehensively include different aspects of corruption and is

open to and invite an anti-corruption oriented education designed as a curative alternative to the social danger in order to redress the mindset or keep it right.

Although Rwanda has made a remarkable progress in terms of fighting against corruption, the existence and persistence of different forms of corruption have been deplored by the participants at the group discussions. Bribery, embezzlement, favoritism, sex-based corruption, clientalism, etc. Nepotistic and clientalistic spirits and sex-based corruption have been particularly emphasized by the participants as the highest forms of corruption which are difficult to control in Rwanda. This position has been supported or justified by different cultural practices and the fact that they are done through tricky and clandestine ways.

The causes of corruption have been important and challenging elements to discuss as this study is expected to suggest a remedy to this social danger. Discussing the causes of corruption has been one of the most critical section of this study. The causes of corruption suggested by different scholars such as poverty, weak government, human greed, etc. have not convinced this study. Rather, they have been understood as either factors or consequences of corruption. The study has introduced a tentative comprehensive understanding on the causes of corruption which draws attention to and revisits what Gandhi calls the seven sins of the world. The seven sins as per Gandhi include: wealth without work; business without morality; science without humanity; politics without principle; religion without sacrifice; knowledge without; and pleasure without conscience. The study has briefly presented causal considerations of these 'sins' in relation to generating corruption. Though the participants to the group discussions have agreed with considering these threats as per Gandhi as the causes of corruption, the study invites scholars to continue the debate on the causes of corruption.

The study, without intending on being exhaustive, has also identified the factors and effects of corruption. For many of the participants, different corrupt practices have deep roots in Rwandan culture and are difficult to root out. Among other negative cultural practices, the participants have mostly and frequently pointed out and deplored the following: favoritism (especially a nepotistic cultural understanding), clientalism, jealousy (jargonized as PHD-pull him/her down-mentality), and the culture of giving gifts. In

addition, cupidity, poverty, and a lack of telling the truth are other factors of corruption repeatedly pointed out during the focus groups discussions and interviews. In this study, the negative consequences of corruption have been also explored. Apart from its damaging effects on national political and socio-economic life, corruption has been demonstrated and recognised as one of the major contributing factors to the deplorable violent historical background of Rwanda, which is marked by wars and the genocide against Tutsis in 1994.

In order to explain the linkage between anti-corruption and peacebuilding efforts, the study has given details on how corruption obstructs the five component of Shalom, which translates as positive peace. The components of positive peace as described by Shalom Educating for Peace comprises of reconciling enemies, righting injustices, healing hurts, calming fear and prospering community. Corruption has been pointed out as an inhibiting factor that hampers communities to achieve these 'shalom' components. Thus, fighting against corruption is here understood as a one of the key contributions to the peacebuilding process.

With regard to anti-corruption strategies, the necessity of applying a holistic anti-corruption approach has been reiterated in order to effectively respond to the contemporary challenge. Such an approach implies: (i) developing a relevant, just and applicable legal framework; (ii) establishing detective and preventive mechanisms and (iii) promoting ethical values-based approaches. The role of education in building and sustaining the holistic anti-corruption system is deemed irreplaceable, especially in undertaking and implementing preventive strategies and instilling and consolidating the values and ethics-based approaches. Education could play a crucial and proactive role in fighting against corruption. The study has found that the TAPEE approach, developed by the USAID, is one of the examples of a practical, holistic anti-corruption model.

Looking at the context of Rwanda, the study has realized a political will at the high level of leadership. The stated political will and commitment for zero tolerance to corruption have undoubtedly contributed to the great performance that the country has recorded since the last decade. The country has invested much in developing investigative and punitive legal frameworks to deal with corruption. In addition, different preventive

mechanisms have been set up: Anti-corruption agencies such as the Office of the Ombudsman, the Office of the Auditor General, etc. have been established and empowered in order to restrain corrupt practices, especially in public management affairs. Being mostly interested in ethical values based approaches to corruption, the study has found that, although various educational anti-corruption campaigns have been organized, the country still need to improve this aspect of the combat. Investment in anti-corruption education, with the aim of promoting ethical values and equipping Rwandans with skills and attitudes that resist corruption, remains weak. To be more effective and reach its 2020 ambition in the area of anti-corruption, the country has to rethink, re-strategize, reorganize and increase its investment in ethical values-based approaches through promoting anti-corruption education in order to penetrate the Rwandan society's soul.

Beside the weakness realised, the applied anti-corruption approaches in Rwanda have been criticized to be top-down. Therefore, the consistency and effectiveness of the approaches are—to some extent-limited in terms of transforming people's mindsets and developing an understanding and conviction that resist corruption. Thus, while commending the existing national anti-corruption strategies, the study has recommended that the country redoubles efforts for developing bottom-up approaches to successfully responding to corruption. In addition, it has been recommended that the country reinforces its anti-corruption education strategies in order to effectively ensure and promote an effectual ethical values based approach to deter corruption.

The second part of the study has reiterated the role of education in fighting against corruption, discussed the appropriate anti-corruption oriented education and proposed an anti-corruption education curriculum applying the Ubupfura model. Education has been described as a powerful tool for change and transforming people's mindsets as well as societal constructs and beliefs. Corruption has been presented as a moral and ethical issue. Considering this highlighted nature of corruption, education has been recommended to be the effective alternative response to the social destructive phenomenon. It has been undoubtedly confirmed that an anti-corruption oriented

education could enable upholding and anchoring ethical values and, therefore, develop capacities to resist and disassociate with corrupt practices among its beneficiaries.

Agreeing with the adage saying that “Prevention is better and cheaper than treatment” and, in addition, the Rwandan proverb saying that “a tree is redressed when it is still young”, the study has stressed the importance and necessity of involving children in combating corruption. It has been urged that an anti-corruption curriculum for children should be designed and implemented in order to help them grow up with a mindset that condemns and resists corruption.

Considered as a practical aspect of character education, an effective anti-corruption education (ACE) needs to be developed in a framework that enables its beneficiaries as well as the whole education system to reaffirm the commitment to combat corruption. It should inevitably be inclusive and involve all active and concerned multi-stakeholders interested in the area of combating the danger. In this study, the PRIME model has been proposed as a practical working framework for an effective ACE. The model, with its eleven principles, has been presented and has inspired the design of the ACE curriculum for Rwandan children. The curriculum proposed by the study mainly encompasses the six core ethical values developed by the Josephson Institute and includes trustworthiness; respect; responsibility; justice and fairness; civic virtue and citizenship; and caring. In addition, the curriculum focusses on the notion of corruption, its consequences and incitement to resist and fight against it.

The educational settings and forms that the ACE could take have been discussed. Without limiting its extent, ACE could be developed and implemented into formal, non-formal and informal educational settings. ACE could be designed as a standalone school subject or, for a well informed and committed education system, it can be taken as a cross-cutting subject and integrated into all subjects. The ACE could be implemented as an extra-curriculum or after school activity. Depending on the society's commitment and engagement, availed human, material and financial resources as well as time allocated to the curriculum, the ACE could take one or more of the forms and implemented through the education settings presented above. It has been argued that the most important element of an effective ACE would be the use of appropriate

methods, adapted to the beneficiaries as well as their milieu. An effective ACE always considers applying active and participatory educational methods. Another important aspect of the ACE consists of developing evaluation tool that helps recognising the impact of the curriculum among the beneficiaries. To evaluate the ACE, the KAB (Knowledge-Attitude-Behavior) model has been proposed with the assumption that the knowledge generates changed in attitude, and attitude motivates behavior.

To contribute to the fight against corruption in Rwanda, a curriculum under the title of “*Nibakurane Ubupfura*” (Let them grow up with Ubupfura) has been designed and experimented in three schools. The curriculum has made use of the existing cultural resources, embedded in the Ubupfura philosophy, and developed anti-corruption education materials. The Ubupfura model portrays a noble person as understood by Rwandans. Ethically speaking, a noble person or Ubupfura-upholding person (called *Imfura* in Kinyarwanda) lives out anti-corruption ethical values and is ready to distance her/himself with and resist corrupt practices.

The Nibakurane Ubupfura curriculum has been designed for Rwandan children. The study has explained the reasons why Rwandan children should be involved in the combat: (i) Children constitute the largest share of the Rwandan population (48% of the population are under 18 years old). This is a large portion of the population to consider if the country has to develop an effective anti-corruption strategy; (ii) a considerable number of children are still playing an active economic role and, therefore, have to cope with corruption in daily businesses; (iii) In one way or another, children are affected by corruption: as other members of society, children also suffer from the harmful consequences of corruption and they might be the most likely victims of the danger; (iv) Children, if empowered, can play the role of change agents in their families and communities. They are the hope of their parents. Investing in them reaffirms and expresses the willingness and commitment to build a promising future. The Ubupfura model presupposes that children, if they are trained and supported in practicing Ubupfura values, could grow up not only with mindsets that resist corruption, but also as anti-corruption agents.

The curriculum developed and tested during the study comprises three modules. Each of the modules contains four lessons. The experimentation of the educational material was conducted from May to November 2013. Six month after the experimental intervention, a preliminary evaluation was conducted in order to assess the effect of the curriculum on its beneficiaries. The evaluation of the Nibakurane Ubupfura curriculum has mainly consisted of comparing experimental with control groups. The comparison was done through twelve different evaluation activities. These activities have enabled observing attitudes and behaviors of the participants from both the groups. In addition, observations and reactions from parents and Nibakurane Ubupfura facilitators have been collected and complemented the evaluation exercises. In many cases, observations on children from both groups tend to suggest that the participants from experimental groups are more likely to resist corruption or have attitude that condemn corrupt practices than those from control groups. However, although great and slight significant differences have been remarked among the children in different evaluation activities, the evaluation exercise has revealed that children from both groups can easily recognise and disapprove of corrupt practices.

From the evaluation, it has been realized that children may know and recognise corrupt acts but lack capacity to resist them. Thus, in addition to the knowledge on and recognition of corrupt practices, children need to exercise and apply the knowledge in order to develop and anchor attitudes and behaviors that resist corruption. From this observation, it is arguable that knowledge only is not enough to form character, develop attitude and generate a behavior: there is a need to keep the knowledge continually practiced. This is reason why the parents and teachers have recommended that the Nibakurane Ubupfura trainings should be continually kept hold of in order to successfully mold the anti-corruption mindsets among the children. Therefore, a practice or exercise component has to be added to the KAB model and then becomes KEAB (Knowledge-Exercise-Attitude-Behavior) model.

Looking at the different testimonies collected from parents and teachers on the impact of the Nibakurane Ubupfura teachings on the children who participate in the experiment, there is evidence that the curriculum has potentialities to transform and build anti-

corruption mindsets among children. However, as parents have urged, there is a need to keep children in training for a long time, helping them to exercise the values learned from the teachings and to apply them in their daily lives. The study agrees with the parents' concern, which converges with one of the lessons from research on peace education conducted by Gavriel Salomon. As Salomon (2013:4) concludes, "short-term intervention usually yields only short-term effects. Desired changes of hearts and minds need continuous reinforcement and scaffolding".

It is believed that the study has revealed theoretical implications in the area of corruption and anti-corruption: through its tentative efforts to find a comprehensive meaning of corruption, the study is deemed to feed the discussions on the concept. It is argued that the way corruption is understood influences the curative measures undertaken or to be prioritized to combat it. For example, in this study, the impairment of integrity has been highlighted as one of the pivotal elements while conceptualizing and describing corruption. Therefore, anti-corruption oriented education was presented as a powerful and effective means of dealing with corruption through restoring and building integrity among people regardless of their ages and with particular emphasis on reaching children and helping them grow up with humanness and integrity. Another important theoretical implication of the study would consist of considering the seven sins of the world as per Gandhi as the causes of corruption. Without intending to fill the gap realized in discussions about the causes of corruption, the study has roused and invited the academic world to continue the debate on the causes.

With its intention to develop and promote a proactive anti-corruption educational alternative as a way to moving towards positive peace, the study is deemed to have different policy implications in the area of fighting against corruption and peacebuilding in Rwanda. The section on the linkage between anti-corruption and peacebuilding has reiterated the necessity of considering the combat against corruption as a way of building peace in a society. The study has alerted peacebuilding practitioners to the inevitability of considering and undertaking anti-corruption initiatives if they aim at moving the society towards sustainable positive peace. Applying the holistic approach, and considering a community as a whole, have been recommended in order to ensure

the effectiveness of the anti-corruption initiatives. Being community-based and adopting the PRIME model, such initiatives have to involve children. Also, it was recommended that special anti-corruption initiatives should be undertaken for parents and help them become example to imitate by their children. It is worth noting that parents, while appreciating the Nibakurane Ubupfura teachings designed for their children, have incessantly urged and recommended to benefit from a similar programme aimed at helping them grow old with Ubupfura too! In addition, the study has drawn attention to involving children in the combat against corruption, equipping them with the capacities to resist corruption and enabling them to develop with a corruption free mindset. With children, it could be easy and effective to reach the whole community. It is necessary to involve children in the combat not only because they constitute the majority of young societies as it is the case in Rwanda, but also they are potential agents for social transformation and are easy to prepare for the needed change.

Another implication of the study that deserves our attention is the use of the existing cultural resources within the society such as Ubupfura and other social values and wisdom in responding to social problems. Cherished by Rwandan society, Ubupfura ethical values are welcomed and supported by every family in Rwanda. Parents are very supportive and, throughout the study, have manifested their interest and willingness to having their children grow up with Ubupfura ethical values. Therefore, applying the Ubupfura model in Rwanda could gain much support from almost all community members and can significantly contribute to the process of rooting out our corruption with minimal obstacles.

The present study has made a contribution to the combat against corruption as a means to build a just and peaceful societies, with a particular focus on Rwandan society. The main contribution is perhaps the awareness raised on involving children and helping them grow up with a commitment to resist and disassociate themselves from corrupt practices. There is no doubt that the study has inspired new perspectives on the struggle against corruption and its meaning and implications in moving Rwandan society toward sustainable positive peace. However, it is recognized that the study has not entirely explored this wide topic on anti-corruption education for children and its

contribution to the process of building positive peace. In addition to the continuous implementation and expansion of NUT as well as the evaluation of its impact, the study would recommend the following as future research topics in order to further its results, build needed synergy against corruption and ensure effective interventions for sustaining positive peace through ACE in Rwanda: .

1. Overcoming the fatalistic belief in the unavailability of corruption in Rwanda.
2. Questionability of the inexistence of grand corruption in Rwanda.
3. Effects of corruption on the quality of education in Rwanda.
4. Applicability of the Ubupfura model as means of combating corruption in Africa.
5. The impact of the understanding of corruption on approaches to fight against it in Rwanda: the way it is perceived, the way it is responded to.
6. Revisiting and reconsidering the seven sins of the world [as per Gandhi] as the causes of corruption in Rwanda.
7. Assessing the application of the PRIME model and its contribution to promoting ACE in Rwandan education system.
8. Supporting and empowering children in becoming anti-corruption and peacebuilding agents in Rwandan society.
9. Critical review on top-down approaches of combating corruption in Rwanda.
10. The cultural construct as a contributing factor to the persistence of corruption in Rwanda.
11. The necessity of involving religion in combating corruption in Rwanda.
12. The effects of the historical background of Rwanda on the fight against corruption and vice-versa.
13. Critical analysis of the ACE strategies in Rwanda.
14. Developing an effective anti-corruption educational strategy and reinforcing an ethical values-based approaches in Rwanda.

At the end of this study, it is noteworthy to reiterate that corruption undermines the process of building positive peace. Therefore, any effort aimed at fighting against and rooting out corruption definitely contributes to moving society toward sustainable peace.

The study has emphasised the role of education in this move. Education is an effective weapon to transform people's mindset and can be certainly used as a powerful instrument to combat corruption. Education is recognised to be essential for the betterment of humankind and for changing the behaviour and attitudes of individuals and societies. As highlighted by the study, promoting ACE would constitute the most effective way of combating corruption. Targeting young generations, an effectual ACE designed for Rwandan children would be oriented to imparting Ubupfura wisdom and ethical values and passing them to further generations. It could ensure equipping children and the rest of the society with anti-corruption attitudes and behaviours. The successful investment in promoting such a transformational ACE will undoubtedly contribute to reassuring the promising path towards a just and peaceful Rwandan society.

REFERENCES

A Model of Learning Objectives (online). 2012.

Available: <http://www.celt.iastate.edu/pdfs-docs/teaching/RevisedBloomsHandout.pdf>
(Accessed 31 March 2012).

Action and Research Centre. n.d. *What Social Justice means*(online). Available:

<http://www.thersa.org/action-research-centre/learning,-cognition-and-creativity/education/social-justice/what-social-justice-means> (Accessed 12 June 2014).

African Institute of Corporate Citizenship (AICC). 2008. *Report on Benchmarking Anti-Corruption Initiatives in Africa*. (online). Available :

http://www.baacafrika.org/m/files/fs/aicc_anticorruption_report_en.pdf (Accessed 15 March 2012).

Akinwande, O. 2010. *Why Children's Anti-Corruption Initiative?* (online) Available:

<http://www.childrensanticorruptioninit.org/whycacti.php> (Accessed 18 June 2014).

Alabi, A.M. 2010, Extra-Territorial Approach to Anti-Corruption, Integrity and Public Service Ethics in Africa: A Review of Frameworks and Implementation Challenges. *Journal of Alternative Perspectives in the Social Sciences* (online), 2(2): 495-522.

Available: http://www.japss.org/upload/2_Mojeed%5B1%5D.pdf (Accessed 25 October 2014).

Albrecht, H.J. 2010. Corruption And Corruption Control: An Introduction. *Freedom from fear magazine*, (online). Available:

Http://Www.Freedomfromfearmagazine.Org/Index.Php?Option=Com_Content&View=Article&Id=174:-Corruption-And-Corruption-Control-An-Introduction&Catid=47:Issue-4&Itemid=183 (Accessed 16 May 2014).

Amundsen, I. 1999. *Political Corruption: An Introduction to the Issues*. (online). Bergen, Norway: Chr. Michelsen Institute. Available:

http://www.consocial.cgu.gov.br/uploads/biblioteca_arquivos/122/arquivo_05f01e79ad.pdf (Accessed 06 March 2012).

Amundsen, I. 2000. *Corruption. Definition and concepts*. Bergen: Chr. Michelsen Institute.

Anderson, J.C. and Tverdova, V.Y. 2003, *Corruption, Political Allegiances, and Attitudes :Toward Government in Contemporary Democracies*. (online). Available: http://content.ebscohost.com/pdf25_26/pdf/2003/APS/01Jan03/10332940.pdf?T=P&P=AN&K=10332940&S=R&D=a9h&EbscoContent=dGJyMNLr40SeqLQ4yOvsOLCmr0qep rFSs6i4S7aWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 26 June 2012).

Anderson, S. 2008. Studying the risk of corruption in the least corrupt countries. *Public Integrity*(online), 10(3): 193-214. Available: <http://content.ebscohost.com/pdf9/pdf/2008/QJD/01Jul08/33160470.pdf?T=P&P=AN&K=33160470&S=R&D=a9h&EbscoContent=dGJyMNLr40SeqLQ4yOvsOLCmr0qeprRSsq i4TLaWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9> (Accessed 26 June 2012).

Andvig, C.J., Fjeldstad, O.H., Amundsen, I., Sissener, T. and Søreide, T. 2000. *Research on Corruption: A policy oriented survey*. (online). Bergen/Oslo, Norway. Chr: Michelsen Institute (CMI) and Norwegian Institute of International Affairs (NUPI). Available: http://www.icgg.org/downloads/contribution07_andvig.pdf (Accessed 06 March 2012).

Anne Hurley. *Cognitive Development: Overview*. Tufts University. (online). Available: <http://ocw.tufts.edu/Content/35/lecturenotes/375938> (Accessed 23 June 2014).

ANTICORRP (Anticorruption policies revisited: Global Trends and European Responses to the Challenge of Corruption). 2014. Control of Corruption in Rwanda? *Interview with*

ANTICORRP contributor Alessandro Bozzini. (online). Available:
<http://anticorpp.eu/news/control-of-corruption-in-rwanda/> (Accessed 20 April 2014).

Apaza, C. 2009. Measuring Governance and Corruption through the Worldwide Governance Indicators: Critiques, Responses, and Ongoing Scholarly Discussion. The American Political Science Association. *Political Science & Politics* . (online), 42(01):139-143. Available:
<http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=3260624>
 (Accessed 12 March 2012).

Asian Development Bank. 2000. *Anticorruption policy. Description and answers to commonly asked questions*. (online). Manila, Philippines: Asian Development Bank. Available: <http://www.adb.org/Documents/Manuals/Anticorruption/anti.pdf> (Accessed 07 March 2012).

Asian Development Bank. 2006. *Anticorruption policy: harmonized definitions of corrupt and fraudulent practices*. (online). Available:
<http://www.adb.org/Documents/Policies/Anticorruption/definitions-update.pdf> (Accessed 07 March 2012).

Asian Development Bank. n.d. *Anticorruption: Our framework policies and strategies*. (online). Available: <http://beta.adb.org/sites/default/files/pub/1998/anticorruption.pdf>
 (Accessed 07 March 2012).

Association of American Colleges and Universities. n.d. *Ethical reasoning value rubric*(online). Available:
<http://assessment.aas.duke.edu/documents/ethicalreasoning.pdf> (Accessed 22 June 2014).

Auschwitz Institute for Peace and Reconciliation. 2014. *Corruption and Genocide: Lessons from Rwanda* (online). Available:
<http://aipr.wordpress.com/2014/04/18/corruption-and-genocide-lessons-from-rwanda/>
 (Accessed 6 July 2014).

Australian School of Business. 2010. *Bribery and Corruption: how Good Guys Go Bad*(online). Available: http://knowledge.asb.unsw.edu.au/printer_friendly.cfm?articleid=1194 (Accessed 12 March 2012).

Bangkok Declaration of the 14th International Anti-Corruption Conference. 2010. (online). Available: <http://14iacc.org/about/declaration/> (Accessed 12 March 2012).

Banner,G.D. 2004. *The gift of being yourself*. USA: Intervarsity Press.

Bannon, I. 1999. *The fight against corruption: A World Bank Perspective* (online). Inter-American Development Bank. Available: http://www.iadb.org/regions/re2/consultative_group/groups/transparency_workshop6.htm (Accessed 20 October 2013).

Baround, A. and Gibbs, A. 2011. *Improper use of public office* (online). Available: <http://www.justice.gc.ca/eng/pi/icg-gci/po-cp/page04.html> (Accessed 19 March 2012).

Barr, A. and Serra,D. 2006. *Culture and corruption*. (online). Global Poverty Research Group. Available: <http://economics.ouls.ox.ac.uk/14043/1/gprg-wps-040.pdf> (Accessed 12 April 2012).

Basabose, J.D. 2006. The contribution of the Office of the Ombudsman to peacebuilding efforts in Rwanda. MCom, University of Kwazul-Natal.

Bausell, R.B.1986. *A practical guide to conducting empirical research*. New York: Harper&Row Publishers, Inc.

Bennett, G. 2002. *Religion without sacrifice is useless posturing* (online). Available: <http://www.catholicculture.org/culture/library/view.cfm?recnum=4453> (Accessed 31 January 2013).

Berenbeim, R. 2010. *How Corruption Connects With Violations Of Human rights* (online). Available: http://content.ebscohost.com/pdf25_26/pdf/2011/VIT/01Feb11/57850104.pdf?T=P&P=AN&K=57850104&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeqLU4yOvsOLCmr0qeprRSrqm4TbaWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 27 June 2012).

Berkowitz, M.W and Bier M. C. 2005. *What Works In Character Education: A research-driven guide for educators*. Character Education Partnership

Berkowitz M.W. and Hoppe M.A.. 2009. Character education and gifted children. *High Ability Studies*, 20(2): 131–142.

Berkowitz, W, M and Hoppe, MA. 2009. Character education and gifted children (online). Available: http://content.ebscohost.com/pdf23_24/pdf/2009/0V0/01Dec09/45605831.pdf?T=P&P=AN&K=45605831&S=R&D=a9h&EbscoContent=dGJyMNLe80SeqLY4yOvsOLCmr0qep rVSrqy4SrOWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 28 June 2012).

Berkowitz, W. M. and Bustamante A. 2013. Using research to set priorities for character education in schools: A global perspective.. *Korean Educational Development Institute*(online) (Suppl.): 7-20.

Berkowitz, W.M. 2011. What works in values education. *International Journal of Educational Research*, 50:153–158.

Beyerle, S. 2011. Civil Resistance and the Corruption–Violence Nexus. *Journal of Sociology & Social Welfare* (online),38(2). Available:
http://content.ebscohost.com/pdf25_26/pdf/2011/41O/01Jun11/62849553.pdf?T=P&P=AN&K=62849553&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeqLU4yOvsOLCmr0qepRNSsau4S7KWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9
 (Accessed 27 June 2012).

Bloom's taxonomy (online). n.d . Available:
http://www.cac.ca.gov/programs/files/Bloom_Taxonomy_v_2.pdf (Accessed 28 October 2014).

Bloom's Taxonomy of Educational Objectives (online). n.d. Available:
http://education.calumet.purdue.edu/vockell/edPsybook/Edpsy3/edpsy3_bloom.htm
 (Accessed 31 March 2012).

Blue Ridge Institute. 1993. *Ethics: Easier said than done* (online). Black Mountain, NC. Available: <http://www.audubon-area.org/Blueridge/bri-rpt2.pdf> (Accessed 22 March 2012).

Boehm, F. and Nell, M. 2007. *Anti-corruption training and education* (online). Available: www.U4.no/themes/private-sector (Accessed 10 March 2012).

Boehm, F...2010. Fighting Corruption *in and through* Education: *Experiences from German Technical Cooperation* (online). Available:
<http://www.pogar.org/publications/ac/2010/beirut2/frederic-boehm-en.pdf> (Accessed 6 June 2014).

Brahm, A.B. and Griffiths, E.M. 1992. *Building Coalitions: Mobilizing the Community* (online). Available: <http://edis.ifas.ufl.edu/pdffiles/FY/FY50200.pdf> (Accessed 28 October 2014).

Brinkerhoff, D.W. 2000. Assessing Political Will for Anti-Corruption Efforts: An Analytical Framework. *Public Administration and Development* (online), 20 (3): 239-252. Available: <http://info.worldbank.org/etools/docs/library/108384/session4l.pdf> (Accessed 15 March 2012).

Briquet, J.L. 2013. Clientelism. *Encyclopædia Britannica* (online). Available: <http://www.britannica.com/EBchecked/topic/1916881/clientelism> (Accessed 24 October 2014).

Brown, A.J. and Uhr, J. 2004. *Integrity Systems: Conceiving, Describing, Assessing* (online). Available: http://www.adelaide.edu.au/apsa/docs_papers/Others/Brown&Uhr.pdf (Accessed 26 October 2014).

Brown, S.S . 2006. *Culture Values and Ethics* (online). Available: <http://www.studymode.com/essays/Culture-Values-And-Ethics-92839.html> (Accessed 30 June 2014).

California State University. 2013. *Descriptive statistics summer 2013* (online). Available: <http://www.calstatela.edu/sites/default/files/groups/information%20technology%20services/training/pdf/spss20p1.pdf> (Accessed 28 Sept 2014).

Camerer, L. .2001. *Corruption in South Africa: results of an expert panel survey*(online). Available: <http://www.issafrica.org/uploads/Momo65.pdf> (Accessed 26 October 2014).

Campos, J. E. and Pradhan, S. eds. 2007. *The Many faces of corruption: Tracking Vulnerabilities at the Sector Level*. (online). Washington DC, United States of America: World Bank. Available: http://www.sasanet.org/curriculum_final/downloads/PM/Bibliography/08%20The%20Ma

[ny%20Faces%20of%20Corruption%20-%20Sanjay%20Pradhan%20-%20BA.pdf](#)
(Accessed 08 March 2012).

Canada. Parliamentary Centre. 2000. *Controlling corruption: a parliamentarian's handbook*. 2nd Edition. (online). Available:
http://www.google.co.za/#hl=en&gs_nf=1&cp=51&gs_id=x&xhr=t&q=CONTROLLING+CORRUPTION%3AA+Parliamentarian%E2%80%99s+Handbook&pf=p&sclient=psy-ab&oq=CONTROLLING+CORRUPTION:A+Parliamentarian%E2%80%99s+Handbook&aq=f&aqi=&aql=&gs_sm=&gs_upl=&gs_l=&pbx=1&bav=on.2,or.r_gc.r_pw.r_qf.,cf.osb&p=e7e36447828b229b&biw=1024&bih=685 (accessed 07 March 2012).

Canadian International Development Agency. 2000. Anticorruption programming questions and strategies (online). Available: [http://www.acdi-cida.gc.ca/INET/IMAGES.NSF/vLUIImages/HRDG2/\\$file/EngQ&S.pdf](http://www.acdi-cida.gc.ca/INET/IMAGES.NSF/vLUIImages/HRDG2/$file/EngQ&S.pdf) (Accessed 16 April 2013).

Carter I. 1999. Child participation. Tearfund. *Footsteps*. (online), (38). Available: <http://tilz.tearfund.org/~media/files/tilz/publications/footsteps/footsteps%2031-40/38/fs38.pdf>. Accessed 08 April 2014(Accessed 14 June 2014).

Character Education Partnership . 2010. *The eleven principles of effective character education* (online). Available: http://www.character.org/wp-content/uploads/2011/12/ElevenPrinciples_new2010.pdf (Accessed 10 June 2014).

Character Training Enterprises. 2014. *The Meaning of Character*. (online). Available: <http://www.character-training.com/blog/> (Accessed 12 June 2014).

Chaudhury, N et al. 2005. *Missing in Action: Teacher and Health Worker Absence in Developing Countries*. (online). World Bank, Washington, D.C. Available:

<http://www.hks.harvard.edu/pepg/PDF/events/MPSPE/PEPG-05-14kremer.pdf>

(Accessed 24 October 2014).

Chêne, M . 2008. Overview of corruption in Rwanda. Transparency International. *U4 Helpdesk* (online). Available:

http://www.transparency.org/whatwedo/answer/sources_of_information_on_corruption_in_rwanda (Accessed 29 June 2014).

Cherry, K. 2014. *How attitudes form, change and shape our behaviour* (online).

Available: <http://psychology.about.com/od/socialpsychology/a/attitudes.htm> (Accessed 12 June 2014).

Chivite-Matthews, N . 2011. *Guidance on evaluating the impact of interventions on business* (online). Available:

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/212318/1-1085-guidance-evaluating-interventions-on-business.pdf (Accessed 27 September 2014).

Chmielewski, C. 2014. *Values and culture in ethical decision making* (online). Available:

<http://www.nacada.ksu.edu/Resources/Clearinghouse/View-Articles/Values-and-culture-in-ethical-decision-making.aspx> (Accessed 26 June 2014).

Church, C. and Reilling, K. 2009. Lilies that fester: seeds of corruption and peacebuilding. *New routes journal* (online), (3). Available: <http://fletcher.tufts.edu/news-and-media/2009/09/16/lilies-that-fester-seeds-of-corruption-and-peacebuilding>

(Accessed 27 October 2014).

Cohen, L. Manion, L and Morrison,K. 2000. *Research Methods in Education*. 5th edition. (online). London: RoutledgeFalmer. Available: http://research-srttu.wikispaces.com/file/view/Research+Methods+in+Education_ertu.pdf

(Accessed 28 September 2014).

Cohen, L. Manion, L and Morrison, K. 2007. *Research Methods in Education*. 6th edition. (online). London and New York : RoutledgeFalmer. Available:
<http://knowledgeportal.pakteachers.org/sites/knowledgeportal.pakteachers.org/files/resources/RESEARCH%20METHOD%20COHEN%20ok.pdf> (Accessed 28 September 2014).

Coll, G.C. and Szalacha, A, L. The Multiple Contexts of Middle Childhood. *The Future of Children* (online), 14(2): 81-97. Available:
<http://edt2.educ.msu.edu/DWong/TE150/CourseReader/Garcia-Coll-MultipleContextsofMiddleChildhood.pdf> (Accessed 14 June 2014).

Collier, P and Hoeffler, A . n.d. *Greed and Grievance in Civil War* (online). Available:
<http://elibrary.worldbank.org/doi/pdf/10.1596/1813-9450-2355> (Accessed 25 October 2014).

Constant, D,B. 2010. Resistance to Socialization into Organizational Corruption: a model of deontic Justice. *Journal of Business and Psychology* (online), 25(3):533-541. Available:
http://content.ebscohost.com/pdf23_24/pdf/2010/BPY/01Sep10/52575814.pdf?T=P&P=AN&K=52575814&S=R&D=bth&EbscoContent=dGJyMMTo50SeqLA4yOvsOLCmr0qep rRSs6y4TbWWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 22 June 2012).

Convenience Sampling (online). 2008. <http://www.experiment-resources.com/convenience-sampling.html#ixzz1qKA6Jg2B> (Accessed 29 March 2012).

Council of Europe. 1999. Criminal law convention on corruption. *European Treaty Series* (online), (173). Available: <http://www.assetrecovery.org/kc/node/5c15971c-a342-11dc-bf1b-335d0754ba85.1> (Accessed 23 October 2014).

Covey, R.S. 1990. *Seven deadly sins As per Mahatma Gandhi* (online). Available: <http://www.mkgandhi.org/mgmnt.htm#wealth> (Accessed 13 June 2012).

Crebert, G., Patrick, C.-J., Cragnolini, V., Smith, C., Worsfold, K., & Webb, F. (2011). *Ethical Behaviour and Social Responsibility Toolkit* (online). Available: http://www.griffith.edu.au/_data/assets/pdf_file/0009/290691/Ethical-behaviour.pdf (Accessed 14 June 2014).

Danon, M. 2010. Contemporary economic research of corruption. *Proceedings of FIKUSZ '10 Symposium for Young Researchers*(online). Available: <http://kgk.uni-obuda.hu/system/files/danon.pdf> (Accessed 16 February 2012).

DeYoung P. C. 1997. Reconciliation: our greatest challenge-Our only hope.
Pennsylvania: Judson Press, Valley Forge

Diamond, L. 2001. *The Peace Book: 108 simple ways to create a more peaceful world*. 4th edition. Vermont: The Peace Company.

Doig, A. 2009. Corruption report: findings, analysis and recommendations (online). Available:

http://www.coe.int/t/dghl/cooperation/economiccrime/corruption/projects/tyec/1062_Corruption%20Report.pdf (Accessed 25 October 2014).

Donchev, D. and Ujhelyi, G. 2011. *What Do Corruption Indices Measure?* (online). Available: <http://www.class.uh.edu/faculty/gujhelyi/corrmeasures.pdf>(Accessed 11 April 2012).

Dreamboy, Davjohn, David, Teresa .eds. n.d. *How to Best Educate the Children to Change a Corrupt Society*(online). Available: <http://www.wikihow.com/Best-Educate-the-Children-to-Change-a-Corrupt-Society> (Accessed 12 June 2014).

Drost, A.E. (2011). Validity and Reliability in Social Science Research. California State University, Los Angeles. *Education Research and Perspectives* (online), 38 (1).

Available: <http://www.erpjournal.net/wp-content/uploads/2012/07/ERPv38-1.-Drost-E.-2011.-Validity-and-Reliability-in-Social-Science-Research.pdf> (Accessed 2 October 2014).

Dushi , G.2012. *Notes on the Types of education: formal, informal, non-formal* (online).

Available: <http://www.preservearticles.com/2012010920241/notes-on-the-types-of-education-formal-informal-non-formal.html> (Accessed 19 May 2014).

Dutton, D. *Politics without principles* (online), Sermon given on 2/27/2011, Kearsarge Unitarian Universalist Fellowship. Available: <http://www.kuufnh.org/politicswop.htm> (Accessed 14 June 2012).

Eccles, S, J. 1999. The Development of Children Ages 6 to 14. *The Future of Children when school is out* (online), 9(2). Available:

http://futureofchildren.org/futureofchildren/publications/docs/09_02_02.pdf (Accessed 17 June 2014).

Ejikeme, M.O. 2006. Political corruption and poverty in Nigerian democratic state: any grounds for justification? (online). Master's Degree , Linköpings Universitet. Available: <http://liu.diva-portal.org/smash/get/diva2:22033/FULLTEXT01> (Accessed 18 February 2012).

Ellis, J, T. and Levy, Y. 2009.Towards a Guide for Novice Researchers on Research Methodology: Review and Proposed Methods. Nova Southeastern University. *Issues in Informing Science and Information Technology* (online), 6 . Available:

<http://iisit.org/Vol6/IISITv6p323-337Ellis663.pdf> (Accessed 3 October 2014).

Ethical in Action (online). Available:

http://www.texashste.com/documents/curriculum/health_science/ethics_in_action.pdf

(Accessed 22 March 2012).

European Commission. 2011. Supporting Anti-Corruption Reform in Partner Countries: Concepts, Tools and Areas for Action. (online). Publications Office of the European Union: Luxembourg. Available:

http://ec.europa.eu/europeaid/infopoint/publications/europeaid/documents/251a_full_en.pdf (Accessed 6 March 2012).

Evans, R.B. n.d. The cost of corruption: A discussion paper on corruption, development and the poor. (online). Teddington, UK : Tearfund. Available:

<http://www.tearfund.org/webdocs/Website/Campaigning/Policy%20and%20research/The%20cost%20of%20corruption.pdf>. (Accessed 25 October 2014).

Facts for Life. n.d. *Child Development and Early Learning*(online). Available:

<http://www.factsforlifeglobal.org/03/> (Accessed 17 June 2014).

Fairchild, J.A. n.d. *Instrument Reliability and Validity: introductory concepts and measures* (online). http://www.jmu.edu/assessment/wm_library/Reliability_validity.pdf (Accessed 12 September 2014)

Farlex. 2012. Kickback (online). The free dictionary. Available: <http://legal-dictionary.thefreedictionary.com/kickback> (Accessed 20 March 2012).

Felder, M.R and Brent, R. 2007. Cooperative Learning. In Mabrouk, P.A. ed., *Active Learning: Models from the Analytical Sciences*(online). Washington, DC, USA : American Chemical Society, 2007. Available:

<http://www4.ncsu.edu/unity/lockers/users/f/felder/public/Papers/CLChapter.pdf>

(Accessed 8 July 2014).

Finland. Ministry for foreign affairs: department for development policy. 2012. Anti-corruption handbook for development practitioners (online). Available: <http://formin.finland.fi/public/default.aspx?contentid=256264&> (Accessed 14 October 2014).

Firchow, N. 2004. *Child Development: 9- to 12-year-olds* (online). Charles and Helen Schwab Foundation. Available: <http://www.google.rw/url?sa=t&rct=j&q=&esrc=s&source=web&cd=17&ved=0CFUQFjAGOAo&url=http%3A%2F%2Fwww.insightpsychological.com%2FLibrary%2FChild%2520Development%25209-12.doc&ei=HvVEU4jvMISK7AaH6YCQAg&usg=AFQjCNFheb7tp1m3Fp6FT2P41ei-EkRyTw> (Accessed 17 June 2014).

Fisk J. L. and Schellenberg L.J. 2000. *Partners of Conflict: paths to peace*. Eds. Ontario: Broadview Press Ltd.

Flick, U. 2009. *An introduction to qualitative research*. (online). London: SAGE Publications Ltd. Available: http://moodle.up.pt/pluginfile.php/60167/mod_forum/attachment/8256/LIVRO_Uwe%20Flick%20-%20An_Introduction_To_Qualitative_Research.pdf (Accessed 6 August 2014).

FOX, S.M. 2006. *The Political Culture of Corruption in the Lao PDR* (online). Available: http://content.ebscohost.com/pdf17_20/pdf/2006/SDR/01Mar06/19761797.pdf?T=P&P=AN&K=19761797&S=R&D=a9h&EbscoContent=dGJyMMTo50SeqLc4yOvsOLCmr0qep_rJSsq%2B4TbSWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fq3%2Bp9 (Accessed 29 June 2012).

Freeman, M. 2011. From 'character-training' to 'personal growth': the early history of Outward Bound 1941–1965 (online). Available: http://content.ebscohost.com/pdf25_26/pdf/2011/HED/01Jan11/57583285.pdf?T=P&P=AN&K=57583285&S=R&D=a9h&EbscoContent=dGJyMNLe80SeqLY4yOvsOLCmr0qep

[rRSs664SrGWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9](http://www.anti-corruption.org.bt/pdf/FAQS/FAQs1.pdf) (Accessed 28 June 2012).

Frequently asked questions: Causes and consequences of corruption (online).

Available: <http://www.anti-corruption.org.bt/pdf/FAQS/FAQs1.pdf> (Accessed 07 March 2012).

Gahima, G. 2013. *Transitional justice in Rwanda: accountability for atrocity..* USA and Canada: Routledge.

Galtung, F. 2006. Measuring the immeasurable: Boundaries and Functions of (Macro) corruption indices. In: Sampford C., et al(eds). *Measuring corruption* (online). Ashgate Publishing Limited. Available: <http://metro-natshar-31-71.brain.net.pk/articles/0754624056.pdf#page=98> (Accessed 09 April 2012).

Gandhi, A. (n.d). *The Seven Deadly Social Sins* (online). The M.K. Gandhi Institute for Nonviolence. Available: <http://www.ipcarter.com/Spirituality/PDF/SevenDeadlySinsExplained.pdf> (Accessed 26 October 2014).

Garofalo, C. Dean Geuras, Thomas D. Lynch ,Cynthia E. Lynch 2001. Applying Virtue Ethics to the Challenge of Corruption. *The Innovation Journal* (online). Available: <http://www.innovation.cc/peer-reviewed/virtue-ethics-corruption.htm> (Accessed 15 June 20014).

Gilead, T. 2011. *On the Neglected Side of Character Education* (online). Available: http://content.ebscohost.com/pdf25_26/pdf/2011/SPS/01May11/59786833.pdf?T=P&P=AN&K=59786833&S=R&D=a9h&EbscoContent=dGJyMNLe80SeqLY4yOvsOLCmr0qep rVSrq64Ta%2BWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 28 June 2012).

Given, L.M. ed. 2008. *The Sage Encyclopedia of Qualitative Research Methods* (online). Available: <http://www.sfu.ca/~palys/Purposive%20sampling.pdf> (Accessed 28 March 2012).

Global Integrity. 2010. Global Integrity Report 2010 (online). Available: <http://inec.usip.org/resource/global-integrity-report-2010> Accessed 26 October 2014 (Accessed 10 March 2012).

Global Integrity. n.d. The Global Integrity Report: Methodology (online). <http://www.globalintegrity.org/report/methodology> (Accessed 10 March 2012).
Global Organization of Parliamentarians Against Corruption (GOPAC). 2014. *Position paper on Gender Equality in Parliaments and Political Corruption*, 1(2): March 2014. Available: http://gopacnetwork.org/Docs/PositionPapers/PP_WPN_EN_WEB.pdf (Accessed 17 June 2014).

Great Lakes Initiative Leadership Institute. 2011. *Christian Leadership for Reconciliation*. Kampala.

Grubiša, D., 2010. *Anti-corruption Policy in Croatia: Benchmark for EU Accession* (online). Available: http://content.ebscohost.com/pdf25_26/pdf/2010/UIE/01Sep10/62824515.pdf?T=P&P=AN&K=62824515&S=R&D=a9h&EbscoContent=dGJyMMTo50SeqLc4yOvsOLCmr0qep rJSs6m4S7OWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 2012 June 29).

Habtemichael, F and Cloete, F. 2010. Complexity Thinking in the Fight Against Corruption: Some Perspectives From South Africa. South African Association of Political Studies. *Politikon* (online), 37(1): 85–105. (Available: http://content.ebscohost.com/pdf23_24/pdf/2010/56Y/01Apr10/53539895.pdf?T=P&P=AN&K=53539895&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeqK44yOvsOLCmr0qeprFSs6q4SrCWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 20 June 2012).

Hall ,E ,G. and Hord, M. S., 1987. *Change in schools: Facilitating the process*. New York: State University of New York Press.

Hallak,J. and Poisson, M. 2007. *Corrupt schools, corrupt universities: What can be done?* (online). Paris, France : UNESCO. Available: <http://unesdoc.unesco.org/images/0015/001502/150259e.pdf> (Accessed 28 February 2012).

Hancock B., Windridge K., and Ockleford E. 2007. *An Introduction to Qualitative Research* (online). Available: http://www.rds-yh.nihr.ac.uk/wp-content/uploads/2013/05/5_Introduction-to-qualitative-research-2009.pdf (Accessed 12 September 2014).

Hancock, B. 1998. *Trent Focus for Research and Development in Primary Health Care: An Introduction to Qualitative Research* (online). Available: http://faculty.cbu.ca/pmacintyre/course_pages/MBA603/MBA603_files/IntroQualitativeResearch.pdf (Accessed 12 September 2014).

Hanna, R. Bishop, S. Nadel, S. Scheffler , G. Durlacher, K.. 2011. *The effectiveness of anti-corruption policy: what has worked, what hasn't, and what we don't know—a systematic review* (online). London, United Kingdom: EPPI-Centre, Social Science Research Unit, Institute of Education, University of London. Available: http://www.dfid.gov.uk/r4d/PDF/Outputs/SystematicReviews/Anti_corruption_2011Hanna.pdf (Accessed 12 March 2012).

Hanson, K., (editor). 1994. *The family*. Massachussetts.USA: Allyn and Bacon.

Happy Families. 2011. *How to Teach Your Child Self-Control*(image) (online). Available: <http://happyfamiliesblog.blogspot.com/2011/06/how-to-teach-your-child-self-control.html> Accessed 27 September 2013 (Accessed 19 October 2014).

Harris, G. and Lewis, N. Structural violence, positive peace and peacebuilding. In: Harris, G. ed. 1999. *Recovery from armed conflict in developing countries*. London: Routledge.

Harris, G., 2003, Is peace possible? *Southern Africa Quaker News*. (26&27).

Hatchard, J. 2006. Recent developments in the laws on corruption and the regulation of conduct in public life: implications for law teachers and legal research in the commonwealth. *Journal of Commonwealth Law and Legal Education*(online), 4(2): 137–155. Available:

<http://content.ebscohost.com/pdf9/pdf/2006/2SFM/01Jul06/33400951.pdf?T=P&P=AN&K=33400951&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeqLU4yOvsOLCmr0qeprJSsKy4SreWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fq3%2Bp9>

(Accessed 27 June 2012).

Heidenheimer, J. A and Johnston, M. eds. 2002 . Political corruption: concept and context. 3rd edition. New Jersey: Transaction publishers.

Heroic imagination project. n.d. *The individual, the situation, and the system* (online).available: <http://heroicimagination.org/welcome/psychology-of-chang/universal-tendencie/where-power-resides/> (accessed 28 October 2014).

Holden, D. and Holden, L. 1995. *Raising Children: a parent privilege*. Eastbourne-Sussex: Kingsway publications. .

Hooker, J. 2003. *A Cross-Cultural View of Corruption* (online). Available: <http://repository.cmu.edu/tepper/156> (Accessed 06 October 2014).

Hooker, J. 2008. *Corruption from a cross-Cultural perspective*(online). Available: <http://web.tepper.cmu.edu/jnh/corruption08s.pdf> (Accessed 06 October 2014).

http://cism.my/upload/article/201107271215160.strong_moral_foundation_prevents_corruption.pdf (Accessed 12 March 2012).

Hurley, A. 2005. *Cognitive Development: Overview* (online). Available: <http://ocw.tufts.edu/Content/35/lecturenotes/375938> (Accessed 29 October 2014).

Huther, J. and Shah A. 2000. *Anti-corruption policies and programmes: a framework for evaluation*. (online). Available: http://www-wds.worldbank.org/external/default/WDSPContentServer/WDSP/IB/2001/01/06/000094946_00121906063771/Rendered/PDF/multi_page.pdf (Accessed 12 April 2012).

Inteko Izirikana. 2008. *Indangagaciro z'ingenzi mu muco nyarwanda* [Important Values of Rwandan culture], Kigali.
Interfaith Peace building Initiative. n.d. *The golden rule* (poster). United Religions Initiative. Addis Ababa.

International Association of Anti-Corruption Authorities. 2012. *African Parliamentarians' Network Against Corruption* (online). Available: http://www.iaaca.org/AntiCorruptionAuthorities/ByInternationalOrganizations/NonGovernmentalOrganization/201202/t20120215_805489.shtml (Accessed 17 June 2014).

Ionescu, L. 2011. The Economics of Anti-Corruption. *Contemporary Readings in Law and Social Justice* (online), 3(1):116–121. Available: http://content.ebscohost.com/pdf27_28/pdf/2011/AUE8/01Jun11/67262070.pdf?T=P&P=AN&K=67262070&S=R&D=a9h&EbscoContent=dGJyMNLr40SeqLQ4yOvsOLCmr0qepRFSSau4SLWWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fq3%2Bp9 (Accessed 26 June 2012).

IONESCU, L. 2011a. The construction of corruption as a global problem. In *Contemporary Readings in Law and Social Justice* (online). Volume 3(1), 2011, pp. 166–

171. Available:

http://content.ebscohost.com/pdf27_28/pdf/2011/AUE8/01Jun11/67262078.pdf?T=P&P=AN&K=67262078&S=R&D=a9h&EbscoContent=dGJyMNLr40SeqLQ4yOvsOLCmr0qeprVSsKy4SbGWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9
(Accessed 26 June 2012).

IRDP (Institute of Research and Dialogue for Peace). 2011. *Rwanda Governance barometer 2013: research finding summary*. Kigali.

IRDP(Institute of Research and Dialogue for Peace). 2011. *Peace in Rwanda as Perceived by Rwandans: 17 Years after the Genocide against the Tutsi*. Kigali.

Jacob, B and Levitt, D. S. 2003. Catching Cheating Teachers: the results of an Unusual Experiment in Implementing Theory. In: William Gale ,G. and Pack, R.J. eds.. *(Brookings-Wharton Papers on Urban Affairs 2003* (online). Washington, D.C.:

Brookings Institution Press,185-209. Available:

<http://sitemaker.umich.edu/bajacob/files/catchingcheatingteachers.pdf> (Accessed 24 October 2014).

Jacobson, S. 2012. Explaining Corruption to Children (online). Available:

http://www.chabad.org/library/article_cdo/aid/984054/jewish/Explaining-Corruption-to-Children.htm (Accessed 03 April 2012).

Jain, A. K. 2001. Corruption: a review. *Journal of economic survey*(online). Available: [http://darp.lse.ac.uk/PapersDB/Jain_\(JES01\).pdf](http://darp.lse.ac.uk/PapersDB/Jain_(JES01).pdf)(Accessed 10 March 2012).

Lager, M,J. 2009. *Overcoming cultures of compliance to reduce corruption and achieve ethics in government* (online). Available:

http://content.ebscohost.com/pdf23_24/pdf/2010/837Z/01Jan10/52828943.pdf?T=P&P=AN&K=52828943&S=R&D=a9h&EbscoContent=dGJyMMTo50SeqLc4yOvsOLCmr0qep rJSSKi4SbSWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9(Ac
cessed 29 June 2012).

Jimoh, A. 2009. *Vanity of Knowledge without character* (online). Available: <http://www.nigeriavillagesquare.com/articles/abubakar-jimoh/vanity-of-knowledge-without-character.html> (Accessed 16 October 2012).

Johannsen, L. and Pedersen, H.K. 2012. How to Combat Corruption: Assessing Anti-Corruption Measures from a Civil Servant's Perspective. *Halduskultuur – Administrative Culture* (online), 13 (2):130-146. Available: <http://halduskultuur.eu/journal/index.php/HKAC/article/view/76/71> (Accessed 26 October 2014).

Josephson Institute of Ethics. n.d. *Making ethical decisions*(online). Available: http://www.sjohanson.com/acad/ethics/making_ethical_decisions.pdf (Accessed 17 August 2013).

Josephson Institute. 2007. A person of Character: character Counts(online). Available: <http://charactercounts.org/pdf/PersonOfCharacter-handout-0703.pdf>(Accessed 22 June 2013)

Josephson Institute. 2009. Character counts! *Caring*

Josephson Institute. 2009. Character counts! *Fairness*

Josephson Institute. 2009. Character counts! *Respect*

Josephson Institute. 2009. Character counts! *Responsibility*

Josephson Institute. 2009. Character counts! *Trustworthiness*

Josephson Institute. 2009. Character counts!! *Citizenship*

Josephson Institute. 2014. *Ethical decision-making model* (online). Available: <http://josephsoninstitute.org/MED/MED-2sixpillars.htm> Accessed 12 June 2014

Joyner E.B. Payne, D. and Raiborn A.C. 2002. Building values, business ethics and corporate social responsibility into the developing organization. *Journal of developmental entrepreneurship* (online), 7(1). Available: <https://faculty.utep.edu/LinkClick.aspx?fileticket=hD2v7hpBCI0%3D&tabid=12093&mid=26055> (Accessed 12 June 2014).

JPM (Jeanette and Pierpont Mobley) Group. 2012. Anti-Bribery and Corruption Policy (online). <http://www.jpmpplanthire.com/JPM%20Group%20of%20Companies%20Anti-Bribery%20%20Corruption%20Policy%20V1.pdf> (Accessed 12 March 2014).

Kaitesi, M. 2013. Transparency Rwanda wants sex based corruption criminalized. *New times* (online), 05 August. Available: <http://www.newtimes.co.rw/news/index.php?i=15440&a=69241> (Accessed 19 May 2014).

Kaufmann, D. Kraay, A. and Mastruzzi, M. 2010. *The Worldwide Governance Indicators: Methodology and Analytical Issues* (online). Available: <http://info.worldbank.org/governance/wgi/pdf/WGI.pdf> (Accessed 06 April 2012).

Kawulich, B. B. 2005. Participant Observation as a Data Collection Method. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research* (online), 6(2). Available: Available: <http://www.qualitative-research.net/index.php/fqs/article/view/466/996> (Accessed 26 September 2014).

Kennedy, . 1998. *International Anti-corruption campaign* (online). Available: <http://www.law.harvard.edu/faculty/dkennedy/publications/corruption.pdf> (Accessed 22 June 2012).

Kenya Transitional Justice Network. 2013. *Summary of the report of the truth justice and reconciliation commission* (online). available:

<http://www.acordinternational.org/silo/files/kenya-tjrc-summary-report-aug-2013.pdf>

(Accessed 14 July 2014).

Kezar, A. 2001. Theory of Multiple Intelligences: Implications for Higher Education in Innovative Higher Education. *Innovative Higher Education* (online), 26(2) (Available: <http://www.springerlink.com/content/g5136j87v3673t28/fulltext.pdf> (Accessed 26 March 2012)).

Kingston, C. 2004. Corruption and Social Structure: Theory, and Evidence from India. Bureau for Research and Economic Analysis of Development. *Working Paper No. 075*(online).. Available: https://ipl.econ.duke.edu/bread/system/files/bread_wpapers/075.pdf (Accessed 16 February 2012).

Kitzinger, J.1995. Qualitative Research: Introducing focus groups. *BMJ*(online) 311:299-302. Available: <http://medicina.iztacala.unam.mx/medicina/Focus%20groups%20Kitzinger.pdf> (Accessed 12 September 2014).

Knox, S. 2011. *Negative and positive peace* (online). Available:<http://twbonline.pbworks.com/w/page/33969215/negative%20positive%20peace> (Accessed 27 October 2014).

Kraay, A. and Tawara, N. 2010. *Can Disaggregated Indicators Identify Governance Reform Priorities?* (online). The World Bank: Policy Research Working Paper 5254 Available: <http://elibrary.worldbank.org/doi/pdf/10.1596/1813-9450-5254> (Accessed 26 October 2014).

Krathwoh, R.D. 2002. A revision of Bloom's Taxonomy: An overview. In College of Education-The Ohio State University. *Theory into practice* (online), 41(4). Available:

http://www.unco.edu/cetl/sir/stating_outcome/documents/Krathwohl.pdf (Accessed 28 October 2014).

Kremer, M. Chaudhury, N. Rogers, H. F. k Muralidharan, K and Hammer, J. . 2004. *Teacher absence in India: a snapshot*(online). Available: [http://siteresources.worldbank.org/DEC/Resources/36660 Teacher absence in India EEA 9 15 04 - South Asia session version.pdf](http://siteresources.worldbank.org/DEC/Resources/36660_Teacher_absence_in_India_EEA_9_15_04_-_South_Asia_session_version.pdf) (Accessed 24 October 2014).

Kridelbaugh, A 2011. *Invoice kickbacks a form of corruption* (online). Available: <http://fraudalerthotline.com/?p=14> (Accessed 20 March 2012).

Lambsdorff, G.J. n.d. Consequences and Causes of Corruption– What do We Know from a Cross-Section of Countries? (online). Available: http://www.wiwi.uni-passau.de/fileadmin/dokumente/lehrstuehle/lambsdorff/Papers/Corr_Review.pdf (Accessed 2 March 2012).

Lambsdorff, J.G . 1999. Corruption in Empirical Research: a review (Online). Available: http://www.icgg.org/downloads/contribution05_lambsdorff.pdf (Accessed 21 March 2012).

Lambsdorff, J.G. and Nell, M. Corruption: Where we stand and where to go. In: Kreutner, M. (ed). 2006. *The Corruption Monster: Ethik, Politik und Korruption*” (online). Available: <http://www.icgg.org/downloads/Corruption%20-%20Where%20we%20stand%20and%20where%20to%20go.pdf>(Accessed 2 March 2012).

Larmour, P. and Wolanin, N. (eds.), 2001, *Corruption and Anti-Corruption* (online). Canberra, Australia: Asia Pacific Press. Available: http://www.aic.gov.au/documents/5/7/4/%7B5745F522-123C-4605-A1CA-C946B50F040D%7Dcorruption_anti.pdf (Accessed 10 March 2012).

Lau, J. and Chan, J. 2004. *Module: Critical thinking* (online). Available: <http://philosophy.hku.hk/think/critical/ct2.php> (Accessed 29 September 2014).

Laver, R. 2010. "Good News" in the fight against corruption. *The review of faith & international affairs* (online). Available: http://content.ebscohost.com/pdf25_26/pdf/2010/B7KN/01Dec10/61305835.pdf?T=P&P=AN&K=61305835&S=R&D=a9h&EbscoContent=dGJyMNLr40SeqLQ4yOvsOLCmr0qeprZSSkq4TbSWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 26 June 2012).

Law, M., Stewart, D., Letts, L., Pollock, N., Bosch, J., & Westmorland, M., 1998. *Guidelines for Critical Review of Qualitative Studies* (Online). Available: <http://www.usc.edu/hsc/ebnet/res/Guidelines.pdf> (Accessed 28 March 2012).

Lawal, G. 2007. Corruption and development. *Africa, Humanity & Social Science Journal* (online). 2 (1). Available: <http://www.idosi.org/hssj/hssj2%281%2907/1.pdf> (Accessed 23 October 2014).

LeBillon, P. 2008. Corrupting peace? Peacebuilding and post-conflict corruption. *International peacekeeping* (online), 15 (3):344–361 Available: <http://www.u4.no/recommended-reading/corrupting-peace-peacebuilding-and-post-conflict-corruption/downloadasset/2375> (Accessed 16 February 2012).

Lederach J.P, 1995. *Preparing for Peace: Conflict transformation across cultures*. New York: Syracuse University Press.

Lewis, H. 2004. Evaluation and Assessment of Interventions. Burgess, G. and Burgess, H. Eds. *Beyond and intractability* (online). Available: <http://www.beyondintractability.org/essay/evaluation> (Accessed 19 March 2012).

Life and Peace Institute (LPI). 2009. Pilfering the peace: the nexus between peacebuilding and corruption *new Routes* (online), 14: 3-4. Available : https://docs.google.com/viewer?a=v&q=cache:a3ClxDbLTnIJ:www.life-peace.org/index.php/download_file/view/57/144/+Pilfering+the+peace:+The+nexus+Between+Peacebuilding+and+Corruption&hl=en&gl=za&pid=bl&srcid=ADGEEShH6LAR5YRos-3TwlNtbaX6vAlAkqiNfxlb5YhIV8rY5JI5hhguMhQk5DAW9uXriY1ew9LJcel96n-vV8EI6LCyxHE63Ua7qBysE5QosYhJHxQLXfaach9KG2AU-4DP6tMNQ98f&sig=AHIEtbSQbmYvCSbemRpUryglWq_uf6fyRA (Accessed 08 March 2012).

Light Shield, D. 2011. *Character as the aim of education* (online). Available: http://content.ebscohost.com/pdf25_26/pdf/2011/PDK/01May11/60499606.pdf?T=P&P=AN&K=60499606&S=R&D=a9h&EbscoContent=dGJyMNLe80SeqLY4yOvsOLCmr0qepvVSr6%2B4SbSWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 28 June 2012).

Lithuania. Ministry of Education and Science and Modern Didactics Centre. 2006. *Anti-corruption education at school: Methodical material for general and higher education schools*. (online). Vilnius, Lithuania: Garnelis Publishing. Available: http://www.stt.lt/documents/leidiniai/Anti-Corruption_Education_at_School.pdf (Accessed 27 February 2012).

Longstaff, S , 2008, The Ethics of the Global Financial Crisis. *Living Ethics* (online), (74). Available: <http://www.ethics.org.au/living-ethics/ethics-global-financial-crisis> (Accessed 19 November 2012).

LOVE, M.C. 2012. *Sandbox Ethics*(online). Available: http://content.ebscohost.com/pdf27_28/pdf/2012/AME/04Jun12/76247154.pdf?T=P&P=AN&K=76247154&S=R&D=a9h&EbscoContent=dGJyMMTo50SeqLA4yOvsOLCmr0qe

[prVSsau4Sa6WxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9](#)
(Accessed 22 June 2012).

Lugon-moulin, A. 2010. *How does corruption translate in social sector?* (online).

Available:

http://www.freedomfromfearmagazine.org/index.php?option=com_content&view=article&id=141:how-does-corruption-translate-in-social-sector&catid=47:issue-4&itemid=183
(Accessed 14 May 2014).

Lumieux, V. 2013. Patronage. *The Canadian Encyclopedia*(online). Available:
<http://www.thecanadianencyclopedia.ca/en/article/patronage/>(Accessed 24 October 2014).

Lynn E. M. and Lynn E.C. (2014). *Research methods* (online). Available: <http://lynn-library.libguides.com/researchmethods> (Accessed 12 September 2014).

Mahaney C.J. 2005. Humility: True greatness. Colorado: Oasis International Ltd.

Mahatma Gandhi. *Indian political and spiritual leader (1869 - 1948)* (online). Available:
<http://www.quotationspage.com/quote/23879.html> (Accessed 13 June 2012).

Maiese, M. 2003. Peacebuilding. Burgess, G. and Burgess, H. Eds. *Beyond intractability*(online). Available: <http://www.beyondintractability.org/essay/peacebuilding>
(Accessed 17 April 2014).

Marquette, H .2010. Whither Morality? 'Finding God' in the Fight against Corruption(online). Available:
http://eprints.bham.ac.uk/638/1/WP41_complete_for_web.pdf (Accessed 12 March 2013).

Marshall, M,N. 1996. Sampling for qualitative research. *Family Practice* (online),13 (6): 522-525. Available: <http://spa.hust.edu.cn/2008/uploadfile/2009-9/20090916221539453.pdf>(Accessed 28 March 2012).

Mathbeans project. n.d. The chi square statistic (online). Available: <http://math.hws.edu/javamath/ryan/chisquare.html> (Accessed 29 September 2014).

Mauro, P. 1997. Why worry about corruption? *Economic issues series* (Online),6 . Available: <http://www.imf.org/external/pubs/ft/issues6/issue6.pdf> (Accessed 08March 2012).

Mauro, P. 1998. Corruption: causes, Consequences, and agenda for further research. *Finance & Development*(Online). Available: <http://www.imf.org/external/pubs/ft/fandd/1998/03/pdf/mauro.pdf> (Accessed 12 March 2012).

Max7 Writers Workshop: lesson template(online). Available: <http://www.max7.org/resource.aspx?id=a9e2fb18-7340-45f1-a6db-f826bbb10014> (Accessed 03 April 2012).

Mbaku, J, M. 2007. *Corruption in Africa: Causes, Consequences, and Cleanups*. Lanham(UK): Lexington Books.

McCusker, R., 2006, *Review of anti-corruption strategies*. (online). Canberra: Australian Institute of Criminology. Available: <http://www.aic.gov.au/documents/8/F/1/%7B8F179E8B-B998-4761-84B3-AD311D7D3EA8%7Dtbp023.pdf> (Accessed 23 October 2014).

McHugh M.L. 2013. The chi-square test of independence (online). *Biochem Med*(online), 23(2):143-149. Available:

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3900058/> (Accessed 29 September 2014).

McLaughlin, E. 2013. Culture and Corruption: an explanation of the differences between Scandinavia and Africa. *American International Journal of Research in Humanities, Arts and Social Sciences*(online), 2(2): 85-91. Available: <http://iasir.net/AIJRHASSpapers/AIJRHASS13-141.pdf> (Accessed 6 May 2014).

Meier, B. and Griffin, M. (Eds.). 2005. *Stealing the future: corruption in the classroom*. (online). Berlin, German: Transparency International. Available: <http://www.transparencia.org.es/Stealing%20the%20Future%20-%20Corruption%20in%20the%20Classroom.pdf> (Accessed 1 March 2012).

Mercy Corps. 2014. *Community Mobilization Sector Approach* (online). Available: <http://www.mercycorps.org/research-resources/community-mobilization-sector-approach> (Accessed 18 June 2014).

Merriam, B.S. 1995. What Can You Tell From An N of 1? : issues of validity and reliability in qualitative research. *PAACE Journal of Lifelong Learning* (online), 4 :51-60. Available: <https://www.iup.edu/WorkArea/DownloadAsset.aspx?id=18193> (Accessed 29 September 2014).

Mesén, B.R. 2013. *Changing rifles into notebooks: peace education in Costa Rica* (online). Available: <http://womenleadtochange.org/2013/12/changing-rifles-into-notebooks-peace-education-in-costa-rica/> (Accessed 26 June 2014).

Miller, M. 2005. Teaching and Learning in Affective Domain. In: M. Orey (Ed.), *Emerging perspectives on learning, teaching, and technology* (online). Available: http://epltt.coe.uga.edu/index.php?title=Teaching_and_Learning_in_Affective_Domain (Accessed 15 May 2014).

Miller, M.J. n.d. *Reliability And validity* (online). Available:
http://www.michaeljmillerphd.com/res500_lecturenotes/reliability_and_validity.pdf
 (Accessed 29 September 2014).

Miller, S. 2011. "Corruption". Zalta, N.E. ed. *The Stanford Encyclopedia of Philosophy* (online). Available:
<http://plato.stanford.edu/archives/spr2011/entries/corruption/> (Accessed 10 March 2012).

Miller, S. Roberts, P. and Spence, E. 2005, *Corruption and Anti-Corruption: An Applied Philosophical Approach*. New Jersey: Prentice Hall.

Mironko K, C. 2006. Ibitero: Means and motive in the Rwandan Genocide. In: Cook E. S. ed. 2006. New Brunswick, New York: Transaction publishers.

Mohrman, A. S. Gibson, B.C and Mohrman, M.A, 2001. Doing research that is useful to practice: A model and empirical exploration. *Academy of Management Journal* (online), 44 (2): 357-375. Available:
<http://web.merage.uci.edu/~cgibson/Publication%20files/Articles/Doing%20Research%20That%20is%20Useful.pdf> (Accessed 29 September 2014).

Morgan, D.L. 1996. Focus Groups. *Annual Review of Sociology* (online), 22: 129-152. Available: http://digitalvillage.org.uk/docs/wp-content/uploads/2009/02/morgan_d_l_1996_focus_groups_annual_review_of_sociology.pdf (Accessed 9 September 2014).

Moriarty Jo. 2011. *Qualitative methods overview* (online). Available:
<http://www.kcl.ac.uk/sspp/policy-institute/scwru/pubs/2011/moriarty2011qualitativemethods.pdf> (Accessed 15 September 2014).

Morris, S.D. 2011. *Forms of corruption*(online). Available: <http://www.cesifo-group.de/portal/pls/portal/docs/1/1206628.PDF> (Accessed 20 March 2012).

Mouton, J. 2001. *The practice of social research*. Southern Africa. Cape Town: Oxford University Press.

Mukombozi, B and Mutesi, F. n.d. Rwanda's Anti-Graft Drive: Assessing global indexes' Findings on Transparency and corruption.(online). Kigali: Rwanda Governance board. Available: http://www.rgb.rw/fileadmin/user_upload/pdf/Corruption_analysis.pdf (Accessed 6 May 2014).

Mulinge, M.M. and Leseted N, G. 2002. Corruption in sub-Saharan Africa: towards a more holistic approach. *Afr. j . polit. set* (online),7(1):65-69. Available: <http://san3.lib.msu.edu/DMC/African%20Journals/pdfs/political%20science/volume7n1/ajps007001004.pdf> (Accessed 23 October 2014).

Murshed, M,S and Tadjoeeddin, M, Z. 2009. *Revisiting the greed and grievance explanations for violent internal conflict* (online). Available: http://repub.eur.nl/pub/21700/_mansoob_zulfan_GG_3_.pdf (Accessed 25 October 2014).

Mwoke, E . 2011. Assessment of dishonesty among children: the ezenwoke children's dishonesty scale (online). Available: http://content.ebscohost.com/pdf27_28/pdf/2011/12ZR/01Nov11/66960353.pdf?T=P&P=AN&K=66960353&S=R&D=a9h&EbscoContent=dGJyMMTo50SeqLA4yOvsOLCmr0qeprVSrq24SLKWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 22 June 2012).

Myint, U. 2000. Corruption: causes, consequences and cures. *Asia-pacific development journal* (online), 7(2): 33 -58. Available: http://www.unescap.org/drrpad/publication/journal_7_2/myint.pdf (Accessed 07 March 2012).

Nathan, L. 2000. The four horsemen of the apocalypse. *Peace and change* 25(2), 188-207.

National Itorero Commission. 2011. ITORERO Program Strategy. (online). Kigali.
Available:

http://www.minaloc.gov.rw/fileadmin/documents/Minaloc_Documents/NIC_POLICY.pdf

(Accessed 8 May 2014).

Necessary knowledge to conduct a business research. 2014. *Exploratory research* (online). Available: <http://research-methodology.net/research-methodology/research-design/exploratory-research/> (Accessed 9 September 2014).

Newman, O. 2012. No child is an island: character development and the rights of children. *Educational theory* (online), 62(1). Available:

http://content.ebscohost.com/pdf27_28/pdf/2012/ETY/01Feb12/70331078.pdf?T=P&P=AN&K=70331078&S=R&D=a9h&EbscoContent=dGJyMNLe80SeqLY4yOvsOLCmr0qep rNSs6i4S7eWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9

(Accessed 28 June 2012).

Nouwen J.M, H. 1972. The wounded healer. USA: An Image Book.

NURC(National Unity and Reconciliation Commission). 2008b. The causes of violence after the 1994 genocide in Rwanda. Kigali. Available:

<http://www.rwandahope.com/thecausesofviolence.pdf>(Accessed 16 May 2014).

NURC(National Unity and Reconciliation Commission). 2010. *Rwanda Reconciliation Barometer 2010*. Kigali

NURC (National Unity and Reconciliation Commission). 2013. Assessment of: *understanding the past, political culture, and economic security*. Kigali

NURC (National Unity and Reconciliation Commission). n.d. Rwandan Cultural values in national development. Kigali.

NURC(National Unity and Reconciliation Commission). 2008a. *Social cohesion in Rwanda: an opinion survey*. Kigali.

NURC(National Unity and Reconciliation Commission). 2013. The 2010 Rwanda Reconciliation Barometer's findings (Documentary film).

Nyerere J. n.d. *Freedom and Development* (online). Available: http://www.juliusnyerere.info/images/uploads/freedom_and_development.pdf (Accessed 12 May 2014).

Ochulor, C, L. 2011. Ethical and Moral Implications of Corruption. In: Canadian Research & Development Center of Sciences and Cultures. *Canadian Social Science* (online), 7(5): 223-228. Available: http://content.ebscohost.com/pdf27_28/pdf/2011/3BHC/31Oct11/67274483.pdf?T=P&P=AN&K=67274483&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeqLU4yOvsOLCmr0qeprNSr6u4TbOWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 . (Accessed 27 June 2012).

Ochulor, C.L. and Bassey, E.P. 2010. Analysis of corruption from the ethical and moral perspectives. *European Journal of Scientific Research*, 44(3):466-476.

Office of Ombudsman. 2012. Rwanda anti-corruption policy. Kigali.

Olken, A.B. and Pande, R. 2011. *Corruption in developing countries* (online). Available: <http://www.nber.org/papers/w17398> (Accessed 08 March 2012).

Oluwatayo, J. A. 2012. Validity and Reliability Issues in Educational Research. *Journal of Educational and Social Research* (online), 2 (2). Available:

http://www.mcser.org/images/stories/JESRJOURNAL/Jesr_May_2012/oluwatayo_james_ayodele.pdf (Accessed 29 September 2014).

Organization for Security and Cooperation in Europe(OSCE). 2004. *Best practices in combating corruption*. (online). Vienna, Austria: Office of the Coordinator for Economic and Environmental Activities.

<http://www.pogar.org/publications/other/unpan/combating-corruption-UNPAN019187.pdf> (Accessed 08 March 2012).

Oxford University Press n.d. Mother and Child Health: Research method(online). Available : http://www.oxfordjournals.org/our_journals/tropej/online/ce_ch14.pdf(Accessed 13 September2014)

Pacoy, E. P. 2008. Tracking Anti-Corruption Initiatives: Perceptions and Experiences in the Philippines. *Journal of administration and Governance* (online), 3(1). Available: http://joaag.com/uploads/6_Pacoy-Final.pdf (Accessed 10 March 2012).

Palgan,D, R. 2011. *Misdeclared: technical smuggling as a form of corruption: its implication to national development*(online). Available: <http://misdeclared.blogspot.com/2011/02/technical-smuggling-as-form-of.html>(Accessed 20 March 2012).

Palicarsky, C. 2006. Anti-corruption training in Bulgaria. Paris: IIEP-UNESCO.

Pani, S. et al. 2008. Special issue on Gandhi. *SEARCH: a Journal of Arts, Humanities and Management* (online). 1 (Suppl.). Available: http://www.ddceutkal.org/idea07/documents/search_special_issue_on_gandhi.pdf (Accessed 18 June 2014).

Panth, S. 2011. *Changing norms is key to fighting everyday corruption* (online). Available: <http://web.worldbank.org/WBSITE/EXTERNAL/TOPICS/EXTDEVCOMMENG/EXTGOV>

ACC/0,,contentMDK:23036305~pagePK:64168445~piPK:64168309~theSitePK:3252001,00.html (Accessed 12 March 2012).

Parker, E. 2005. *Dimensions of culture, values* (online). Available:
<http://www.studymode.com/essays/Dimensions-Of-Culture-Values-75982.html>
 (Accessed 30 June 2014).

Parliamentary Strengthening Learning Program. Corruption Unit(online).
 Available:
<http://www.parliamentarystrengthening.org/corruptionmodule/pdf/corruptionunit2.pdf>
 (Accessed 16 March 2013).

Patton, Q.M. 1990. *Qualitative evaluation and research methods*. 2nd edition.
 London:SAGE Publications, Inc.

Pázmándy, M. 2011. *Socio-economic influences on corruption perception: empirical evidence from 27 European countries* (online). Available:
http://content.ebscohost.com/pdf25_26/pdf/2011/780L/01May11/61355241.pdf?T=P&P=AN&K=61355241&S=R&D=a9h&EbscoContent=dGJyMMTo50SeqLA4yOvsOLCmr0qeprRSsqy4SrCWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9
 (Accessed 22 June 2012).

Pearson education, inc . 2000. *What is peace?*(online). Teacher version. Available:
<https://www.teachervision.com/citizenship/peace/19786.html> (Accessed 27 October 2014).

Penkauskiene, D and Mula, M. 2010. Recommendations for integration of anticorruption education principles into general education curriculum of Albania (online). Available:
<http://www.coe.int/t/dghl/cooperation/economiccrime/corruption/projects/Albania/Technical%20Papers/1917-PACA-TP-Penkauskiene-Mula-june10.pdf> (Accessed 22 March 2012).

Person, A. Rothstein, B. and Teorell, J. 2010. *The failure of anti-corruption policies: a theoretical mischaracterization of the problem* (online). Available: [http://www.sida.se/PageFiles/39460/Failure%20Anti%20Corruption%20policy%20\(2\).pdf](http://www.sida.se/PageFiles/39460/Failure%20Anti%20Corruption%20policy%20(2).pdf) (Accessed 16 March 2012).

Perttula, A. 2013. A design framework for engaging collective interaction applications for Mobile Devices: a dual process prototyping approach (online). Available: <http://dspace.cc.tut.fi/dpub/handle/123456789/21920> (Accessed 18 September 2014).

Philp, M. 2008. Peacebuilding and Corruption in *International Peacekeeping* (online), Vol.15 (3):310–327. Available: http://relooney.info/0_NS4053_72.pdf (Accessed 12 March 2012).

Pike, A, M. 2010. Christianity and character education: faith in core values? (online). Available: http://content.ebscohost.com/pdf25_26/pdf/2010/54S/01Dec10/55815994.pdf?T=P&P=AN&K=55815994&S=R&D=a9h&EbscoContent=dGJyMNLe80SeqLY4yOvsOLCmr0qep rVSr6e4SLOWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 28 June 2012).

POPE, J. 2008. The Third Phase in the Fight Against Corruption Implementation and Comparative Administrative Ethics. *Public Integrity* (online), 10 (1): 75–83. Available: http://content.ebscohost.com/pdf19_22/pdf/2007/QJD/01Dec07/28601577.pdf?T=P&P=AN&K=28601577&S=R&D=a9h&EbscoContent=dGJyMNLr40SeqLQ4yOvsOLCmr0qep rdSsqy4SbeWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 26 June 2012).

Pope, J. 2000. Confronting corruption: the elements of a national integrity system. (online). Berlin German: Transparency International. Available: <http://www.trust.org/dotAsset/17049fd5-91f8-40ec-81ac-2479d167d574.pdf> (Accessed 20 June 2012).

Prayer Guide. n.d. The prayer of St. Francis (online). Available: <http://www.prayerguide.org.uk/stfrancis.htm> Accessed 29 September 2014 (Accessed 29 October 2014).

Preston, D.R. 2010. Why do we need a peace mythology? Canadian department of peace initiative: hamilton chapter(online). Available: <http://hamiltoncdpiarticles.blogspot.com/2010/10/why-do-we-need-peace-mythology.html>(Accessed 28 March 2012).

Qizilbash, M. 2001. Corruption and human development: a conceptual discussion. *Oxford Development Studies*(online), 29(3). Available: http://content.ebscohost.com/pdf25_26/pdf/2001/ODS/01Oct01/5400682.pdf?T=P&P=A&N&K=5400682&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeqLU4yOvsOLCmr0qeprFSsa64SLaWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 27 June 2012).

Quaker Quest. 2006. Twelve Quakers and simplicity. Quaker Quest Pamphlet 5. London.

Redekop, V. N. 2002. *From violence to blessing: how an understanding of deep-rooted conflict can open paths to reconciliation*. Ottawa, Ontario: Novalis.

Republic of Rwanda Rwanda. Ministry of Education, Science, Technology and Scientific Research. 2003. Education Sector Policy. Kigali.

Republic of Rwanda. 2012. Official Gazette n° Special of 14 June 2012. Organic Law N° 01/2012/OI of 02/05/2012 instituting the penal code(online). Available: http://www.mininter.gov.rw/fileadmin/templates/documents/CODE_PENAL.pdf (Accessed 6 May 2014).

Republic of Rwanda. Ministry of Justice. 2011. *The cross-sector needs assessment of Rwanda Justice, Reconciliation, Law and order Sector*. Kigali.

Republic of Rwanda. Ministry of Public Services and Labor(MIFOTRA). N.d. *National Child Labor Policy* (online). Available:
http://www.mifotra.gov.rw/fileadmin/user_upload/Laws/National_Child_Labour_Policy.pdf (Accessed 17 June 2014).

Republic of Rwanda. NISR (National Institute of Statistics of Rwanda). 2014. *Thematic Report on Socio-economic status of children. Fourth Population and Housing Census, Rwanda, 2012*(online). Available: <http://statistics.gov.rw/publications/rphc4-thematic-report-socio-economic-status-children> (Accessed 9 June 2014).

Republic of Rwanda. Rwanda Parliament: Senate. 2011. Building a state committed to social justice and wellbeing of the people in Rwanda. Kigali.

Reyes, C.V, 2007. *Corruption and Policy Implementation in the Philippines: a comparative analysis of the teacher training and textbook delivery programmes*(online). Available:
http://content.ebscohost.com/pdf/19_22/pdf/2007/C0Y/01Jun07/24953171.pdf?T=P&P=AN&K=24953171&S=R&D=a9h&EbscoContent=dGJyMMTo50SeqLc4yOvsOLCmr0qep rNSrqa4TLOWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9(Accessed 29 June 2012).

Riley, S, P. 1998. The Political Economy of Anti-Corruption Strategies in Africa. *The European Journal of Development Research* (online): 129-159. Available:
[http://idosi.org/hssj/hssj2\(1\)07/1.pdf](http://idosi.org/hssj/hssj2(1)07/1.pdf) (Accessed 15 March 2012).

Rittner, C. John K. Roth, James M. Smith. 2002. *Will Genocide ever end?* USA : Paragon House.

Rogers, A .2004. *Looking again at non-formal and informal education: towards a new paradigm* (online). Available: <http://infed.org/mobi/looking-again-at-non-formal-and-informal-education-towards-a-new-paradigm/> (Accessed 29 June 2014).

Rohwer , A. 2009. Measuring corruption: a comparison between the transparency international's corruption perceptions index and the world bank's worldwide governance indicators (online). Available: <http://www.cesifo-group.de/portal/pls/portal/docs/1/1192926.PDF>(Accessed 11 April 2012).

Ross, N. K. 2005. *Sample design for educational survey research*. (online). Unesco. Available: http://www.unesco.org/iiep/PDF/TR_Mods/Qu_Mod3.pdf (Accessed September 2014).

Rotary International n.d. *Applying the 4-way test* (online). Available: <http://www.bhblrotary.org/4way.pdf> (Accessed 28 October 2014).

Rutinduka L. 2004. *Rugamba: umuhanzi w'Umuhanga* [Rugamba: a talented artist]. Kigali: Impremerie Kinyamateka.

Rwanda. Ministry Of Local Government, Information And Social Affairs(MINALOC). 2003. *National Policy for Orphans and Other Vulnerable Children* (online). Available: http://www.unicef.org/rwanda/RWA_resources_ovcrwanda.pdf (Accessed 17 June 2014).

Salom, G. 2013. Lessons from researcher on Peace education in Israel and Palestine. In: The Institute for peace and unification studies. *Asian Journal of peacebuilding*,.1(1). Seoul National University, 1-15

Salvador, F.R. 2011. Strong moral foundation prevents corruption in business and government. *AERA Research Journal* (online), 2(3). Available:

Sampford C, Shacklock, A. Connors, C and Galtung, F. Eds. 2006. *Measuring corruption* (online). <http://metro-natshar-31-71.brain.net.pk/articles/0754624056.pdf#page=98> (Accessed 9 April 2012).

Sampson, S. 2004. *Integrity Warriors: global morality and the anticorruption movement in the Balkans* (online). Available: <http://www.kus.uu.se/pdf/activities/20040329-30/integritywarriors.pdf> (Accessed 05 February 2013).

Sandholtz, W and Taagepera, R. 2005. *Corruption, culture, and communism* (online). Available: <http://www.socsci.uci.edu/~wsandhol/Sandholtz-Taagepera-IRS-3-05.pdf> (Accessed 12 April 2012).

Saunders, M. , Lewis, P. and Thornhill , A . 2009. *Research Methods for Business Students*. Fifth edition. (online). Available: http://doha.ac.mu/ebooks/Research%20Methods/ResearchMethodsForBusinessStudents_Saunders.pdf (Accessed 10 September 2014).

Saunders, S and Butts L, J. 2011. *Teaching Integrity* (online). Available: http://content.ebscohost.com/pdf25_26/pdf/hww/01511/dx9ak/usj.pdf?T=P&P=AN&K=525491007&S=R&D=eft&EbscoContent=dGJyMNXb4kSeqLU4yOvsOLCmr0qeprdSs6%2B4TbWWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 27 June 2012).

Schiraldi, R.G., 2000. *The Post-traumatic stress disorder Source book: a guide to healing, recovery, and growth*. Los Angeles: Lowell House.

Sells, A.M. 1996. *The bridge betrayed: religion and genocide in Bosnia*. USA: University of California Press.

Shah , A. and Schacter, M. 2004. Combating Corruption: look before you leap. *Finance and Development* (online). Available: <https://www.imf.org/external/pubs/ft/fandd/2004/12/pdf/shah.pdf> (Accessed 25 October 2014).

Shah, A. 2007. *Tailoring the Fight against Corruption to Country Circumstances*. (online). Washington D.C.: World Bank. Available: <http://siteresources.worldbank.org/PSGLP/Resources/TailoringtheFightShah.pdf> (Accessed 15 March 2012).

Shalom Educating for Peace, 2012, *Organization Profile 2008-20012*, Kigali.

Shankar U.J., and Yadav, S.N. n.d. *Rwanda: Towards Reconciliation, Good Governance and Development*. New Delhi: Association of Indian Africanist.

Shuttleworth, M. 2008. Hawthorne Effect: explorable psychology experiments(online). Available: <http://www.experiment-resources.com/hawthorne-effect.html> (Accessed 31 March 2012).

Shyaka A., n.d. *The Rwandan conflict: origin, development, exit Strategies*. Kigali: The National Unity and Reconciliation Commission.

Slingerland, W. 2010. *Trading in influence: corruption revisited* (online). Available: http://www.law.kuleuven.be/integriteit/egpa/egpa2010/slingerland_trading-in-influence.pdf (Accessed 19 March 2012).

Smith, M.K. 2008 'Howard Gardner and multiple intelligences', *the encyclopedia of informal education*(online). Available: <http://www.infed.org/mobi/howard-gardner-multiple-intelligences-and-education> (Accessed 19 Sept 2014).

Stapenhurst, R. et al. Eds. 2006. *The Role of Parliament in Curbing Corruption*. (online). WBI development studies. Available:
<http://wbi.worldbank.org/wbi/Data/wbi/wbicms/files/drupal-acquia/wbi/The%20Role%20of%20Parliament%20in%20Curbing%20Corruption.pdf>
 (Accessed 12 June 2012).

Stevulak, C. and Brown, M.P. 2011. Activating public sector ethics in transitional societies: the promise of integrity. *Public Integrity* (online),13(2):97–111. Available:
http://content.ebscohost.com/pdf25_26/pdf/2011/QJD/01Apr11/60208057.pdf?T=P&P=AN&K=60208057&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeqLU4yOvsOLCmr0geprNSsam4S7GWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9
 (Accessed 27 June 2012).

Storey A. 2012. Structural Violence and struggle for state power in Rwanda: what Arusha got wrong. *African Journal on Conflict Resolution*,12(3). ACCORD

Tanzi, v. (1998). *Corruption around the world: causes, consequences, scope and cures*. online. IMF. Available: <http://www.imf.org/external/pubs/ft/wp/wp9863.pdf> (Accessed 06 April 2012).

Taylor-Powell , E and Renner , M .2003. *Analyzing Qualitative Data*.(online). Madison, Wisconsin: University of Wisconsin-Extension Cooperative Extension. Available:
<http://learningstore.uwex.edu/assets/pdfs/g3658-12.pdf> (Accessed 26 September 2014).

Tearfund. 2004. *Child participation*(online). Available:
http://tilz.tearfund.org/~media/Files/TILZ/Publications/ROOTS/English/Child%20participation/Child_participation_E-%20section%201.pdf (Accessed 14 June 2014).

Tearfund. 2010. *Corruption and its discontents: assessing the impact of corruption on people living in poverty* (online). Available:

<http://tilz.tearfund.org/~media/Files/TILZ/Research/Corruption%20And%20Its%20Discontents%20-%20A%20Tearfund%20report.pdf> (Accessed 14 May 2014).

Teddlie ,C and Yu, F. 2007. Mixed Methods Sampling: a typology with examples. *Journal of Mixed Methods Research*(online), 1:77-100. Available : <http://www.sagepub.com/bjohnsonstudy/articles/Teddlie.pdf> (Accessed 20 Sept 2014).

Texas Education Agency. 2012. *Ethics in action* (online). Available: http://www.texashste.com/documents/curriculum/health_science/ethics_in_action.pdf (Accessed 22 March 2013).

Thanasegaran, G. n.d. *Reliability and validity Issues in research*. (online). Universiti Putra Malaysia. Available: http://econ.upm.edu.my/researchbulletin/artikel/Vol%204%20March%202009/35-40%20Ganesh.pdf?origin=publication_detail (Accessed 29 September 2014).

The impact of corruption on governance and socio-economic rights (online). n.d. Available: http://www.casac.org.za/?wpfb_dl=71 (Accessed 16 March 2014).

The Post . 2012. Corruption is morally, legally and politically indefensible (online), March 24. Available: http://www.postzambia.com/post-read_article.php?articleId=26151 (Accessed 26 July 2014).

Thomas, M,K and McGee, D,C. *The Only Thing We Have to Fear is...120 Characters* (online). Available: http://content.ebscohost.com/pdf27_28/pdf/2012/TTR/01Jan12/67745500.pdf?T=P&P=AN&K=67745500&S=R&D=a9h&EbscoContent=dGJyMNL80SeqLY4yOvsOLCmr0qep rVSr6m4TbCWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 28 June 2012).

Titeca, K. 2006. Political Patronage and political values: the developmental role of political patronage and its impact on shaping political values in rural Uganda (online). Available: <http://www.gap.ugent.be/africafocus/pdf/06-19-12-Titeca.pdf> (Accessed 15 March 2012).

Transparency International .2014. *Frequently asked questions on corruption* (online). Available: http://www.transparency.org/whoweare/organisation/faqs_on_corruption/2/ (Accessed 26 October 2014).

Transparency International .n.d[d]. *Youth education* (online). Available: http://archive.transparency.org/global_priorities/other_thematic_issues/education/anti_corruption_education/youth_education (Accessed 29 September 2014).

Transparency International Ethiopia. 2012. *What are the effects of corruption?* (online). Available: http://transparenciyethiopia.org/index.php?option=com_content&view=article&id=17%3Awhat-are-the-effects-of-corruption&catid=7%3Afaq&Itemid=7&lang=en (Accessed 18 June 2012).

Transparency International Rwanda. 2008. *Rwanda national integrity system study*. (online). Kigali, Rwanda: Transparency International Rwanda. Available: http://www.transparencyrwanda.org/fr/ressources/bibliotheque-de-documents/cat_view/47-research-and-publications (Accessed 12 March 2012).

Transparency International Rwanda. 2011a. *Rwanda bribery index 2011*. (online). Kigali, Rwanda: Transparency International Rwanda. Available: http://transparencyrwanda.org/en/resources/documents-library/cat_view/54-bribery-index (Accessed 09 March 2012).

Transparency International Rwanda. 2011b. *Curbing corruption and promoting transparency in local governments using drop-off boxes for complaints: a pilot project in Kigali city*. Kigali

Transparency International Rwanda. 2011c. *Gender based corruption in work places in Rwanda* (online). Available: http://www.rcsprwanda.org/IMG/pdf/Gender-based_corruption-transparency_rwanda.pdf (Accessed 12 March 2012).

Transparency International Rwanda. 2013. Rwanda Bribe Index 2013 (online). Available: <http://www.tirwanda.org/images/stories/rwanda%20bribery%20index%20%202013.pdf> (Accessed 22 March 2014).

Transparency International Uganda. 2011. Common forms of corruption (online). Available: <http://www.tiuganda.org/categoryblog/28-common-forms-of-corruption> (Accessed 15 March 2012).

Transparency International. 2004. *Teaching integrity to youth: examples from 11 countries*. (online). Berlin, German: Transparency International. Available: http://www.transparency.org/tools/e_toolkit/corruption_fighters_tool_kit_special_edition_2004 (Accessed 29 February 2012).

Transparency International. 2010. *2010 Global Corruption Barometer report* (online). Available: http://www.transparency.org/policy_research/surveys_indices/gcb/2010/in_detail (Accessed 10 April 2012).

Transparency International. 2011. *Bribe Payers Index 2011* (online).. Available: http://bpi.transparency.org/in_detail/ (Accessed 10 April 2012).

Transparency International. n.d. Anti-corruption education(online). Available: http://www.transparency.org/global_priorities/other_thematic_issues/education/anti_corruption_education (Accessed 12 March 2012).

Trillianes, A. 2002. Corruption in the Philippines navy procurement system. Philippines Center For Investigative Journalism(online), Hotseat: People, Issues in focus. Available: <http://pcij.org/HotSeat/trillanes4.html> (Accessed 20 March 2012).

Trochim, W. 1985. Pattern matching, validity, and conceptualization in program evaluation. *Evaluation review* (online),.9(5):575-604 Available: <http://www.socialresearchmethods.net/research/Pattern%20Matching,Validity,%20and%20Conceptualization.PDF> (Accessed 2 October 2014).

Tschirgi, N. 2005. Security and development policies: untangling the relationship. (online). International Peace Academy. Available: http://eadi.org/gc2005/confweb/papersps/Necla_Tschirgi.pdf (Accessed 27 October 2014).

U4 (Anti-corruption resource centre). n.d[a]. *Glossary*. (online). MHR Michelsen Institutte. Available: <http://www.u4.no/glossary/> (Accessed 26 October 2014).

U4 (Anti-Corruption Resource Centre). n.d[c]. *In what way is corruption related to poverty?* (online). Available: <http://www.anti-corruption.org.bt/pdf/FAQS/FAQs1.pdf> (Accessed 27 October 2014)

U4 (Anti-corruption resource centre). n.d[d]. *Grease money*. (online). MHR Michelsen Institutte. Available: <http://www.u4.no/glossary/grease-money/> (Accessed 26 October 2014).

U4 (Anti-corruption resource centre). *Overview of corruption in Rwanda*(online). Available: <http://www.u4.no/publications/overview-of-corruption-in-rwanda/> (Accessed 16 February 2012).

U4 (Anti-corruption resource centre). n.d[b]. *The basics of anti-corruption*. (online). Available: <http://www.u4.no/articles/the-basics-of-anti-corruption/> (Accessed 27 October 2014).

Udombana, N. J. 2003. *Fighting Corruption Seriously? Africa's Anti-corruption Convention*. *Singapore Journal of International & Comparative Law* (online), 7: 447. Available: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1806192 (Accessed 23 October 2014).

Underkuffler, L. S. 2005. *Captured by Evil: The Idea of Corruption*. (online). *Duke Law School Faculty Scholarship Series*. Paper 23. Available: http://lsr.nellco.org/cgi/viewcontent.cgi?article=1022&context=duke_fs (Accessed 07 March 2012).

UNESCO. 2009. *Education for Sustainable Development* (online). Available: <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/education-for-sustainable-development/education-for-sustainable-development/> (Accessed 29 September 2014).

United Nation Commission on Human Security (UNCHS). 2003. *Human security now*. New York: Commission on Human security.

United Nations Development Programme (UNDP).1997. *Human Development Report 1997*. New York: Oxford University Press.

United Nations Development Programme(UNDP).1996. *Human Development Report 1996*. New York: Oxford University Press.

United Nations Global Compact. 2004. *Global Compact Principle 10* (online). Available: <http://www.unglobalcompact.org/AboutTheGC/TheTenPrinciples/principle10.html> (Accessed 19 March 2012).

United Nations Office for Drug Control. 1999. *Prevention: An Effective Tool to Reduce Corruption*. (online). Vienna, Austria: Centre for International Crime Prevention. Available: <http://www.unodc.org/pdf/crime/gpacpublications/cicp2.pdf> (Accessed 08 March 2012).

United Nations. 2011. Secretary-General's message on Anti-Corruption Day. New York, 9 December 2011. (online). Available <http://www.un.org/sg/statements/index.asp?nid=5748> Accessed 19 March 2012

United States Institute of Peace(USIP). n.d. *Governance, Corruption and Conflict*. (online). Washington,

United States of America: United State Institute of Peace. Available: <http://www.usip.org/files/ETC-D/NPEC/480021.PDF>(Accessed 07 March 2012).

UNODC. 2004. United Nations Convention Against Corruption. New York: UN

USAID. 2005. An anticorruption reader (online). Available: http://pdf.usaid.gov/pdf_docs/PNADF530.pdf (Accessed 09 April 2012).

Vargas-Hernández, J. G. 2011. The multiple faces of corruption: typology, forms and levels. *Contemporary Legal & Economic* (online), (3): 269 -290. Available: http://content.ebscohost.com/pdf25_26/pdf/2011/B6JD/01Apr11/64734242.pdf?T=P&P=AN&K=64734242&S=R&D=a9h&EbscoContent=dGJyMNxb4kSeprU4y9fwOLCmr0qeprdSr6e4TbWWxWXS&ContentCustomer=dGJyMPGtsEy0qbZJuePfgeyx64fg3%2Bp9 (Accessed 07 March 2012).

Velasquez, M. Claire Andre, Thomas Shanks, S.J., and Michael J. Meyer. 2010. *What is Ethics?* (online). The Markkula Center for Applied Ethics Available: <https://www.scu.edu/ethics/practicing/decision/whatisethics.html> (Accessed 24 June 2014).

Vincent L. 2012. Patronage. in The Canadian Encyclopedia. (online). Available: <http://www.thecanadianencyclopedia.com/articles/patronage#ArticleContents> (Accessed 16 March 2012).

Voskanyan, F. 2000. A study of the effects of corruption on economic and political development of Armenia. Master's Degree, American University of Armenia (online). Available: <http://unpan1.un.org/intradoc/groups/public/documents/aspa/unpan000533.pdf> (Accessed 18 June 2012).

Waller J. 2007. *Becoming evil: how ordinary people commit genocide and mass killing*. Second edition. New York: Oxford University Press.

Washington State Department of Social and Health Services. 2011. *Child Development Guide: 9-10 Years*(online). Available: http://www.education.com/reference/article/Ref_Child_Center_Nine/ (Accessed 29 October 2014).

Watne, T. Lobo, A. and Brennan, L. 2011. Children as Secondary Socialisation Agents for their Parents. *Young Consumers* (online),12(4):285– 294. Available: <http://researchbank.rmit.edu.au/eserv/rmit:13946/n2006029243.pdf>(Accessed 18 June 2014).

Welch, S, F. 2010. *The seven sins of the world that are destined to do us in ... unless we take action now!* (online). Available: <http://insightsout.blogspot.com/2010/01/seven-sins-of-world-that-are-destined.html> (Accessed 13 June 2012).

Welles, T.M. 2000, *Ethics vs. Making a Living* (online). Available: http://www.humanistsofutah.org/2000/welles_aug2000.html (Accessed 8 Nov 2012).

Westen, D.2000. *Psychologie : pensée, cerveau et culture*[Pshycology : thought, brain and culture]. Paris: DeBoeck Universite.

Whitton, H. 2009. Teaching ethics in highly corrupt societies: concerns and opportunities. *U4 Brief* (online), 5. Bergen: CMI/U4. Available: <http://www.u4.no/publications/teaching-ethics-in-highly-corrupt-societies-concerns-and-opportunities/downloadasset/128> (Accessed 23 October 2014).

Wielenga, C. 2010. The role of narrative in healing in Rwanda. Ph.D, University of Kwazulu-Natal.

Wilken, S.C. and Walker, K. 2008. *Ethical Issues in Building and Maintaining Coalitions: a 10-Step Decision-Making Model For Choosing Between Right and Right* (online). Available: <http://edis.ifas.ufl.edu/pdf/FY/FY66400.pdf> (Accessed 22 March 2012).

WiseGEEK. 2003. *What is Grease Money?* (online). Available: <http://www.wisegeek.org/what-is-grease-money.htm> (Accessed 0n 26 October 2014).

Woods, G..... Anti-corruption Centre for Education and Research. The University of Stellenbosch.....[

World Bank. 2008. Fighting Corruption through Collective Action. (online). The International Bank for Reconstruction and Development. Available: http://info.worldbank.org/etools/docs/antic/Whole_guide_Oct.pdf 2008 (Accessed 16 April 2013).

World Bank. 2010. *Silent and Lethal: how quiet corruption undermines Africa's development efforts*. Washington D.C: The International Bank for Reconstruction and Development.

World Justice Project. 2012. Eradicating corruption does not have to be a forehead-frowning activity (online). Available: <http://worldjusticeproject.org/world-justice-forum-iv/content/eradicating-corruption-does-not-have-be-forehead-frowning-activity-fu> (Accessed 27 July 2014).

Zaum D. and Cheng C. 2011. The role of corruption in peacebuilding. *Anti-Corruption Research News* (online), 8(1):3. Available: <http://www.snap-undp.org/DemocraticGovernanceTempDocumentLibrary/ACRN%20News%20Issue%208.pdf> (Accessed 12 March 2012).

Zehr, H. 1995. *Changing lenses: a new focus for crime and justice*. Pennsylvania: Herald Press.

Zhang, Y. and Wildemuth, B. M. 2009. *Qualitative analysis of content* (online). Available: https://www.ischool.utexas.edu/~yanz/Content_analysis.pdf (Accessed 30 March 2012).

Zibran, M, F . n.d. *CHI-Squared Test of Independence*(online). Available: <http://pages.cpsc.ucalgary.ca/~saul/wiki/uploads/CPSC681/topic-fahim-CHI-Square.pdf> (Accessed 29 September 2014).

APPENDICES

APPENDIX I: **NIBAKURANE UBUPURA LESSON TEMPLATE****Nibakurane Ubupura lesson template**

- Lesson Title
- Catchphrase to reflect on and/or memorise
- Lesson learning objective

A. Pre-lesson Activities**A1. Connect with the content**

Note to the facilitator: Remember the objective of the module. Look at your community and country. Take time to think about different forms of corruption and its negative effects on the wellbeing of your community. Reiterate your commitment to combat it, with present and future generations. Think about the link between corruption and the lack of positive peace. Remember the necessity to educate our children if we have the aim of living at sustainable positive peace. Commit yourself to do the best you can to educate our children for Ubupura ethical values and enjoy your pro-active contribution to the positive fight against corruption.

A2. Prepare

This is a time to prepare practically for the lesson. It is time to gather the materials needed for the lesson, discuss the lesson with other facilitators and colleagues and

refine your facilitator skills. Facilitator reads the notes below so that s/he knows what will be happening in the lesson.

Make and prepare the lesson [using the materials generally available in the community. In some cases, participants help in creating or bringing some of the didactic materials].

Facilitator checks the prepared lesson and makes sure that s/he has gathered all didactic materials needed and is ready to engage children in the lesson, communicate the lesson, help children to explore and understand the content of the lesson and bring them to commit to Ubupfura ethical values.

B. During the Lesson

B1. Engage (or activate): This section is designed to engage the heart, mind and curiosity of the children prior to looking at the lesson of the day and in relation to the community context. This is the start of the time with the children. Move through the activities without pauses and breaks and ensure that the group moves quickly to the next part of the lesson. Facilitators can assist this by always having the next activity ready to go before the last one finishes.

Welcoming activity as the participants arrive

The activity might involve plays and songs.

A Song- Ntumpeho: At the beginning of each Ubupfura lesson, the participants sing the song entitled “Ntumpeho”⁶ (‘Don’t share with me’) by Cyprian Rugamba extracted from Rutinduka (2004:71-72). The song content reflects the concept of Ubupfura.

⁶ This song was composed by a very renowned Rwandan poet and artist Cyprian Rugamba. He was killed in the 1994 genocide (eventually, because of his teachings instilling a sense of integrity, he could not escape the genocide perpetrators. They probably understood his calling to practicing Ubupfura values as provocative to them). This song, as well as many other songs, teaches about Ubupfura. There is a long story about his life related to teaching Ubupfura through songs and cultural dance. He is a Rwandan recognized as a talented poet. Among other impressive cultural and compassionate initiatives, Rugamba has initiated a cultural troupe called ‘Amasimbi n’Amakombe’. A number of Rwandans consider him as a hero. The content of the song “Ntumpeho” resonates with the *Nibakurane Ubupfura* modules.

Facilitator's welcome remark and comment: After the song, the facilitator warmly welcomes the participants. S/he proceed by asking questions (which can be rhetorical) or tell facts that raise curiosity, fascinate etc.

Review previous lesson: Whenever necessary and if it contributes to the introduction for the new lesson, the class briefly reviews the previous lesson.

Introduction of the new lesson: This might use action words and experiential game(s) or activities. Facilitator shouldn't forget to debrief questions for experiential games (helps to deal with feelings/ questions raised by the games). Also any fun games, challenges, puzzles, life stories, quizzes, etc can be used to introduce the new lesson.

B2. Inspire (or communicate): In this section, the facilitator briefly presents the topic for the day and its content.

Ubupfura memory catchphrase (or Ubupfura memory message): the Ubupfura lesson content is communicated through Ubupfura memory catchphrase prepared to be reflected on during the lesson.

B3. Explore: This section is to help participants explore what the Ubupfura message means and to discover its meaning and application in their daily life and their community (where they live) life.

The exploration of the catchphrase could involve thinking through activities done either in small groups or in plenary discussions. The class can do different activities, make or design something, etc. Facilitator always considers activities that engage and develop multiple intelligences and encourage a range of responses.

B4. Commit: during this section, opportunity is given to each participant to decide on and commit to doing right and ethical actions and reiterate their engagement to anti-corruption efforts in relation to the Ubupfura message of the day. This can be done individually, in small or large groups, etc.

Ubupfura catchphrase: The Ubupfura message to be memorised is re-presented here and the memorisation exercises are facilitated.

B5. End of the lesson:

Brief review on the lesson: Facilitator asks questions that help children to review what they have learned and retell their commitment to Ubupfura values expressed through the catchphrase of the day.

7day challenge (homework): Challenge the participants to try something new or give them a homework activity related to the Ubupfura message learned today or previously between this lesson and the next educational session. It is called 7Day because it is meant to help participants live every day of the week focusing on the Ubupfura message. The homework should engage interactions between children and their parents, peer children or other members of the community.

Farewell: Facilitator says goodbye to the participants and thanks them for coming and for their active participation as well as their willingness to apply the learned Ubupfura values. S/he encourages them to do their homework and share about what they learned with the members of their family.

Facilitator is asked to go back to the PREPARE section and fill in anything missing in order to complete the lesson. S/he is also advised to add anything important realized during the lesson in order to readapt or reinforce and consolidate the lesson content. The facilitator should remember to record any interesting behaviour, attitude, actions by the participants that illustrate a change or commitment in relation to the objectives of the module and the research project.

C. After the lesson session

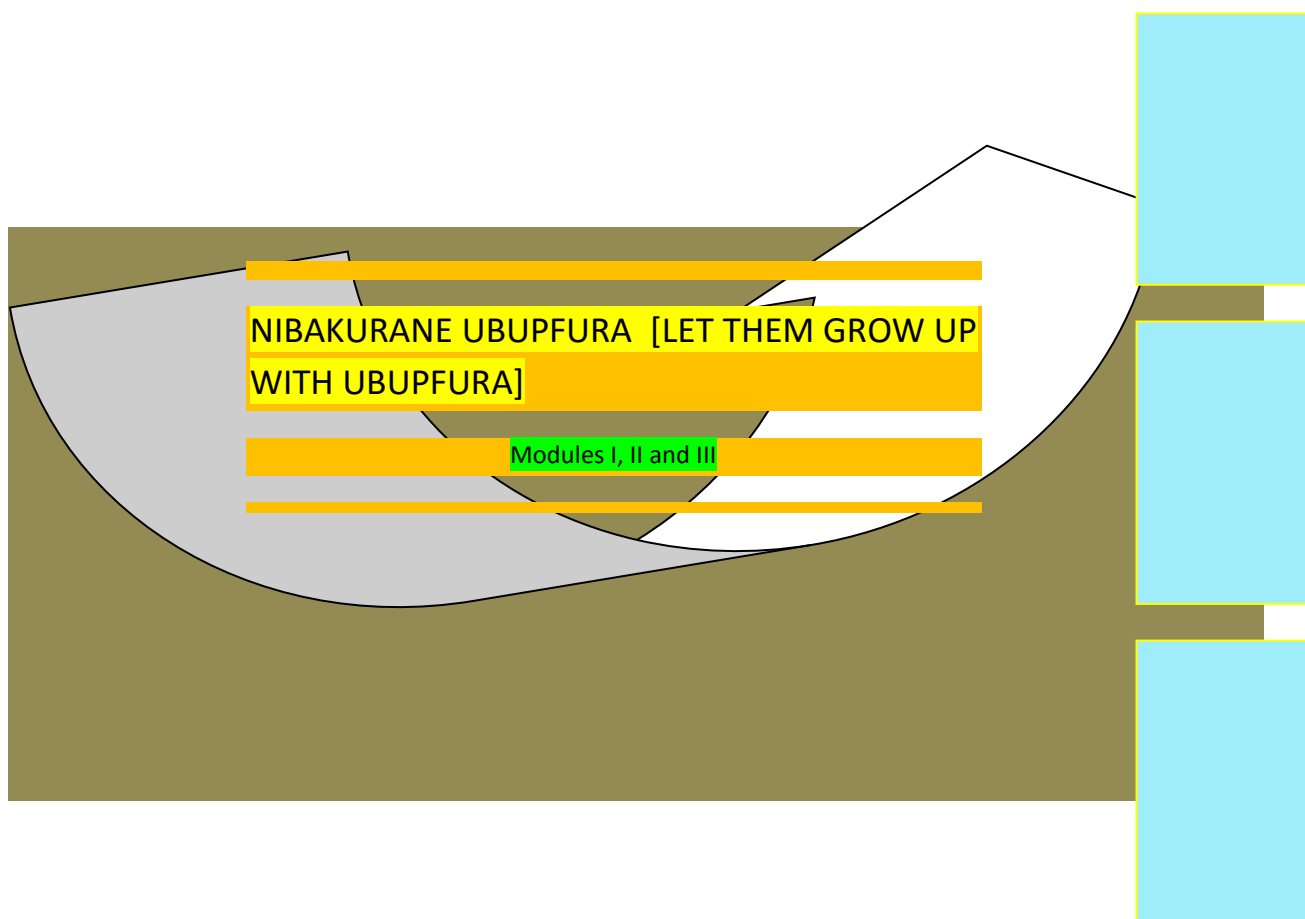
Continuation of the lesson:

Contact and support the children: Facilitator contacts a couple of participants during the interval between the lesson and the next one. During this contact, the facilitator reminds them of the homework, encourage the children to continue following the *Nibakurane Ubupfura* programme and devise to contribute to building a corruption free society. S/he listens to them and values their concerns (if any).

Review questions for the next lesson: Facilitator does self-evaluation on his/her ways of teaching. S/he asks him/herself up to 4 questions and should always consider the overall objective of the *Nibakurane Ubupfura* modules.

Note: Each lesson has at least two sessions. The first lesson session is corresponding to the steps B1-B5 presented above. The second session consists of deepening the teachings and comprises different practical exercises aimed at integrating and applying the teachings in the children's daily life. To close each educational session, the class says the peace prayer by of Francis of Assisi in order to cultivate the sense of humanness among the participants.

APPENDIX II: PROPOSED ANTI-CORRUPTION CURRICULUM: *NIBAKURANE UBUPFURA* TEACHINGS AND PROCEEDINGS



A curriculum developed with the aim of promoting anti-corruption education as a way of building positive peace in Rwanda

By:

Jean de Dieu Basabose

Kigali, 2013

‘Let them grow up with Ubupfura’ curriculum

Preamble

This training materials was prepared in the framework of research aiming at promoting and enhancing anti-corruption education as a way of building positive peace. It is a postgraduate research, supported by Shalom Educating for Peace (SEP). SEP is a peace education organisation with the mission of building and sustaining positive peace through education. Having realised that any community may not achieve sustainable positive peace without people committed to Ubupfura values such as upholding integrity, acting by truth as a living principle, etc, SEP has had an idea of a project called Ubupfura, concerned with promoting ACE for people from early childhood, and to the community at large.

To this purpose, we thought about a research that should contribute to the fighting against corruption through transforming people’s thinking and cultivate a corruption free mindset. This may be achieved through the purpose driven education. In this respect, the present training manual entitled “Let them grow up with Ubupfura” was developed so as to put forward principles/values and the way to achieve them. We believe that the curriculum shall impart to our children education that shall help them grow with values expected from everyone eager for peace in the community.

It is undoubted that everyone agrees with the Rwandan proverb saying that “ a tree is redressed when it is still young”. This is to mean that good and effective education is given at the lower age. This is the reason why we would like to make efforts to help our children growing with the Ubupfura values. We live in a country(Rwanda) that would like to change its deplorable historical background. However, this may not be achieved if we do not have leaders, judges, educators, parents and others national life actors who are not characterised by the Ubupfura values. We believe that a person committed to Ubupfura is absolutely ready to resist corrupt practices. A person with Ubupfura speaks truth and upholds transparency in his/her ways of living and dealing with daily businesses. Not any person with Ubupfura does harm to others. People with Ubupfura always recognise that their neighbours should live in peace within the community. It is

thus worth educating children since they are still teachable and flexible enough. Even those who have already been affected may be more flexible and re-correctable than adult people (even though we also still have to educate the adults to live out the culture of Ubupfura).

This research intends to show that the community may work together to promote and uphold the Ubupfura values, with especial attention to educating young generation for the values. Moreover, through the teachings contained in the curriculum, we would prove that it is possible to change the community through children. Children are good and effective teachers. We plan to prepare three modules that shall lead to the purpose.

The curriculum comprises three modules. The module one focus will be put on explaining to the children about the concept of corruption, negative effects of corruption, urging them to fight against it, becoming committed to transparency value, respecting others and their property, and being trustworthy. The module two reinforces children's understanding on looking for clean and merited wealthy. It educates children to take their responsibility and commit themselves to accomplish with quality any assignment given to them. The module cultivates the sense of civic citizenship and encourages their commitment to promise-keeping and faithfulness. The module three focuses on educating children to care for one another and preparing them to taking ethical decision, impartiality and living simplicity. It instils the sense of sacrifice, self-control and humanness. The module ends up by encouraging children to keep up and practice the Ubupfura values learned in the "Ubupfura" class.

Educating children for Ubupfura values is and should be everyone's concern. This is the reason why we call upon different institutions, especially parents, governmental, religious, educational, non-governmental organisations to support and play an active role in educating children and the whole community for Ubupfura as a way towards sustainable positive peace.

Introduction

Each of the three modules has four lessons to be taught in eight sessions. Each lesson has a session for ‘theoretical’ teachings and to be practiced. During the both ‘theoretical’ and practice sessions, the facilitator may resort to games that may help children to deepen their knowledge in relax.

The following are the main parts that compose the lesson:

Preparation: the facilitator gets acquainted with basic ideas about the lesson. He/she is also advised about teaching materials. He/she is not limited to the suggested didactic materials, instead he/she may extend them in order to smoothly run the lesson. The facilitator is required to commit him/herself to applying Ubupfura values first, before teaching others(children) to do so.

Introduction: this part consist activities to welcome children and introduce the lesson. The facilitator guides children in singing the song “Ntumpeho” (Do not share with me): the song contains and inspires thoughts that align with the content of the Ubupfura trainings. The facilitator is free to use any other strategy that is judged suitable to serve as introduction to the lesson, like games, short stories, etc.

The lesson: children are given a statement to think about and that contains the topic of the day.

Reflection: this is time to reflect the topic of the day, and the facilitator should use suitable strategies to put children in the mood of the lesson. Children should be given time to exchange ideas, talk about their everyday life and reflecting the realities of their community, show necessary changes to be made and point out potential challenges to the implementation of the values imparted within the program.

Commitment: the facilitator allocates some time to children so as to reflect on how they practice Ubupfura values and they may align with the Ubupfura principles . The facilitator guides them in memorisation of sentences to reflect the commitment. He/she further gives an exercise that should help children exchanging with their parents and introducing them to the next lesson. In closing, they may repeat the song “Ntumpeho” and recite the prayer by St Francois d’Assise (attached).

To conclude the lesson, the facilitator should ensure that children have a homework, which also help parents to be involved in the program. It is worth educating the child as well as the whole community. Therefore, working on the homework will help the facilitator to achieve his/her objectives, and to effectively prepare the coming lesson.

It is worth insisting that, despite the curriculum gives details about each part of the lesson; the facilitator is expected to effectively prepare the lesson to be taught.

Further consolidation and DEEPENING the lesson: the facilitator thinks about what may be done in the next lesson. He/she is not obliged to strictly follow guidelines earlier set but he/she may be innovative based on his/her experience, and he/she may be creative.

In case of study trips organised as a way of deepening the lesson, children should summarise the lessons learnt from the event.

Games prescribed are cheap so that not any facilitator may decline them because of the lack of financial to afford the game materials.

In general, the lesson lasts between 90 and 150 minutes, and it is recommended that the lesson is facilitated within these time limits.

During the implementation of this curriculum, some mistakes or other shortcomings may be detected in the material. Facilitator is kindly requested to forward them for further improvement.

We are looking forward to having facilitators eager for the implementation of this training manual so as to achieve the objectives of having children growing up with a corruption free mindset and committed to practicing the Ubupfura values. At the completion of all lessons contained in Let Them Grow Up with Ubupfura I, II, III, an evaluation will be carried out so as to assess how the effects on the beneficiaries(children) as well as the impact on their communities.

Resources used:

Rutinduka, L. (2004); Josephson Institute (2009); Max 7 (n.d); Quaker Quest. 2006 Mahaney C.J. (2005) ; Inteko Izirikana (2008); NURC (n.d); Prayer Guide. (n.d); Smith, M.K. (2008), Dreamboy et al (n.d); Josephson Institute (2014); Josephson Institute (2007).

MODULE ONE

LESSON ONE: TRANSPARENCY AND RESISTING CORRUPTION

Lesson objective: Help children understanding what corruption is, its forms and call on them to distance themselves with corrupt practices and uphold transparency and honest.

Commitment/Statement to reflect on : We are committed to getting rid of corruption because corruption undermines people's thinking and destroys their dignity: Let's act in truth, transparency and with integrity.

Preparation

- a. Connecting with and meditating on the meaning of the lesson and items to discuss**

The facilitator identifies non-transparent actions and corrupt practices done in his/her living area. He/she wonders if s/he has committed to honesty and accountability in his/her way of living. There are several actions done with obscurity maneuver like theft, conspiracy, discrimination (ethnic, regional, racial, linguistic, etc), bribery, etc.

Whenever people do actions that they may not let known to others and whereas the actions concern the other people, they are not accountable and they live with corruption. Ubupfura demand living transparency. It is our responsibility to help children growing up with Ubupfura and dignity. With Ubupfura values, our children will confidently grow up being eager for accountability.

People all over the world are affected by corruption. We call upon everyone to fight against it. Corruption may be defined as a *rotten and distorted mindset that leads people to living without truth and characterized by actions aimed at gaining or accumulating wealth, power, honor and/or pleasure without humaneness and integrity*. Corruption takes many forms which include bribery, theft, favouritism, unfair earns, collusion, blackmailing others for unfair benefits, telling lies for the purpose of false self-satisfaction and reputation (such as producing false report), cheating, clientalism, etc. Corruption undermines people earlier thought to be visionary, wise and intelligent; it causes multiple injustices, especially imposed to poor and vulnerable people. Corruption may be found everywhere in all countries, all institutions and all sectors of life.

Corruption distorts the truth: because of the lack of truth, a community may not be reconciled nor live in peace. Corruption destroys the country and undermines rule of law. It reinforces terrorism and hampers development. Because of corruption, some people acquire wealth unfairly. It is considered that educating people to living with Ubupfura could be the best way to fight against corruption. Despite, this should not replace establishing laws against corruption as well as undertaking other anti-corruption strategies. It can rather supplement other existing anti-corruption efforts.

b. Preparing teaching materials

Writing on spread sheets statements inviting people to deny corruption since it undermines their dignity. The facilitator may list different corrupt practices frequently observed in their living area. S/he may also make copies of the song “Ntumpeho(Don’t share with me)”.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

Children are invited to make a circle. They play passing a ball to one another, and whoever gives the ball states the name of the receiver. This is done fast. Those who fail are eliminated from the game: who fails to catch it, who states a wrong name, who delays in throwing the ball, who duplicates the receiver in the same rounds. When the round is over, the last child gives the ball to the facilitator who starts the second round, and so on till they remain only two. At the completion of the game, the facilitator congratulates children on their participation, and welcomes all of them.

b. The song

The facilitator sings for them the song “Ntumpeho”. He/she teaches them the first part and chorus, and if possible he/she gives them a hard copy of the song transcript.

c. Exchanging with children

The facilitator asks children if they have ever heard people in their villages talking about corruption. He/she asks them to tell what they understand by corruption, and s/he listen to children’s’ responses. The facilitator later introduces the topic of the day.

2. Communicating the lesson content

The facilitator exposes the topic of the day.

Get rid of corruption. Corruption undermines people’s thinking and destroys their dignity. Let’s act in truth, transparency and with integrity. While s/he is reading, children repeat and this is done twice.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

The facilitator explains corruption, its effects and urges them to fight against it. S/he further explains that bribery is one form of corruption.

b. Exchanging with children

The facilitator asks children to form small groups where they discuss cases of corruption encountered in their villages. S/he further requests them to state some of (non-transparent) hidden actions of they (or their classmate) do and that not fit people of character (eg: cheating, stealing...).

4. Commitment

a. Reflecting on the lack of Ubupfura and its consequences

The facilitator requests silence (at least two minutes) and children remember earlier bad and hidden actions committed and their consequences, and then they commit themselves to never redo them. At the end, they repeat three times the lesson's catchphrase: *We are committed to getting rid of corruption because corruption undermines people's thinking and destroys their dignity; let's act in truth, transparency and with integrity.*

b. Memorisation

The facilitator promptly leads a memorization exercise reproducing the catchphrase. S/he further asks them to form two groups, which repeat the following:

Group one: Always get rid of corruption

All children: We are committed to living truth, transparency and integrity.

Group two: Corruption undermines people's thinking and diverts them from dignity.

All children: We are committed to living truth, transparency and integrity.

At the end, the facilitator may request the second group to start. S/he shall be dropping down the sentences till the group has memorised its part, thereafter the groups interchange the part to memorise and, finally, s/he checks if each group can reproduce the whole catchphrase without reading it.

c. Homework

The facilitator recommends children to exchange with parents, comrades and neighbors about the content of the lesson of the day. S/he further requests them, if possible, to go and apologise to whom they could have done wrong actions and for corrupt practices they might have committed which vanished their dignity and affected their integrity.

d. Closing and farewell

The facilitator asks them to stand up and sing the first and second parts of the song “Ntumpaho”, and then reads/says the peace prayer of St Francis of Assisi. S/he lastly urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. To stay in touch with children and to keep encouraging children to do their homework;
- b. To prepare the next lesson so as to help children to understand that they should get rid of wrong actions, and keep commitment to living out Ubupfura ethical values. In addition, the next session considers making children aware of consequences of corruption and encouraging them to join the combat against it.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the following phase, they may do the following:

- Reviewing and revising what they learnt last time
- Inquiring about the homework, their success and challenges. The facilitator inquires about challenges met that made the exercise unsuccessful, if any.
- Repeating the previous topic and emphasising its objectives. This may be done through:

- Role plays explaining the consequences of corruption and urging the participants to be people committed to and practicing Ubupfura ethical values.
- Proposing (by writing) a prayer of commitment to getting rid of corruption and be a person of integrity (individually) characterized by truth-speaking, transparency and integrity.
- Exchanging about effects of corruption, actions against it, benefits from resisting against it. They should base on examples from their living areas.

LESSON TWO: RESPECTING OTHERS AND THEIR PROPERTIES

Learning objectives: with inspiration of the golden rule, the lesson cultivates the sense of respect of people and their properties.

Statement to reflect on: We commit ourselves to respect others as well as their property.

Lesson preparation

a. Connecting with and meditating on the meaning of the lesson and items to discuss

In this lesson, children are sensitised to value others, to respect and to consider others first. In general and most of time, we always consider ourselves first, and we are selfish. There are even some who do not appreciate others' achievements. In the Rwandan society, there are some people who are against other's success and harm others' achievements. It is worth educating children to consider others and to avoid harming their property. Respect to people goes hand in hand with respect of their property.

The facilitator should consider that there some children who thief their neighbours' maize, sugar canes and fruit (oranges, papayas, mangoes). This bad habit may be perennial till the adulthood and, if it is not discouraged and challenged, it could prepare children to thief what they are in charge of in their respective future services. Let's educate children to respect others, to consider others first instead of being selfish, and not to thief or to harm others' property.

This lesson is important since children are inspired by adults. However, adults always want children to listen to them but not to act as they do. If possible, the facilitator shall work hand in hand with leaders and parents in teaching the lesson for its effectiveness. It is worth reminding that the most suitable to respect others is doing to them what we would like them to do for us.

b. Introspection

The facilitator takes time for self-assessment so as to be able to teach children what he/she practices. The facilitator is expected to respect others, adults and young, rich and poor. S/he further commits him/herself to respect all people and their property.

c. Preparing teaching materials

- Writing on spreadsheets the topic of the lesson and preparing necessary didactic aids to help children discussing and memorizing it.
- Preparing an oath to take as a means to help children committing to respecting others. Here, the respect we are talking about does not mean submissiveness: but rather having clear ideas leading to doing to others what you would like them do to you, and behave as you would like other to behave towards you. The oath is: "I ...(name) commit myself to do to others as I would like them to do to me. May God help me."
- The facilitator prepares real life examples relating about denying respect to others, and s/he helps children understand that they should respect others as well as their property.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

Children enter the classroom and immediately sing the chorus of the song “Ntumpeho”. The facilitator welcomes them, appreciates their attendance and invite them to actively participate.

b. Small game

Lifting one another: children form small groups of three persons. Two of them stretch their arms wide, shake one another, and the third sits on the arms and they lift him/her, and take him/her to a place determined by the facilitator. They go and come back, and then do it on turn till all members of the group have been lifted up.

c. Swearing to love each other

From the previous exercise, the facilitator urges children to do to others what they would like others to do to us to them. As they enjoyed being lifted up, they should lift up others. S/he requests them to swear that everyone shall do to others what he/she wants them to do for him/her. The oath is: “I... (name) commit myself to do to others as I would like them to do to me. May God help me.” Five children shall go on the front and recite it. The facilitator recommends them to practice it. The topic is thereafter announced, and the facilitator repeats it and three children do the same.

2. Communicating the lesson content

The facilitator reads the topic of the day and communicates the statement to reflect on: we commit ourselves to respect others and their property. S/he repeats slowly and asks children to do the same.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

The facilitator explains to children that we should honour others, and respect others in everything. He/she undertakes reflection according to his/her plan.

b. Giving examples

The facilitator exchanges with children about real life examples relating to the lesson. Children may give their examples about actions made in their villages and that undermines others, are done with willingness to disfavor others and bringing them down, and destroys others' property (like when children thief fruit they do harm). The facilitator shall use the examples to emphasise that children should respect others and their property.

c. Thinking about people we offended and property we harmed

The facilitator asks children to make silence for a while and think about people whose property was harmed. Children make silence and think about bad actions that they might have done to others and decide not to repeat them. The facilitator explains the children that doing such wrong actions, undermine them. S/he urges them to always make apologies whenever they realize they have had disrespectful behavior to other people, regardless their ages or social and economic status.

4. Commitment

a. Reflecting on the lack of Ubupfura and its consequences

The facilitator brings back children to the situation where they were not respecting others, thieving others' property. They realise that this situation reflects the lack of Ubupfura, and they commit themselves to always respect others, to wish others the best and to avoid harming or thieving others' property.

b. Memorisation

If the catchphrase to memorise – *we commit ourselves to respect others and their property* - is written on the board, he asks them to read it loudly. After two repetitions,

the facilitator will be deleting words one by one, and children shall repeat the sentence till s/he completely deletes the catchphrase and children have memorised it.

If it was written on a spreadsheet, the facilitator shall hide words till s/he completely deletes the catchphrase and children have memorised it.

c. Homework

The facilitator recommends children to exchange with parents, comrades and neighbors about the content of the lesson of the day. S/he further requests them, if possible, to go and apologise to whom they could have done wrong actions and for corrupt practices they might have committed. S/he additionally asks children to prepare a gift to present to one of their classmates and bring it to the next educational session.

d. Closing and farewell

The facilitator asks the children to stand up and sing the first and second stanzas of the song “Ntumpaho”, and then reads to them the prayer of peace makers. S/he lastly urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. To stay in touch with children and keep encouraging them to do their homework;
- b. To prepare the next lesson, which has the aim of helping children further understanding that they have to respect others, consider others first and avoiding damaging others' properties or take them without permission.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the following educational session, they may do the following:

- Reviewing and revising what they learnt last time

- Inquiring about the homework, their success and challenges. The facilitator inquires about challenges met that might make the exercise unsuccessful, if any.
- Reviewing the lesson's catchphrase and continuing to pursue its objectives. This may be done through:
 - o Giving gifts to each other: the facilitator requests all children with gifts to go in front. They put them together, and they pick at random a number in order to know who will be the first to take a gift. Then after, the facilitator asks the first to go and pick his/her gift keeping in mind that the best gift should be taken by the next and so on. No one is allowed to take the gift he brought.
 - o They may go and visit an orchard near the way to school, and the facilitator take the opportunity of the visit to teach and recommends them to do not steal or harm others' property. Taking others' property without permission is an infraction and children should get rid of that. S/he may invite the proprietor of the orchard speak to children and also advise them to work hard and not to take others' property, as well as to ask those who stole his/her fruit to apologise.

LESSON THREE: LET US OPT FOR BEING TRUTHFUL IN EVERYTHING

Objectives: helping children to distinguish truth from lie, commit themselves to avoiding lies and understanding the importance of telling the truth in their everyday life.

Statement to reflect: Let us distinguish truth from lies, detest lies and opt for being truthful in everything.

Preparation

- a. **Connecting with and meditating on the meaning of the lesson and items to discuss**

The world needs truth, and truth has been diminishing among people to the advantage of lie. Simply speaking, truth is here understood as a way of life where people live their talk and, without confusion, their speeches and acts matches with what is in their minds. Lie is contrary to that way of life.

There are people whose mind has been corrupted, which pushes them to deny truth. This is the reason why some people say that truth is problematic. Truth is light and it reveals the reality of everything. It is characterised by love, readiness to making sacrifice and impartiality.

Everyone should tell the truth and be characterised by truth in everyday life if we have to reach at positive peace and sustainable peace. Peace is not possible without truth, and, therefore, truth is very important in our daily life. The following are some of features of truth that underline its importance:

- ✓ Truth makes people free, increase their confidence and assertiveness, and thus, they may live peacefully internally and with others,
- ✓ Truth helps to understand ways to sustainable peace among people;
- ✓ Truth liberates, whereas lie undermines, brings about divisions, fuels conflict, increases hatred, promotes rumours and does not cohabit with love. Many conflicts are caused by the lack of truth.

Despite the permanent confrontation between truth and lie, truth always wins and take power over lie . Even though it may happen, lie may not prevail while truth is permanently immovable. It may be shaken, but never fails.

Children should be educated to telling the truth and to understand that peace may not prevail if truth lacks. The problem is that truth is not taught through words but rather in everyday life. Thus, truth taught to children should be lived out and practiced by parents, educators and leaders. It is worth wondering if adult people give a good example of truth to children.

It is difficult to teach children truth if adults still asking children to observe what they (adults) say rather than what they do. The lack of truth- mostly observed through telling lies, corruption and conspiracy- is something that people (including children) experience in everyday life. It is worth educating children to truth, and if they grow with the culture of speaking truth, it will be a way to fight against corruption and thus to build sustainable peace.

b. Introspection

The facilitator takes time for self-assessment as whether he/she practices truth so as to teach what he/she believes. If he/she finds that he/she does not, s/he decides to change his/her behaviour so as to be a person of integrity. If s/he does, we encourage him/her to continue in that way.

c. Preparing teaching materials

The facilitator prepares a statement of commitment like “I would like to practice truth in my words and deeds, and in all my life”. It may be written on a spreadsheet and be permanently hanged on the wall during the NUT experiment.

The facilitator may prepare a short story about a person who benefited from practicing truth, and a liar who was penalized. S/he may stress on positive consequences of speaking truth and negation ones, resulting from lying.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

Children sing the chorus of the song “Ntumpeho” and the fourth stanza. After, they form a circle around the facilitator. The facilitator welcomes them and appreciate them for their attendance and invite them to participate actively.

b. Short game

They stand on the circle and they tell to one another a short story. Everyone tells to the classmate on the left what he/she has listened from the counterpart on the right. The facilitator tells to the one on his/her left this statement “always tell the truth”. Children keep sharing and repeating the statement till it comes to the one on the facilitator’s left. The facilitator asks the child on his/her right to repeat loudly the statement, and he/she repeats loudly what he/she has heard from his/her left so as to compare the two.

Often the statement changes as it is repeated in turn. Thus, the facilitator urges children to pay attention to what they have heard because they may be not true version of the story. S/he further recommends them to tell the truth.

2. Communicating the lesson content

The facilitator reads the topic of the day and communicates the lesson’s catchphrase: *Let’s distinguish truth from lies, get rid of lie and prefer truth in everything.*

He repeats slowly and asks children to repeat, and this is done twice.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

The facilitator explains to children how they can practice truth. He/she compares truth to light and lie to darkness. S/he emphasise on the fact that lying is evitable and encourage children to distance themselves with lying practices. In most of cases, corruption involves lies. S/he further explains advantages of practicing truth.

b. Observation of what is done at home and school

The facilitator exchanges with children about lies that are often experienced at home and at school. S/he recommends the children to get rid of lies and commit to truth-telling.

4. Commitment

a. Reflecting on the lack of truth and its consequences

The facilitator requests children to keep silence and think about earlier committed actions which lack truth, look at the consequences caused by the actions, and s/he recommends them to never repeat them.

b. Memorisation

The facilitator invites the children to form three groups, and each group is given a portion of the catchphrase to memorise.

Let's distinguish truth from lie

Let's deny lie

Let's prefer to practice truth.

The first group recites the first part, and then the third part follows (like a chorus), and the second group proceeds, and last the third group.

Depending on the facilitators musical capacities as well her/his willingness to use song, s/he can ask and help children to compose a song from the catchphrase. With the song, they can easily memorise the reflection sentence.

c. Homework

The facilitator requests the children to exchange with their parents about the topic of the day. If there are some lies in their life, the children are recommended to reveal them to their parents, and apologise, and they promise to live in truth as well. This should be done to teachers in case there were.

d. Closing and farewell

The facilitator asks the children to stand up and sing the third stanza and the chorus of the song "Ntumpeho". Afterward, s/he reads to them the peace prayer of St Francis of Assisi. S/he last urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. To stay in touch with children and to keep encouraging children to do their homework;
- b. To prepare the next lesson so as to help children to distinguish truth from lie, to resist lies and to commit themselves to truth-telling.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the next educational session, they may consider doing the following:

- Reviewing and revising what they learnt last time
- Inquiring about the homework, their success and challenges. The facilitator inquires about challenges met that made the exercise unsuccessful, if any.
- Repeating the previous topic and keep pursuing its objectives. This may be done through:
 - Repeating and memorising the previous topic, and they do it through a song composed by them
 - Playing football without a referee and one who commits a fault recognises it willingly, etc. They may select another game with rules, but they are urged to comply with them without a referee.
 - Talking with adults about cultivating the Ubupfura ethical values, avoiding lies, and having truth as a principle of life. Adults help them to condemn currently observed unethical behaviours around them, and stress that such behaviours lack Ubupfura values.

LESSON FOUR: KEEP UP UBUPFURA(ETHICAL VALUES) AND STRIVE FOR PEACE

Learning objectives: To urge children to maintain values of integrity and struggle for truth as a way to building peace in the country.

Statement to reflect on: Uphold Ubupfura, strive for truth and thus build peace in your country.

Preparation

a. Connecting with and meditating on the meaning of the lesson and items to discuss

Children should be educated and helped growing with Ubupfura. The concept of Ubupfura contains a lot of positive and ethical values in the Rwandan culture like being right, accountability, avoiding selfishness, being trustworthy, effective management, respect to people and their property, avoiding theft, fidelity, wishing and working for the best to others, humaneness, abstinence, braveness and devotion, accomplishing duties and obligations, etc. it is our responsibility as adult generation to help children grow up with committed to upholding Ubupfura ethical values as the foundation of their life. To resist corruption, it is imperative to educate children and empower, encourage and support them to them to live out the Ubupfura values such as truth-telling and others.

We should train our children, at early age, to recognise, acknowledge and apologise their mistakes. In this perspective, they will be prepared to accept, value and transform critics into catalyst for positive change rather than using force to resist or refute being criticized. The person with Ubupfura accepts being criticized, integrate critics and find solutions that are beneficial to everyone in the society. As we are called to work for building positive peace in our country, it is necessary to promote the Ubupfura ethical values in order to achieve the objective. Educating our children for Ubupfura could assure equipping Rwandan society with people committed to living out ethical values, resisting corruption, caring for others and, therefore, sustaining peace in their communities.

b. Preparing teaching materials

Writing on the board or sheets of papers parts composing the topic. The facilitator prepares awards to be given to children (like sweets).

The lesson proceeding

1. Introduction

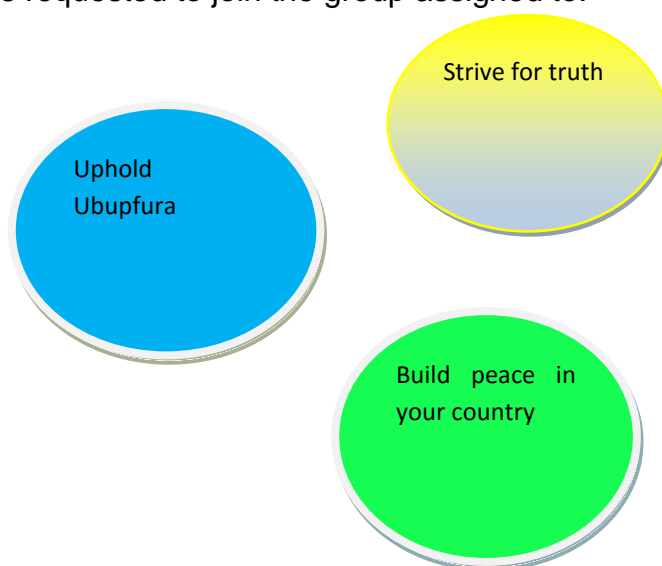
a. Welcoming children and introducing the lesson

Children form a circle, and those who come late are asked to stand behind the circle. The facilitator leads children in singing the sixth and seventh stanzas of the song “Ntumpeho”. When they finish, the participants who came late are asked to stand in the middle and they form their circle facing the first formed one. The facilitator asks them to share with their classmates the reason for delay, and requests other participants to listen attentively. Those who delayed without reason acknowledge their irresponsibility, ask pardon, and then they are requested to congratulate those who came on time. Thereafter, the late comers are integrated in the circle.

a. Small game

Pulling one another: the facilitator leads the game of pulling one another. While still on the circle, the facilitator secretly informs everyone the group s/he is going to belong to. The following are three formed groups: (i) Uphold Ubupfura; (ii) strive for truth and (iii) build peace in your country.

Everyone is requested to join the group assigned to.



Each group indicates its location by drawing a line encircling the group space. The facilitator asks each group to pull members of other groups and bring them into his/her group. Whoever is pulled from his/her original group and brought to another should remain in the new group space. After 5 minutes, the facilitator claps and everyone stands firm where is at this time. The group that has pulled the largest number will be the winner.

2. Communicating the lesson content

The facilitator reads twice the topic of the day, at the same time he/she asks children to do so.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

The facilitator explains the concept of Ubupfura, following the content of the connection and meditation s/he had during the lesson preparation.

b. Giving examples of Ubupfura practices: the facilitator says a word and children reply by indicating if it is related to Ubupfura or not. Example: the facilitator says: “thieve”, and immediately children react: “there is no Ubupfura in thieving”. Other examples:

- The facilitator says: “telling the truth” and children immediately react : “there is Ubupfura in telling truth”
- The facilitator says: “corruption” and children react: “there is no Ubupfura in corruption”
- The facilitator says: “advocacy for poor people”, and children react: “there is Ubupfura in advocating for poor people”
- etc

With reference to what they experience in their living area, they may continue giving examples of anti-values (malpractices and other bad behavior) that should be avoided. After examples, the facilitator invites children to fight , resist and distance themselves with anti-values.

- c. **Examples/testimonies from children:** the facilitator may ask the participants to state examples of good practices they did and that align with Ubupfura. Those who give testimonies are rewarded as encouragement for further practicing Ubupfura.
- d. **Examples of malpractices:** with the purpose of helping children to accept criticism, the facilitator asks them to state some examples of malpractices they did, and other children shall tell them that they diverted from Ubupfura. Example: one child may reveal that he/she thieved neighbours' oranges and others say that the practice is not related to Ubupfura. The facilitator may thank those who revealed their malpractices, he/she explains that acknowledging mistakes is one of the aspects of Ubupfura and encourages them to do no longer commit the same practices.

4. Commitment

a. Reflecting on the lack of Ubupfura and its consequences

The facilitator invites children to think about malpractices they did, and then they resolve to act with Ubupfura.

b. Memorisation

They memorise the catchphrase containing the lesson of the day. They do the memorization exercise moving parts of their body in the following way:

When the facilitator says: "Uphold *Ubupfura*", the children stand up and repeat, they lift their right hand, clench their fists, and make two steps forward.

When the facilitator says: "*Strive for truth*", they repeat while moving their heads up

and down and making two steps backward
--

When the facilitator says: “ <i>Build peace in your country</i> ”: they repeat while sitting down, raising their voices, and finally sitting down crossing their arms

As they repeat the memorisation exercise, the facilitator deletes parts of the sentence till it is completely memorised.

c. Homework

The facilitator requests children to exchange with their parents about the lesson of the day. S/he further requests them to write down values they would like to follow in their adult life(example: becoming a leader whose practices reflect Ubupfura values such as integrity, transparency, promise-keeping, etc). The facilitator asks children to share with their parents about the homework and look for their help in accomplishing it.

d. Closing and farewell

The facilitator asks them to stand up and sing the fifth, sixth and seventh stanzas and the chorus of the song “Ntumpeho”, and then reads to them the peace prayer of St Francis of Assisi. S/he lastly urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. To stay in touch with children and to keep encouraging children to do their homework;
- a. To prepare the next lesson so as to help children to understand that they should maintain Ubupfura ethical values, strive for the truth and become peace builders.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the following session, they may do the following:

- Reviewing and revising what they learnt last time
- Inquiring about the homework, their success and challenges. The facilitator inquires about challenges met that made the exercise unsuccessful, if any.
- The participants are given opportunity to share the list of Ubupfura ethical values they have identified and committed to follow as foundation stone of their life.
- Redoing the memorisation exercise of the catchphrase of the lesson four.
- Listening to children and ask them to list out potential challenges to the implementation of the practice of truth. The facilitator keeps encouraging them to commit to living out Ubupfura ethical values, regardless the circumstances.
- The facilitator may invite one dignitary- like a church leader, an authority, a head-teacher of primary or secondary school, or some parents with recognised integrity- to come and congratulate children for their determination to maintain Ubupfura and strive for truth and grow up as peacebuilders. This is done through a exchange session about sustaining the culture of Ubupfura. This session is organized with intention to create space where children, their parents and school leaders could meet and exchange on promoting Ubupfura ethical values in their community.

After this lesson, children, teachers, parents, school authorities and local administrative authorities shall prepare a joint event aiming at mobilizing community members for fighting against corruption and maintaining Ubupfura ethical values, with emphasis on preserving their dignity through their decisive engagement of being trustworthy and people of integrity.

MODULE TWO

LESSON FIVE: SEEKING WEALTHY THROUGH DECENT WAYS

Learning objective: to educate children to avoiding unclean wealth, engage them in seeking wealth through ethical means and respecting human being's dignity and life.

Statement to reflect on: I would like to have clean wealth, gotten through ethical means and with respect of human being's dignity.

Preparation

- a. **Connecting with and meditating on the meaning of the lesson and items to discuss**

Note: the facilitator may think that this lesson is not appropriate to such children, but we should bear in mind that we aim at cultivating ethical values among the children and help them growing up with Ubupfura as a way to empower them with capacities to resist corruption.

The facilitator reminds the definition corruption as it is adopted in this program. S/he thinks about the relationship between corruption and the lesson: one of the key elements of the definition consists of looking for wealth without humanness and integrity. Corruption involves getting treasure using unclean and trick way(s).

Normally, wealth should be got after work done. Even when we inherit wealth from parents, we should recognise their efforts made to get it. When someone wants to get unclean wealth, s/he may use different unethical strategies which may include fight, theft, lies, infringing others' rights, etc. There are even some who get rich through unclean ways. Everyone eager for getting wealth in unclean way, loses dignity, and may do whatever possible to get there. With this thinking, they may not pay attention to ways towards wealth, either good or bad. There even some who get involved in inhuman

actions, which may lead to killing others, lying or penalizing and harming others in order to achieve a corrupt gain.

Educating children to owning deserved wealth is a way of empowering them to resist and disassociate them with corruption. This will make them honest, cultivate the sense of self-acceptance regardless thri conditions of life and will help them grow up with Ubupfura driven life which inspires them getting rid of benefiting unfairly from others. This way of thinking may also help them living in peace and getting rid of being the source of evils in their society, in present and future.

b. Preparing teaching materials

Writing on two spread sheets:

- i. Definition of corruption: *A rotten and distorted mindset that leads people to living without truth and characterized by actions aimed at gaining or accumulating wealth, power, honor and/or pleasure without humaneness and integrity.*
- ii. Chorus of the song “Ntumpeho”.
 - The facilitator may tell a short story about a person X (called Muburirwa/ the warned one) who owned unclean wealth via stealing, cupidity, lies, indignity, and harmful actions to others, etc. Thereafter, the person was taken to court and found guilty of corruption. Thus, the wealth was auctioned and he repaired damages, got imprisoned and by the end he got poor and become a beggar.
 - Writing the lesson catchphrase for reflection on a spreadsheet.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

The facilitator calls one child, asks him/her to go in front and remind some of the content of the module I. Thereafter, the child calls another to come in front and talk about the lesson learnt from the previous content. The later one calls another to do the same exercise, and they continue till the last child. All of them stand behind the facilitator.

Children align on a circle, and the facilitator congratulates children on their participation, and welcomes them all.

b. The song “Ntumpeho”

The children read and sing the song “Ntumpeho”(all stanzas and chorus).

c. Exchanging with children

The facilitator exchanges with children about the content learnt in this program of “Let them grow with Ubupfura” and outcomes: changes in their behaviour and life as well as in their interactions with neighbors. It is better to list them down and, after, they share with their classmates.

d. Reminding about the definition of corruption

The facilitator asks children to define corruption, and then shows them where he/she wrote the definition adopted in this curriculum. They shall read it respectively and consecutively one by one, in pairs (boy and girl), boys only, girls only and all together.

e. Discussing the chorus of the song “Ntumpeho”

The facilitator discusses with children the content of the chorus of the song “Ntumpeho”, which aligns with getting rid of unclean wealth gained without Ubupfura.

2. Communicating the lesson content

- a. **Sharing a story:** the facilitator shall tell a story of the person called Muburirwa (which is literarily translated by ‘the warned one’). S/he shall read it twice, slowly so as to be understood by children. Then, s/he asks questions to test their understanding on the behavior of Muburirwa and the consequences of his acts as well as the lessons learned from the story.

b. The catchphrase of the lesson

The facilitator exposes the topic of the day and the lesson catchphrase, which is: “I would like to have clean wealth, gotten through ethical means and with respect of human being’s dignity.” S/he requests children to keep silence while reading the catchphrase. They do this twice, and then four of them consecutively read it loudly.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

Referring to the content of the connection and meditation s/he did during the preparation, the facilitator exchanges with children and explains them that cupidity and the willingness to gain wealth without making corresponding efforts may lead to corruption. S/he urges them to own clean wealth, to commit themselves to Ubupfura ethical values, to respect human rights and preserve human dignity.

b. Exchanging with children

The facilitator invites children to form small groups where they are engaged in discussions on the story of Muburirwa. The following are some of the points of discussions:

- Could we consider Muburirwa’s actions as corruption?
- What advice can you provide to Muburirwa?
- Are there some people in our village whose actions may be similar to Muburirwa’s?
- Does a pupil who cheats during examination look like Muburirwa. What are potential consequences? Discuss them.

The facilitator helps children to understand that cheating is understood as a way of obtaining unclean marks, theft, and causes indignity. Thus, they should get rid of it.

4. Commitment

a. Commitment to living out Ubupfura

- The facilitator gives the children time to reflect on the story of Muburirwa (two minutes), and then they write in their notebooks the statement “I shall not be like Muburirwa, but rather I shall own clean wealth”.
- Singing and repeating the chorus of the song “Ntumpeho” where they say “we shall chose the best, justice and peace, love and Ubupfura, I dislike wealth without this, do not share with me”.

b. Memorisation

The facilitator promptly asks children to memorise the catchphrase of the lesson.

- Writing the statement of reflection on the board. Groups of three children read it on turn, and the facilitator deletes two word at a time, and groups of children repeat, and he/she deletes two other words, till the whole sentence is deleted and children are able to repeat it.
- S/he asks three of the children to repeat the catchphrase one by one, consecutively.
- S/he requests two groups of three children to face one another, and the members of the groups shake hands, pull one another while repeating the catchphrase, and at completion, each child stands firm and the facilitator evaluates and declare winner the group that managed to pull many people.

c. Homework

The facilitator recommends children to exchange with parents, comrades and neighbors about the content of the lesson of the day. S/he further requests them, if possible, to go and apologise to whom they could have done wrong actions and for corrupt practices they might have committed which vanished their dignity and affected their integrity and dignity. S/he also requests them to draw a short story similar to Muburirwa’s one. For those who are not able to draw, they are requested to write a song which the content reflects the catchphrase of today’s lesson.

The facilitator keeps the children informed that , during the next educational session, the class will select the best drawn that expresses better the Muburirwa's story.

d. Closing and farewell

The facilitator asks to tell what they learned from today's lesson. Thereafter, s/he invites the class to sing the forth stanza and chorus of the song "Ntumpaho", and then asks one participants to read the peace prayer of St. Francis of Assis. S/he lastly urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. To stay in touch with children and to keep encouraging children to do their homework;
- b. To prepare the next lesson so as to help children to achieve the objectives of the lesson.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the following phase, they may do the following:

- Reviewing and revising what they learnt last time
- Inquiring about the homework, their success and challenges. The facilitator inquires about challenges met that made the exercise unsuccessful, if any.
- Reminding about the story of Muburirwa
- checking whether some of the children may have returned others' property earlier got unfairly-through corruption.

- Doing competition of artistic works done as a homework (songs/poems/short stories)
- The facilitator may tell a real story (especially occurred in their village) about someone who wanted to own unclean wealth, and then was found guilty and punished. S/he may also use the story and lead them to analyse the consequences resulting from the corrupt deals.

LESSON SIX: TAKING OUR RESPONSIBILITY AND ACCOMPLISH OUR WORK WITH QUALITY

Learning objectives: To educate children and cultivate the sense of being responsible, loving work and accomplishing assignments with quality.

Statement to reflect on: I shall take my responsibility, love work and perform and accomplish tasks assigned to me with quality

Preparation

- a. **Connecting with and meditating on the meaning of the lesson and items to discuss**

In our everyday life, we always make choice of the best for us. We are always and constantly requested to choose what to do and not to do. Being responsible means to choose the best and doing it. We choose what is good for us and we make them priority, and we pursue them for achievement. Taking our responsibilities involves recognising that our actions may construct or destroy, and thus we should choose to construct. It also comprises the determination to bear the consequences of our actions. A person determined to get rid of corruption is characterised by taking his/her

responsibility and making choice of what is benefiting others. S/he abstains from dishonesty and always takes ethical measures that enable him/her to overcome barriers to taking his/her responsibilities.

Being responsible aligns with work-loving, and the commitment to accomplishing assignments with quality. A responsible person is characterised by good will, and this prompts him/her to accomplish his/her task. Those who have good will of their work do not only work when they are under supervision nor do not lie about accomplishment of their duties. It is necessary to educate children to take their responsibility knowing that what they do shall bear consequences in their life: being it good or bad depending on the way they did.

If children grow with the sense of responsibility, work-loving and commitment to accomplishing assignment with quality, they shall get rid of corruption. We shall bring solution to falsified reports, which present about tasks accomplishment that unfortunately did not take place. With the sense of responsibility, children will grow up prepared to take decisions that are looking for public good and resist and dissociate themselves with corruption.

b. Preparing teaching materials

Writing a short text on a spreadsheet. The text is the following: “a person committed to disassociating him/herself with corrupt practices is characterized by taking his/her responsibility, and s/he chooses what is beneficial to him/her and others. S/he abstains from what may prevent him/her from taking his/her responsibilities.”. The facilitator writes the text on other spreadsheets but badly, in different ways: i) in disorder; ii) not separated, condensed and impossible to read; iii) crossing-out, misaligned on the sheet; iv) skipping some words and letters; v) not completing the whole text, for instance ending by.... S/he abstains from.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

The facilitator asks the first coming child to start a song(known by many of the participants) or to choose one who may do it. They sing it while entering the classroom. When they finish, the facilitator welcomes them and appreciate their regular attendance to the NUT.

b. Small game

Children stand two by two but, different sex (female and male). Each group is given a number. They stand in middle and pull one another. The winners (in each of the groups) shall face others winners (from other groups) according to their numbers and continue the pulling game till the best are found.

c. A short story

The facilitator exchanges with children a person who takes his/her responsibility and how people appreciate such a responsible person. S/he may give them a testimony about appreciation of people who are responsible in their community or at their school. Thereafter, the facilitator present topic of the day.

2. Communicating the lesson content

The facilitator reads the topic of the day: “I shall be responsible, hardworking and I shall deliver good service”

The facilitator repeats the statement and children repeat twice. Then, the facilitator asks if there may be difficult words they don’t understand and then s/he explains the vocabularies, which might be new to many of the children.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

The facilitator explains to children the topic according to the lesson preparation notes. S/he hangs the spreadsheet on which the short text is correctly written, and reads it. Another child is invited to read the text. S/he shall hang other papers on which the story

is badly written, and children shall point out what is wrong with the text at each of the papers and disqualify the writings. The facilitator explains them that they should not do such incorrect and bad works , but rather they should aim at accomplishing their responsibilities with quality.

4. Commitment

a. Thinking about their non-accomplished duties

The facilitator asks children to reflect on their duties at school, home, and requests them to point out what they accomplish with quality and what they do not. After discussion, he/she urges them to always accomplish their duties with quality so as to feel confident and please their parents, educators and others community members.

b. Memorisation

The facilitator asks children to form three groups. The catchphrase to memorise is divided into four parts as follows: I shall be responsible- love work --and perform and accomplish tasks assigned to me with quality.

Each group is given a part to memorise. Children repeat it without facilitator's assistance. Then, each group sends one member in front, and whoever is designated by the facilitator his/her group repeats the part assigned to them. Then the facilitator aligns them, the groups consecutively repeat their parts in sequence. When each of the group present/ repeat its assignment, other groups are requested to join and support the repetition by indicated group. They continue the exercise till they have memorised the whole sentence.

c. Exercise

The facilitator recommends children to exchange with parents about the lesson of the day. He/she further requests them to ask their parents to help them listing down their duties at home and at school and to discuss about how they may achieve them. The facilitator further asks them to create something (eg: toy, ball, etc) depending on

available materials, and they do it adequately. Their handcrafts will be exhibited and their quality will be judged by their classmate during the next educational session.

d. Closing and farewell

The facilitator asks them to stand up and sing the song “Ntumpeho”, and then one child reads the peace prayer of St. Francis of Assisi. He/she lets them go home, and invites them to the next lesson and to do the homework with highest quality.

After the lesson

The post educational session activities to be done by the facilitator

- a. Visiting children at school and at home so as to see how they apply the lesson in accomplishing their duties with quality.
- b. Preparing the next lesson so as to help children to take their responsibility, love work and to accomplish their duties with quality.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the following phase, they may do the following:

- Reviewing and revising what they learnt last time.
- Redoing the memorization exercise and encourage children to take their responsibilities, love work and always perform and accomplish with quality all tasks assigned to them.
- Exchanging about the homework, how they discussed it with parents. Revealing the list of tasks they made and discussed with their parents.
- Showing their handcrafts made during the homeworks, and the class selects the best three handcrafts and rewards them.

- Preparing where children shall clean, working in in four groups. After cleaning, all groups shall visit the place cleaned by each of the groups, evaluate if the work is well done and elect the best cleaner among the groups.

LESSON SEVEN: BEING CIVIC CITIZENS

Learning objectives: To educate children to strive for public good, respect just laws and obey leaders in right actions towards social welfare.

Statement to reflect on: I shall strive for public good, respect just laws and obey leaders in right actions.

Preparation

- Connecting with and meditating on the meaning of the lesson and items to discuss**

Corruption exists in everyday life. It harms social cohabitation and development. In order to fight against it, it is necessary to have people determined to being civic citizen. A civic person strives for public good and s/he contributes to the establishment and implementation of just laws, works for social welfare and respects leaders in right actions.

Children should grow having in mind that it is important to respect the authority whenever achieving social welfare is the principal objective. They should be educated to

respect just laws regulating social and peaceful cohabitation, and they should learn to respect them from childhood. This shall bring about people who respect laws and comply with them without force. Authorities should also understand that they are under the law, that they are appointed for a certain period, but leadership is perennial. Children should also learn to discomplying with and confronting leaders who involve them in bad and unethical actions, and they should always fight against corruption. The history reveals people who followed leaders who instigated hatred till killings. The leadership that should be respected is the one which is fair and leads to right actions and should be free from corruption.

A civic citizen takes care of actions useful for social development. S/he cares for the establishment and implementation of just laws regulating everyday life, is responsible and transforms his/her village into a good place for living today and in the future. S/he does not cares for his/her own interest, but rather looks for common interest. It is worth stating that if children grow in that spirit of being civic citizens, they shall play a big role in fighting against corruption everywhere.

b. Preparing teaching materials

As s/he prepares the lesson, the facilitator consider the following:

- Collecting red and green pieces of cloth to be used in the game
- Looking for rewards (eg: sweets, pens...) to allocate to children who shall come early to the lesson in order to encourage them to keep promises through respecting time agreed on.
- Preparing a short story about a person who did not respect authorities and got problems
- Looking for a guest- possibly an authority- who shall discuss with children about being a civic citizen, characterised by respect to leaders who does important and right actions and gets rid of corruption. With reference to real life examples, s/he will talk about characteristics of children who respect authorities and possible

problems that those who do not respect authorities could meet. The facilitator urges them to be civic citizens.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

The facilitator asks children to form a circle. When it is time to start, late comers are not allowed to join the circle. S/he rewards children who came on time and asks late comers to clap for the former ones. Then, he/she welcomes all children and starts the lesson.

b. Small game

Children align and turn right (or left according to the available space for running). They compete in running while they comply with instructions about going and stopping: the facilitator shall stand a bit far, and they shall run towards him/her. When the facilitator put up a red piece of cloth, they shall stop, and when it the green one, they shall run. In case one does not comply with the instruction correlated to the color of piece of cloth, s/he is declared loser and shall leave the game. They do it three times and the facilitator shall recognise winners only.

c. A short story

The facilitator may tell them a short story in brief about a child who did not respect the authority and met serious problems. Then, s/he announces the topic of the day.

2. Communicating the lesson content

The facilitator communicates the title of the lesson and reads the lesson catchphrase: “I shall strive for public good, respect just laws and obey leaders in right actions”. After reading twice the catchphrase, as well as being repeated by children, s/he checks if they children understand all words in the phrase.

3. Exploration and reflection

Exploration and reflection on the lesson content: The facilitator, referring to what s/he read during the lesson preparation, explains to children the meaning of being a civic citizen. S/he asks children to indicate actions committed in their villages and showing that people do not respect their leaders. Then the facilitator invites the guest to give short remarks on “being a civic citizen”. After, children are allowed to ask questions, give comments or complements. The facilitator may further give to children sheets of papers on which they write questions they would like to be forwarded to the district authorities, suggestions, ideas, challenges especially about corruption. In order to let them feel free and open to ask, they may keep their names secret. The guest guarantees children to submit their questions to the district authority. S/he further insists that leadership that promotes right and pro-people actions should always be respected.

4. Commitment

a. Commitment to doing civic actions

The facilitator asks children to list down some of actions they may undertake in the current year and showing that they commit themselves to being civic citizens (eg: community works, cleaning a public place, fighting against mosquitoes, cleaning service at school/hospital...), contributing to repairing public streets, fighting against corruption, giving ideas about promoting social welfare in their place, etc. Some of the proposed actions may be done during the Nibakurane Ubupfura class time, especially during the lesson consolidation session.

b. Memorisation

The facilitator requests boys and girls to compete in memorising the catchphrase. They repeat 4 of 5 times, and then boys align separately from girls. In pairs, a boy and a girl shall go in front and repeat the phrase. Those who perform and those who fail to repeat the phrase correctly shall separately make their own line, and then the facilitator counts winners on each side. The number of boys shall equal the number of girls. At the end, they all together repeat three times the catchphrase.

c. Homework

The facilitator requests the children to exchange with their parents about the lesson of the day. S/he gives them an exercise to write a letter (maximum 150 words) addressed to classmates, requesting them to be civic citizens (to mean citizens determined to strive for public good and safety, respect just laws and obey leaders in right actions. In that letter, they point out bad actions done by some children including not respecting leaders, and they urge them to get rid of the actions and, particularly, avoid and resist corrupt practices so as to be civic citizens. They may be helped by their parents in accomplishing the homework.

d. Closing and farewell

The facilitator asks one child, on behalf of the class, to present gratitude to the guest for taking time and come to speak to class. The later one is given the opportunity to say goodbye to children, thanking them that they have committed to becoming civic citizens and to combating against corruption.

The children sing the song “Ntumpeho”, and then one of them reads the peace prayer of St. Francis of Assisi. The facilitator urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. To stay in touch with children and to keep encouraging children to do their homework;
- b. To prepare the next lesson aiming at urging children to be civic citizens and to get rid of corruption.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the next educational session, they may do the following:

- Reviewing and revising what they learnt last time
- Redoing the memorisation of the lesson catchphrase
- Sharing their homework
- The facilitator, in collaboration with parents and community leaders, prepare a field visit to different community services that work for public good in their communities. They may for instance visit activities aiming at environment protection, and authorities should explain to children the important of protecting our environment, visiting restaurants or homes to check hygiene and sanitation where children realise that instructions by the authority are useful to everyday life. They may also do cleaning works at one public place or refection a public street, public latrines, etc.
- The class may prepare a message that children would give during community works, urging citizens to get rid of corruption and promote public good. During the class time, the facilitator helps the children to prepare the message. But, s/he should discuss with local or school authorities on the practicabilities of having children addressing the community members.

<h3>LESSON EIGHT: BEING FAITHFUL AND PROMISE-KEEPER</h3>
--

Learning objectives: To educate children and urge them to be faithful and keep their promise.

Statement to reflect on: I shall always be faithful and keep my promise.

Preparation

a. Connecting with and meditating on the meaning of the lesson and items to discuss

The facilitator reflects on and brainstorms about the relationship between corruption and the the lesson of the day. Being unfaithful and not keeping the promise are some of many characteristics of people with corruption. There are some actions like cupidity, self-satisfaction, etc that people do and then become unfaithful or do not keep the promise they made to those who entrusted them.

Being unfaithful and not keeping the promise are the features of corruption. There exist multiple corrupt deals in political, commercial, religious, and social-oriented activities. Generally, this comes from the fact that those who do them keep changing their mind and do not have firm commitment to what they promised to people. Corruption inspires unfaithfulness. Unfaithful people, often, do not mind about how things are progressing in terms of public good, do wrong reports, and they do not accept being challenged but rather struggle for being rich and powerful. They are not concerned about respecting those who entrusted them and keep promise they have made.

Helping our children adopt the faithful behaviour, and commitment to keeping promise is one of the ways to prevent corruption. They should be committed to doing what they promised. We would like them to grow up with faithfulness, and get rid of cupidity and lies. In case they are not able to deliver and keep promise, they should explain the reason why, even it may be from their incompetence. They should avoid being two-faced. We believe that children, if they are educated to be faithful and keep their promise at early age, shall be able to get rid of corrupt practices. This education will help them grow up with commitment to keeping their promises and striving for public good without paying attention to their own interest. It is worth reminding that people committed to faithfulness and keeping their promises are needed if we have to free the society from corruption and ensure moving towards promoting public good, unity, peace, and sustainable development.

b. Introspection

The facilitator takes time for self-assessment before teaching the children. The facilitator should be faithful and keep his/her promises.

c. Preparing teaching materials

The facilitator does the following:

- Writing on the spreadsheet the catchphrase to reflect on.
- Preparing pieces of papers on which children should write sentences to reflect on.
- Preparing a role play showing what is happening in two villages (Keeping promise and Being misled): In “Keeping promise” a person, named “Promise”, is competing for being the leader. In his campaign, he promised to distribute water to all homes, to promote education (especially nursery education, adult literacy). He also promised to pay a visit all the villages in order to connect with realities on ground and cooperate in finding solutions to the existing problems. He also promises effectively fighting against corruption and injustice.

In “Being misled” , they were also in elections period. A man “Liar” heard about Promise’s campaign programme, owned it did the same with the same promises to people of his village. The two persons finally won elections in their respective places and they governed for five years. After four years, an evaluation was carried out, and the following were results:

Sector/Area: Komezisezerano (Keeping promise)	Sector/Area: Kwibeshya (Being misled)
Leader: Sezerano (Promise)	Leader: Mabeshyo (Liar)
Results of evaluation: <ul style="list-style-type: none"> - The Sector progressed considerably. - All homes have access to water. 	Results of evaluation: <ul style="list-style-type: none"> - Rather than progressing, the Sector regressed. - Only 10 homes, including Liar’s one, are connected to water whereas the Sector has

<ul style="list-style-type: none"> - All people know to read and to write and all villages have nursery schools. - Corruption decreased and the Sector authority set up effective mechanisms to fight against injustice - He pays visit to each of the villages located in the Sector at least five time a year and exchange with the cizens. - He keeps striving for the development of all homes as he promised. 	<p>5000 homes.</p> <ul style="list-style-type: none"> - 50% of the population knows to read and write. Some of them can no longer know to read nor write. - The leader does never visit villages, except when there is a higher authority who pays visit to the villages located in the sector. - There are a lot of corrupted actions, not any citizen is given a service without bribery and injustice committed to poor people have increased - Liar bought two expensive vehicles, one for himself and another for his children's transport to school located in "Keeping promise" - Currently, he is not able to explain the origin of his huge wealth obtained in the period of four year of his leadership.
--	---

This roleplay should be well prepared and mastered; they perform it while those from "Keeping promise" and "Being misled" consecutively take turn till the end.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

At the beginning, the facilitator greets children. S/he gives instructions to late comers to stay outside till s/he permits s them to enter the classroom.

The facilitator requests children to sing the song "Ntumpeho". When they finish, the late comers are authorised to enter but do not sit down.

b. Urging children to be punctual as a way to keep promise

The facilitator asks the children to recall the time for starting, and s/he congratulates those who were on time and urges them to continue doing so. S/he asks each of the late comers to inform the class about the reasons why they were late. For those without justifying reasons, the facilitator asks them to acknowledge that being late without reason is not appropriate for people committed to living Ubuntu values and urges them to be on time as they promised to their classmates. The facilitator asks them to share how they feel when there is someone who does not keep the promise made to them.

2. Communicating the lesson

The facilitator reads the title of today's lesson and, thereafter, read the catchphrase: I shall always be faithful and keep my promise.

S/he repeats the topic slowly and children repeat twice. The facilitator asks if there are potential difficult words in the topic for explanation.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

The facilitator exchanges about the importance of being faithful and keeping promise. S/he further explains that corrupt practices frequently observed are unfaithful.

b. Example: the story of “Promise” and “Liar”.

He/she explains what happened to the two men, how they campaigned and how they achieved their promise. S/he relates the story of “Promise” and “Liar” and asks questions to check if they attentively followed the story and understand its content.

c. Preparations for performing the role play

Children form two groups (they take randomly sheets of papers on which it is written S for Keeping promise or M for Being misled and they perform respective roles). Each group selects actors to perform roles in the indicated story about one of the two different

places. Following the facilitator's guidance, everyone prepares and performs his/her role.

d. Reflections on the story

After preparations, the facilitator repeats the story in general. S/he asks them the lesson learnt from it, and a good example they may get from it for their future life.

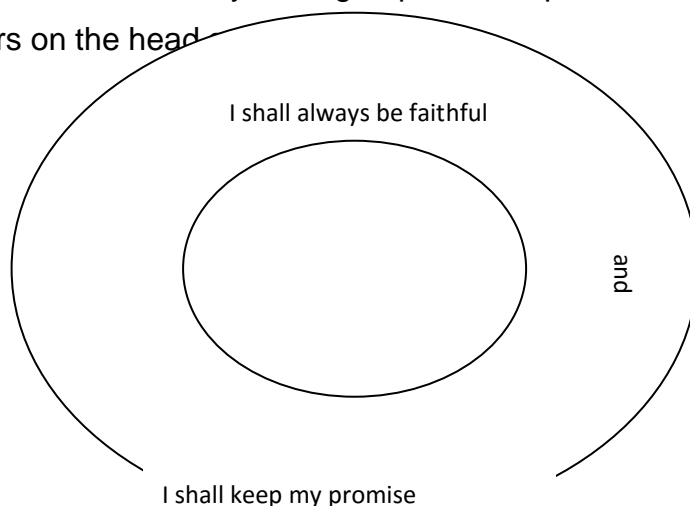
4. COMMITMENT

a. Commitment to being faithful and keeping promise

The children are asked to state unfaithful actions they have committed, and they promises they have not kept/ honored and urge them to repeat them. The facilitator asks the children to inform their parents about these actions and let them know they are committed to no longer repeat them.

b. Memorisation

Everyone write clearly the catchphrase (in capital letters) on sheets of papers prepared by the facilitator. They form groups of two persons, and everyone rounds the sheet of papers on the head



They compete to memorise the content while they do not stand in the same place: they may turn round, turning the classroom, ...so that , in each of the pair, everyone try to

read on the classmate's head and do the best to have his/her peer reading with difficulties on his/her head. The one who succeeds in memorising the catchphrase shall take the sheet of paper from his/her classmate's head till the facilitator claps as a sign to stop the memorization playful exercise.

At the end, the facilitator checks if the catchphrase was memorised, and requests some children to repeat it without reading.

c. Homework

The children are given the following exercise as homework:

- Discussing with their parents about the day lesson
- Discussing the story of Promise and Liar with their parents, classmates, friends and neighbours
- Preparing to perform the role play of Promise and Liar in the next lesson and everyone shall play his/her role.

d. Closing and farewell

The facilitator asks them few questions on the "Promise and Liar" story in order to check if they have understood its content. Then, s/he requests those whose model should be Promise to stand up, and those whose Liar should be the mode to stay seated. If they have understood, they shall all stand up, but if there some who remain seated, the facilitator shall ask them the lesson they may take from Liar, and explain them that Liar was not faithful and did not keep promise: Liar is not the example to follow.

After standing up, they sing the second and fourth stanzas and chorus of the song "Ntumpeho", thereafter, one child (one assigned the role of Liar) reads the Peace prayer of St Francis of Assisi. The facilitator closes by thanking participants, and urging them to do the homework and to attend the next lesson.

After the lesson

The post educational session activities to be done by the facilitator

The facilitator is requested to:

- To stay in touch with children, to talk to parents about the Nibakurane Ubupfura teachings(NUT), and to follow up the homework exercise so as to effectively prepare the role play,
- To prepare the next lesson so as to help children to understand that they should be faithful and keep promise.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the next educational session, they may consider doing the following:

- Reviewing and revising what they learnt last time
- Inquiring about the homework, their success and challenges. The facilitator inquires about challenges met that made the exercise unsuccessful, if any.
- Preparing to play the role play in two groups;
- Performing the role play and to repeat this twice.
- Discussing again the story of Promise and Liar. The facilitator requests those who played unfaithful actions (like Liar) to say that they were only joking, they shall not proceed alike Liar, and their classmates clap for them.

After this lesson, children, teachers, parents, school authorities and authorities of local administrative entities shall prepare a joint event aiming at sensitising people of the cell to fight against corruption and uphold Ubupfura ethical values, with emphasis on seeking wealth through decent and ethical ways, taking their responsibility, being trustworthy, civic citizens, faithful and keeping promise.

MODULE THREE

LESSON NINE: CARING FOR OTHERS AND SAFEGUARDING HUMAN LIVES

Learning Objective: helping children to understand the importance of caring for others and protecting human lives in combating against corruption.

Statement to reflect on: I shall avoid corrupt practices through caring for others and safeguarding human lives.

Preparation

- a. Connecting with and meditating on the meaning of the lesson and items to discuss**

Caring for other and always keeping other people's safety are very important elements to consider if we want to achieve sustainable peace. A person with a commitment to get rid of corruption is characterised by caring for others, avoiding whatever may harm others and striving for the common good. People with corruption may get benefit from

others' sorrow, whereas a caring person always looks for solutions to others' problems, and this is transparently done with truth and integrity. Such a person does not struggle for his/her own interest. S/he is characterised by humanness and his/her ideas are oriented to working for equitable development, wellbeing and respect of human kind. S/he does not consider him/herself only, but rather s/he delights in the common good. S/he works for a just and caring communities and world that, looks for the common happiness and tirelessly contributes to a world that works for everyone. With a sense of respecting protecting every human being, s/he determines to safeguard human life regardless social ties, kinships, race, ethnics, etc.

To empower our children and equip them with capacities to resist corruption, it is imperative to educate them for caring for others and safeguarding human life. Without getting rid of selfishness and sadism, they cannot resist corruption. Educators have to help them grow up with social wisdom that inspires aiming at safeguarding life and promoting empathy and equitable social development. It is our hope that children growing up with Ubupfura ethical values shall use their potential to the common good of the society. They shall get rid of unfair and unhuman benefit.

b. Preparing teaching materials

- Writing on spreadsheets the definition of corruption: The facilitator underlines the words humanness and integrity. Corruption is defined as a *rotten and distorted mindset that leads people to living without truth and characterized by actions aimed at gaining or accumulating wealth, power, honor and/or pleasure without **humaneness and integrity***.
- Writing on spreadsheets the song "Ntumpeho".
- Preparing bananas or cakes equal to the number of learners in the classroom.
- Preparing the story of Mondo:

Mondo has got two brothers, Mwiza and Mahoro. Their parents bought breads for them, and they brought them home while Mwiza and Mahoro went to church service. Mondo ate his piece of bread given to him, and

thereafter clandestinely ate other pieces of bread reserved for brothers. When he was asked about where were the pieces of bread, he said that their neighbours' children came into the house and ate the pieces of bread.

During the lesson, the facilitator exchanges with children about the story showing how Mondo was not a person with integrity, lost humanness (since he did not care for his brothers' hunger), s/he may go on explaining other consequences of Mondo's behaviour either at home or among neighbours. The facilitator further explains that Mondo should consider that his brothers were in need of the bread .

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

The facilitator greets children, welcomes them to the lesson and thanks them for their readiness to actively participate. They sing the chorus of "Ntumpeho". Then, they take time to overview what they learnt during the second module. One by one, children consecutively come forward and state what they remember from the module II. When they finish, and if there still some elements of the module which is not covered, the facilitator states it. Afterward, they form a circle around the facilitator and sing together the song "Ntumpeho".

b. Reminding about the meaning of corruption

The facilitator asks children to define corruption, and everyone who finishes sits down. After, the facilitator explains briefly the definition of corruption with focus on the lack of humanness and integrity.

c. The story of Mondo

The facilitator tells the story of Mondo, the class explores and analyses what Mondo did. The facilitator asks the class what Mondo did could be qualified of corrupt practice. To close the conversation around Mondo's story, the facilitator asks children to disapprove

Mondo's behaviour, and keep their commitment to getting rid of corrupt practices, generally done in darkness and without integrity.

d. Matching the story of Mondo and the definition of corruption

The facilitator reiterates reasons why Mondo's behaviors is described as corrupt practices: like operating in darkness and stealing bread; not telling truth when he said that neighbours ate bread earlier reserved to Mwiza and Mahoro; eating not only his part, but also he took away parts reserved for other persons(Mwiza and Mahoro); not caring for others and lacking humanness since he did not think about brothers' hunger. The facilitator states consequences of corruption according to what happened between Mondo and brothers like lying and involving neighbours'children which could generate interpersonal conflicts. The facilitator close the exchange on the story by urging children not to do like Mondo, rather call them to keep their integrity.

2. Communicating the lesson content

The facilitator informs the children about the title of the lesson. Afterward, s/he reads the catcphrase of the lesson: I shall avoid corrupt practices through caring for others and safeguarding human lives.

The facilitator asks children to read it three times in silence, and after two minutes s/he asks three children to loudly read it, consecutively.

3. Exploration and reflection

With reference to and inspiration from the ideas reflected on during the lesson preparation, the facilitator helps them understand that when there is corruption, no one cares for another, but rather everyone struggles for his/her interest, and this is done in an unhuman ways deprived of humanness and integrity. With corruption, the safeguard of human life is undermined. Basing on his/her experience, the facilitator may extend examples (eg: a milk seller who mixes milk with water is doing corrupt practice: s/he looks for benefit in an unclean way. s/he is looking for maximizing benefit but does not care for people's health). He/she may give other various examples in relation to lacking of humanness and integrity in order to help children understand the lesson content. The

facilitator make sure that s/he used the example to explain and help children getting the meaning of caring for others and safeguarding their life.

4. Commitment

a. Recapturing the catchphrase

The facilitator requests children to rewrite down the catchphrase: I shall avoid corrupt practices through caring for others and safeguarding human lives. The facilitator further checks difficult words in the phrase.

b. Memorisation

The facilitator invites children to come back to the catchphrase and then s/he leads the memorisation exercise. Children are asked to read and repeat the phrase. They are free to proceed as they want: they may do it silently, loudly, in singing, in writing.... After three minutes, he deletes the catchphrase slowly (like in two minutes), till the entire of it is deleted. After, he/she asks those who have memorised it to repeat it. At the end of the exercise, all of them repeat the phrase three times.

c. Homework

The facilitator recommends children to exchange with parents about the content of today's lesson. S/he further requests them to compose a short song containing some of or all of the following ideas:

- If we care for others, safeguard other's life, we shall overcome corruption.
- Corruption is defined as a *rotten and distorted mindset that leads people to living without truth and characterized by actions aimed at gaining or accumulating wealth, power, honor and/or pleasure without humaneness and integrity.*

The facilitator helps children to form groups of three persons from the same ordinary class (so that they may meet easily during the inter-sessions interval), and they shall work together on the homework.

d. Closing and farewell

To close the session, they sing the song “Ntumpeho”, and then one child reads the peace prayer of St. Francis of Assisi. S/he lastly urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. To meet children and exchange with parents, to follow up and encourage them to do their homework on writing the song
- b. To prepare the next lesson so as to help children to achieve the objectives of the lesson.

The facilitator reads the story below (story of Gashema) and find out the relationship between the story and the lesson content. Then, s/he prepares for the next educational session aimed at consolidating and deepening the lesson:

Gashema is a district mayor. In the report about social welfare in his district, Gashema says that the whole population has got clean water. The supervising as well as supporting institutions to his district congratulate him and pretend that he is a good employee with high performance. When the report was presented, it was revealed that the district no longer needs help in water supply.

However, Gashema was unfortunately wrong with a falsied report. He does this so as to be congratulated, but a lot of homes still use unclean water from the river near the district. In the district health centre, they receive numerous people suffering from warms because of using dirty water.

Consolidation SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the next educational session, they may do the following:

During the following phase, they may do the following:

- Reviewing and revising what they learnt last time
- Reminding about the story of Mondo and determination to get rid of corruption as it was for Mondo
- Inquiring about the homework: the facilitator inquires about challenges met that made the exercise unsuccessful, if any
- Exchanging about the homework and listening to the composed songs. The facilitator may organise a competition, and children select the best song, and reward it.
- Analysing the story of Gashema, and ask children to assess whether Gashema's behavior could be described as corrupt practice. To do this, they may focus on:
 - Lack of honesty and humanness.
 - Not caring for people but looking for self interest.
 - Not safeguarding life and social welfare of the district residents.

LESSON TEN: MAKING ETHICAL DECISION, IMPARTIALITY AND SIMPLICITY

Learning objectives: Educating children and help them growing up with a sense of carefulness in taking decisions, impartiality, humility and simplicity as ways of distancing themselves with corrupt practices.

Statement to reflect on: I shall always be characterised by carefulness in making decision, impartiality and humility.

Preparation

a. Connecting with and meditating on the meaning of the lesson and items to discuss

The facilitator thinks deep about and meditates on the relationships between this lesson and corruption.

Note: Some educators may think that the lesson does not fit children. However, we should bear in mind that:

- i. In everyday life we make choice and decisions regardless our age, either children or adults. Corrupt practices that people do are the results of their decisions.
- ii. As we are putting in practice a plan to prepare children to grow with thinking and commitment aligning with Ubupfura ethical values, it is worth teaching them to be careful in making choice and decisions. This will prevent them from committing corrupt practices.

In everyday life we are required to take decisions for the purpose of our well-being and common good. Our choices and decisions have good or bad implications to ourselves and others.

Choice and decision do not involve what we are able for or we want only. Effective choice and decision are based on our capacity to distinguish what is right from what is wrong. In addition, our decisions should always consider taking into account that (other) people delight in living comfortably. Then, it is our responsibility to consider consequences and end results of our choices and decisions. Taking ethical decisions

will prove our commitment to living out Ubupfura values. Therefore, we should always bear in mind that if we are not careful in taking decisions we may find ourselves doing corrupt practices.

Sometimes we take decisions without paying attention to their consequences, but rather with the purpose to satisfy ourselves or to ironically value some people. When it is the case, we may not be able to resist and dissacociate with corruption. our commitment to living impartiality will help us to take stable and ethical decisions and ,therefore, enable us to prevent a number of corrupt practices such as favouritism, discrimination (based on religions, race, ethnicity, languages, history...) and get us rid of clientelism.

In addition to impartiality, we need to commit ourselves to living humility and simplicity if we have to resist different kinds of manipulation and always take ethical decisions. Equipped with ideas of humility and simplicity, our children will grow up with capacity to resist multiple attractions which are beyond their capacities and that may pull them and lead them to committing corrupt practices. As we are making efforts to equip our children with capacities and wisdom to resist and distance themselves with corruption, we have to take into account the following considerations:

- When we are looking for higher things, which are beyond our capacity;
- When we opt for partiality and don't treat people with the sense of equality;
- When we want to dominate others, to get richer or more respected;
- When we want to struggle for occupying the higher rank or position, becoming famous and being overconsidered;
- Etc.

We lose our "conscience power" and become unable to make ethical choices and decisions and, as consequence, we become incapable to prevent or resist committing corrupt practices.

If we want our children to grow with ethical thinking that lead them to being careful in making right choices and decisions in their daily life, it is imperative to cultivate their

sense of making ethical decision, impartiality and living simplicity. They have to be educated to always taking into account that people with Ubupfura do not discriminate and avoid any form of favoritism. If we help them to grow up understanding that all people should be respected, listened to and valorised, we will be assured that they are provided with a strong foundation to resist and distance themselves with corruption.

b. Preparing teaching materials

The facilitator writes on a spreadsheet a statement to reflect on (the lesson catchphrase). S/he prepares a an exercise to memorise and writes on 3 sheets the catchphrase in a disorganised way, and then children do the exercise to reorganise the phrase on each of the papers. The facilitator may write on three separate sheets of paper in this way:

Sheet one:

be characterised impartiality I shall always by carefulness in making decision making, and humility.

Sheet two:

always carefulness in making be characterised impartiality humility I shall by decision making, and.

Sheet three:

impartiality carefulness be characterised I shall always and humility by in making decision making,.

c. Preparing the story of Mariza:

When Mariza was at primary school, she followed the training programme entitled “Growing up with Ubupfura”. She was eager to participate in this programme which aims at equipping children and help them to grow up with capacities to resist corruption. Mariza went to secondary school and university and she testifies that the training programme has been so useful to her. From her testimony, she says that the

programme helped her to discipline herself and become a person of character. In her school journey, she studied with a target to efficiently serve her country and contribute to the advancement of humankind. Wherever she studied, she proved good conduct, she liked studying and she was eager and willing to obtain deserved marks. She respected her parents, teachers as well as school regulations. At school, she was known as someone who works for her colleagues' comfort.

After higher education, she went to compete for a job. She passed the test and she proved capacity to occupy the prospective position. But, paradoxically, the senior manager in charge of recruiting new staff obliged her to have sex before being appointed. Mariza refused, and she stated that she should not get involved in sex based corruption. The manager insisted and attractively informed her that he would give her a high salary and a vehicle.

Mariza decided not get involved in corrupt practice, refused to have sex with him and kept on looking for other job opportunities. She was not attracted by gifts but, rather, kept on living honestly without job. He is now proud of her decision, and she is confident of getting the job without passing through corrupt ways.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

The facilitator writes clearly on ground "ETHICAL DECISION". Children stand on the writing as they come so that when looking from far you read "ETHICAL DECISION". If the number of participants is insufficient to make the writing, the facilitator could decide to only write "DECISION". When they finish, the facilitator welcomes all of them, congratulates them on their participation, and especially recognise the punctuality and promise-keeping of those who came on time.

b. The song: the class sings the song "Ntumpeho" without reading it.

c. Short game: guiding a blind person

The facilitator asks children to stand in disordered and in 50 centimeters distance. One child takes the role of principal player and plays the role of blind (with a cloth on eyes in order to prevent him/her to see). The facilitator shoots the ball and the blind chooses one partner to guide and help him/her to reach the ball using words only (without taking his/her arm): he/she shall tell him/her to turn right-left-step forward-step back-bending, etc. Others stand in their place till the principal player reaches the ball. They may repeat the game once or two times.

At the end, the facilitator requests the principal player to thank his/her guide. The facilitator may ask the class to reflect on the game and point out different lessons learnt from the game, especially with the reference to choosing and deciding right direction.

2. Communicating the lesson

a. Lesson title:

After the game, the facilitator announces the title of the lesson of the day.

b. The story of Mariza

The facilitator reads the story of Mariza once or two times. S/he further asks them questions to check if they understood the story, and explains difficult words, if any.

c. The lesson catchphrase

The facilitator reads the lesson catchphrase: *I shall always be characterised by carefulness in making decision making, impartiality and humility.* The facilitator repeats the catchphrase three times and children repeat. S/he then checks if children have understood all words in the phrase and give explanations, if necessary.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

With reference to the ideas from the connection and meditation done during during the lesson preparation, the facilitator helps children to understand the importance and benefit of being careful in making choices and decision, committing to impartiality and

living simplicity. S/he stresses that these could help them resisting and distancing themselves from corrupt corruption.

b. Understanding and analysing the story of Mariza

The facilitator shares the story of Mariza and repeat it. S/he helps children to understand it in deep using the following questions:

- What did make Mariza capable to resist sex based corruption in this story?
- Could we appreciate the decision taken by Mariza? Explain your answer.
- If Mariza had accepted conditions imposed by the manager in order to get the employment, what could have been consequences?
- If you were Mariza, what could you do in such a situation?

4. Commitment

a. Considering Mariza's commitment as a model

The facilitator helps children to consider Mariza as a model in decision making that could enable them to resist different forms of corruption. S/he asks imitate Mariza as a good example. The class may explore some of consequences that Mariza could face in her decision. In addition, the class explores possible consequences that Mariza could cope with if she accepts what the manager asked. The facilitator emphasizes on the commitment to taking ethical decision and get rid of corruption, regardless the challenges around us.

b. Memorisation

The facilitator leads the memorisation exercises. The class comes back to the catchphrase, the facilitator asks three children to consecutively read it, one by one. S/he leads two memorisation exercises:

- i) S/he hangs up on the wall the three paper sheets where the catchphrase is written in disorganized words. S/he forms three small groups, indicate to each

of the groups the paper is going to work on and reorganize the the catchphrase.

The facilitator takes four sheets of paper and writes down the following parts of the catchphrase:

- (1) I shall always be characterised by
- (2) Carefulness in making decision making,
- (3) Impartiality and
- (4) Humility.

He/she hangs up the sheets before children in this order (1,2,3,4). They read them and memorise the content written on each of the papers. After one minutes, he/she starts a new round where s/he removes a sheet and requests children to repeat the sentence, re-hangs up the sheet and remove another one, asks children to read the whole sentence and so on... till this was applied to all of the four sheets. After one minute, the class starts the last round, but now, the facilitator will not re-hang up the removed sheet. They follow the instructions till the catchphrase is memorized.

Homework

The facilitator recommends children to exchange with parents about the lesson of the day. S/he further asks the class to form three groups and invite them take at random one of the following sentences to focus on in making short presentation for their homework:

- Carefulness in choosing and making decision may help us resist and fight against corruption
- Commitment to impartiality and respect to every human being may help us fight against corruption
- Humility, simplicity and being satisfied of what we have may help us resist corruption.

The presentation will be presented to the class during the next session. The facilitator requests children to discuss the homework with their parents and to ask them to contribute to the work.

Closing and farewell

The facilitator asks the children to sing the song “Ntumpeho”, and then one child reads the peace prayer of St Francis of Assisi. S/he lastly urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. Visiting children, following up on how they do their homework and helping them to accomplish it.
- b. Preparing the next lesson so as to help children to achieve objectives of the lesson.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the next educational session of the lesson, the following may be done:

- Reviewing and revising what they learnt last time
- Inquiring about the homework, their success and challenges. The facilitator inquires about challenges met that made the exercise unsuccessful, if any.
- Re-telling the story of Mariza and the lessons learned from it.
- Helped by the facilitator, the three groups do short presentations and discuss the topics they worked on as homework.
- Helped by facilitators, they continue working in small groups and draw a story about a person who followed lessons from the Nibakurane Ubupfura programme,

and who has gotten capacities to make ethical decisions and therefore resist corruption.

LESSON ELEVEN: MAKING SACRIFICE, SELF-CONTROL AND STRIVING FOR COMMON GOOD

Learning objectives: To educate children and help them to reflect on the role of making sacrifice, self-control and striving for common good in fighting against corruption.

Statement to reflect on: *“Making sacrifice, self-control and striving for common good”* is my life motto.

Preparation

a. Connecting with and meditating on the meaning of the lesson and items to discuss

Being someone committed to resist and fight against corruption is very demanding and requires a firm commitment and, if necessary, making sacrifice. Sometimes, we have to confront or work with people dominated by corrupt mindsets and they may be powerful or have authority on us. As we are preparing children to resist and fight against corruption, it is worth urging them to be firm, and to be ready for making sacrifice in order to achieve the objective. This is easy to say but difficult to do.

It is true that there are people who opt for not being transparent and avoid truth-emerging because of their own unclean and ill-gotten benefits. Disassociating with corrupt practices requires tremendous efforts and making sacrifice. There are possible losses we can record when we commit ourselves to resisting and combating corruption. To some extent, we may lose friends and colleagues who may dissociate from us only because we have resolved to fight against corruption. In whatever circumstance, the commitment to living out Ubuntu ethical values requires us to make efforts and show openly that we are against corruption, and that, whenever possible, we shall fight against it. We shall not ascertain such a commitment unless we get rid of unclean wealth, undeserved favours, selfishness and seeking for pleasure without integrity. To

triumph over corrupt attractions, we need to develop our sense of self-control. People with abstinence are honoured, and they are satisfied by what they own, avoid undue gain and do the best they can to do not hurt others.

The commitment to making sacrifice, abstinence and avoiding hurting others are some of characteristics of people with Ubupfura. When our children are educated for living out Ubupfura ethical values at early age, they shall grow with critical and ethical thinking that distance and free them from corruption. With such an education, they shall be characterised by bravery behaviours; they shall not be thieves; and they shall not hurt others. A person who is able to control him/herself and avoids taking what does not belong to him/her, is prepared for devoting to what is ethically important and have potentials to resist and fight against corruption.

b. Preparing teaching materials

To prepare the lesson, the facilitator considers doing the following:

- Writing on the board or a spreadsheet the lesson catchphrase
- Preparing awards (sweets or others) to children who came to the lesson on time to encourage promise-keeping spirit.
- Preparing fruit or cakes to use during in the lesson to test children's abstinence
- Reading the story of RR and her classmates. This is a true story. We opted to name the principal character by RR in order to protect her. The story is the following:

RR is one of the children in Rulindo District who attended lessons of the Nibakurane Ubupfura programme. She was enthusiastic in lessons and she tried the best put what she learned into practice. One day, when she was back from school, she and her classmates passed near an orange tree which was. Oranges were very ripe. Her classmates went to thief them. But RR did not go with them. She told them that she has chosen living out Ubupfura, and her classmates insulted her and accused her of boastfulness. RR accepted to be insulted, did not give up and didn't betray her

commitment to living out Ubupfura ethical values. She practiced Ubupfura and avoided corrupt practices committed by her classmates.

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

The facilitator enters the classroom, closes the door, and displays fruits or sweets on the table which is in front of the children's sets. She then gets out and welcomes children. The first come are given sweets to encourage their punctuality, and late comers are requested to give the reasons why they are late.

b. The song

On a circle, outside the classroom, they all sing the song "Ntumpeho".

c. Testing the children's abstinence

Children enter the class. The facilitator delays outside, and enters after 3 minutes. Arriving in the classroom, he/she checks whether children did not take away the fruits/or sweets displayed on the table. But he/she did this in secret way and does not show them that the fruits/sweets were displayed with an intention to test their abstinence.

d. Revisiting the definition of corruption

If there are some children who took sweets/fruits without being authorised, or if there some items lost without any person who acknowledges to take them, the facilitator takes the opportunity to explain that taking anything belonging to other person without permission is one corrupt practices. S/he continues discussing with children on the concept of corruption with reference to the definition adopted by the Nibakurane Ubupfura curriculum.

2. Communicating the lesson content

The facilitator announces the title of the lesson of the day and presents the lesson catchphrase which is: *Making sacrifice, self-control and striving for common good is my life motto*. The facilitator re-read the phrase and asks one child to read it too. S/he checks with the children if they understand every word in the phrase.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

S/he exchanges with the children about the meaning of each of the words in the phrase.

b. The story of RR and her classmates

The facilitator tells the story of RR and her classmates. Thereafter, he/she asks some questions to check if they understand the story content. S/he may repeat it in case they have not understood or some words are understandable. The facilitator continues asking questions about the story with the purpose of praising RR's conduct, and rebuking her classmates' actions.

With reference to the story of RR and her classmates, the facilitator explains that this is a real story and s/he helps them understanding the lesson according to set objective(emphasizing on RR's self-control, avoiding what is harmful to the oragne tree owner,..). S/he uses the RR's behaviours in this story and explains the meaning of making sacrifice, abstinence and avoiding hurting others. S/he also describes and matches the behavior with desired anti-corruption attitudes and behavior that are being cultivated in the Nibakurane Ubupfura curriculum.

c. Reflecting on our stories and testimonies

The facilitator asks if there is someone in the class who had the same experience as RR or the RR's classmates, and requests them to voluntarily share their stories. If they are some who behaved like RR, they are given the floor to tell their stories. When they finish, those who behaved like RR's classmates determine to never repeat committing the same practices.

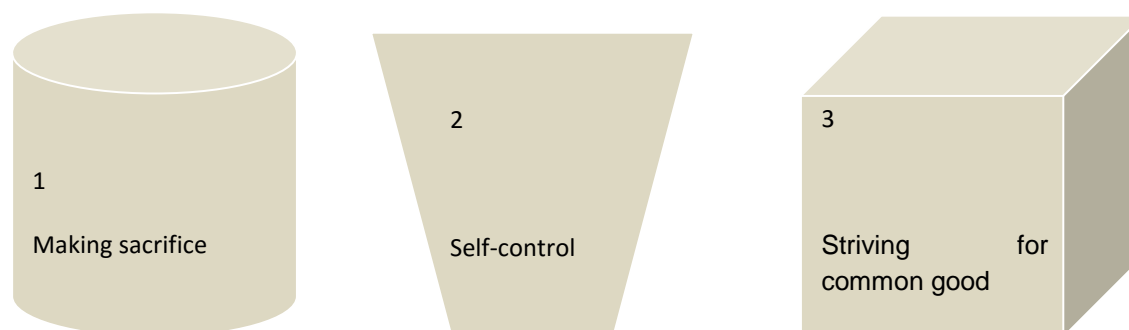
4. Commitment

a. Determination to bravery behaviour

The facilitator stresses again that fighting against corruption requires determination to bravery behaviour. S/he calls upon them to commit to being brave and person of character. They come back to their commitment made during the first lesson: *We are committed to getting rid of corruption because corruption undermines people's thinking and destroys their dignity: Let's act in truth, transparency and with integrity.* They reaffirm it.

b. Memorisation exercise

The facilitator reads the lesson catchphrase. After, S/he leads the memorisation exercise: s/he takes 9 balls (3 by 3 with the same colour) and puts children in three groups. Each group is given three balls of the same colour and name. Each ball is tagged according to the words of the statement to reflect on:



He/she also prepares a bucket to drop the balls in and places it in the middle between the groups. S/he makes sure that the distance between the bucket and groups is the same. Group members align and the facilitator asks them consecutively (from group one –two- and three) to drop balls in the bucket, when s/he claps. They state the name of the ball they hold when they drop it in. When first members of all the group finish drop the ball in, the second round starts the group members are told to do the same. When they finish, they repeat the last part of the catchphrase all together “*is my life motto*”. Then, the facilitator takes the bucket while the class is repeating the lesson

catchphrase. At the end of the exercise, the class checks the number of balls dropped in the bucket to determine the winning group.

The may repeat the game three times, and interchange the ball names and colors names till they memorise the catchphrase.

c. Homework

The facilitator requests the children to exchange with their parents about the lesson of the day. S/he gives them an exercise to (i) write a role play about and (ii) draw the story of RR and her classmates. They make four groups where two of the groups write the role play and other two groups draw the story.

d. Closing and farewell

They close the session by singing the song “Ntumpeho”, and then one of them reads to them the peace prayer of St. Francis of Assisi. S/he lastly urges them to do their homework, remind them about the time for the next Nibakurane Ubupfura class session and invite them to attend it.

After the lesson

The post educational session activities to be done by the facilitator

- a. Visiting children, following up on how they do their homework and helping them to accomplish it.
- b. Preparing the next lesson so as to help children to achieve objectives of the lesson.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the upcoming learning session, the following may be done:

- Reviewing and revising what they learnt last time
- To repeat the lesson catchphrase

- ❖ To observe and exchange on the picture(Happy families 2011) that illustrates a man wanting to eat but has to abstain himself because he has not got permission yet



- ❖ To come back to the homework exercises done by children and give them the opportunity to exhibit their drawings and present their role play.
- ❖ Children are given an exercise (i) to write to RR a short letter thanking her and showing her that they support her and they shall have good conduct and get rid of corruption, (ii) they write to RR's classmates a short letter rebuking what they did and urging them to get rid of corruption.

LESSON TWELVE: UPHOLDING UBUPFURA AND EMPATHY

Learning objectives: to educate children and urge them to uphold Ubupfura and empathy as a way of getting rid of corruption.

Statement to reflect on/ catchphrase: If we always uphold Ubupfura and do to others what we would love them do to us, we shall succeed the combat against corruption.

Preparation

- Connecting with and meditating on the meaning of the lesson and items to discuss**

The facilitator prepares this lesson keeping in mind that it is last lesson of the Nbakurane Ubupfura curriculum. S/he takes time to recall the last 11 lessons already taught to children. The current lesson tries to summarise the previous ones. The facilitator looks for the definition of “Ubupfura”. The National Academy for Language and Culture(Inteko izirikana 2008), in its booklet entitled “Core values of the Rwandan culture”, says that “ Ubupfura is not the appearance or wealth as some may think, but rather it is the inner character expressed through model behavior and acts. It is the basis of culture that encompasses all the rights things”. The one who has Ubupfura is not gourmand and doesn’t gather unclean wealth for him/herself, even if s/he hungry s/he does not steal, he/she does not disappoint those who trusts in him/her, s/he respect him/herself and respects others, he/she compassionates and takes care of others’ welfare, etc. In this curriculum, we would like to prove that someone committed to Ubupfura ethical values couldn’t be associated with corrupt practices. Rather, s/he is ready to fight against corruption. This is the reason why we would like our children to grow up with Ubupfura ethical values so as to serve as a principle in their life, and thus they shall play a important and active role in fighting against corruption and building sustainable peace within their community.

One of the pillars that shall help in achieving the anti-corruption goal consists of promoting the culture of empathy among people. Empathy is practiced in a context where people are committed to living out the golden rule which says: “Do to others as you would love them do to you”. This is fundamental in sustaining common good, fostering harmonious cohabitation among people and building peaceful societies. All religions preach this golden rule, however most of their members do not practice it. This is especially caused by the lack of truth; sympathy and love; devotion and bravery. The Ubupfura culture that we are teaching our children shall help them to practice this rule. Thus, if they grow up with Ubupfura ethical values, the children shall be able to resist corruption and, therefore, become active peacebuilding agents in their community.

b. Preparing teaching materials

The facilitator prepares small pieces of paper and pens (in case children do not have them), and children shall write on them in remembering the oath they took in the second

lesson. This oath is “I... (Name) commit myself to do to others as I would like them to do to me. May God help me.””

Preparing the story “Mizero is a wonderful teacher!” The facilitator reads calmly the story that tentavely summarises lessons of the Nibakurane Ubupfura curriculum. The story is here below presented:

Mizero is a wonderful teacher!

Mizero is 11 years old. Since his early childhood, his parents taught and train him in the Ubupfura culture. He has a wonderful critical questioning, thinking and analysis capacities. He is admired by everyone who knows or has met him. His confidence, assertiveness as well as outstanding understanding on corruption are beyond of his age. However, children like Mizero are recognized to wonderful teachers. It was on Monday morning, Mizero was doing preparations for going to school. When he came out from the bathroom, he saw his elder brother in the corner of their room hiding himself and eating sweet potatoes. Mizero asked him why he was hiding himself, and his brother apologised because he was eating a sweet patato reserved for Mizero after finishing his. Mizero laughed and said: is this the reason why you hids yourself in thie that corner? That is a corrupt practice. You shall eat and take what is for you, and remember that others also need to live! Certainly, someone who does like you did is not transparent. You shall get rid of corruption and let your acts be transparent.

On his way to school, Mizero saw a policeman who has stopped someone who a drove a car without a driving licence. He observed them, and the driver was apologising, but the policeman was asking bribery so as to release him or, otherwise, be punished according the law. The driver came out the vehicle, he took 5000 thousand from his pocket and gave it to the policeman. Mizero saw it and resolved to tell them something. He approached the driver and the policeman, and calmly told them: “don’t you know that you are always advised not to give or take bribery? You driver, instead of giving the bribery, you should comply with regulations in place. As for you policeman, why are you involved in corruption. Are you not satisfied with your salary so as to be dishonest?

They looked at him with frightening eyes. He went away while they remained thinking about what the child was saying.

Mizero arrived at school late. He saw other children who were late hiding behind the school fence so as to enter the class without being seen. Since he had resolved to be honest, Mizero went to the school discipline officer to explain the reason why he was late. The discipline officer acknowledged what Mizero said and congratulated him on his actions against corruption, and he was authorised to enter the class. In his class, the teacher was teaching a lesson about “Uphold Ubupfura, strive for truth and thus build peace in your country”. The lesson interested Mizero so much and he followed it carefully, asking so many questions and, at the end, he committed himself to upholding and living out Ubupfura ethical values.

After the session, it was break time. A moment after the children went out the classroom, Mizero saw many children gathered at one place. When Mizero went there to see what was happening, he found two of his classmates fighting because one of them took away sweets belonging to the other classmate. Mizero tried to help them ceasing fight. He managed to help then, but, unfortunately, he was baten and hurt by one of the antagonists. He did not give up but rather continued till they ceased fighting. When he asked the reason why they are fighting, he was told that the fight was caused by the stolen sweets. Mizero inquired about the origin of the sweets and he found they were bought by one of the classmates with money stolen from parents. He realised that both the classmates committed corrupt acts. When they were back to the class, Mizero requested time to talk about the problem happened during the break. Mizero was given the floor and he explained what happened. He said that he had been surprised to find all of the fighters guilty of theft. Classmates were surprised and Mizero said that those were corrupt acts that should be avoided and fought against. In concluding, he urged his classmates to practice the lessons that teach them the Ubupfura culture, and to get rid of dishonest actions, as well as getting rid of corruption.

At noon break, Mizero saw his classmates going to the neighbour’s guava and mango trees plantation. He shouted, and called them loudly requesting them not to get in the plantation and maraude the fruits. Unfortunately, they didn’t positively respond to

Mizero's call. The owner of the plantation came and captured three of the children while other ran away. He took from them all guavas and mangoes and requested Mizero to help in carrying them. He also thanked and rewarded him. During the afternoon, the owner of the plantation came to school authorities and showed them how children had harmed him and his fruit plantantion. He also congratulated Mizero on having got rid of his classmates' practices. Mizero was disliked by his classmates but he continued being characterised by Ubupfura and getting rid of corruption. When given the floor to talk before classmates, he said that he could not keep silence in the presence of such actions/practices. He concluded reminding his schoolmates about the golden rule saying: "Don't do to others what you would not like them to do to you".

At the evening, when Mizero was back home, he heard his parents saying that they would go to visit a neighbour who had been released from jail after completion of the punishment. Mizero asked them the reason why he had been imprisoned. The parents explained that he had attempted to bribe a policeman who, with commitment to living integrity in his work, refused the bribery. Rather, the policeman informed the case to his superior. The case was introduced to court; the Mizero's neihbour was prosecuted and sentenced with the veridict of four years emprisonment. Mizero requested his parents to go with them to visit the neighbor. When they arrived, it was a great reunion! They talked about life in jail and how bribery is bad. Mizero kept quiet and was following this interesting conversation with curiosity. Since he realized that his parents should take long time there because of four year's time passed without seeing and interacting with the neighbour, and since he had a homework to do, Mizero requested a pen and a sheet of paper from the neighbour's son and he wrote to the neighbour as follows: "I'm happy to see you again. Moreover, despite four years imprisonment, you learnt so many things and you resolved to get rid of corruption. From now you shall be a civic citizen, comply with just laws and regulations, and get rid of seeking for wealth, honour and pleasure without integrity. Mizero folded the paper, came back to the meeting room told his parents that he had to go back home to take his responsibilities and do school obligations including the homework. Saying good bye to the neighbour, he gave him the paper. The neighbour curiously read the paper, and together with Mizero's parents, they were surprised by what was written. They all astonishedly said: Mizero, you are a

wonderful teacher! If all of our children grew up with the same thinking as Mizero's, we could effectively prevent corruption and therefore have sustainable peace." Mizero ended up the day activities with many lessons to different people. Are we ready for acting like Mizero, and following him as a good example?

The lesson proceeding

1. Introduction

a. Welcoming children and introducing the lesson

The facilitator requests children to stand on a circle and they sing the song "Ntumpeho" (they sing without reading the song text). Children are welcomed, and the facilitator thanks those who came on time, and if there are late comers, they are reminded to keep their promises and make efforts to come early at the next session.

b. A game

After welcoming children, they play the game with the aim of reminding what they learnt from the Nibakurane Ubupfura curriculum integrity since the beginning. The class forms a circle and the facilitator stands in middle of the circle with a ball. S/he throws the ball to each of the participants. Everyone who received the ball shall say a statement memorised or any lesson learnt from the curriculum. After responding, the participants who hold the ball return it to the facilitator and s/he continues the game till everyone in the class intervenes. A participant who fails to say anything shall fail the game and is should go out of the circle. One who repeats what others said shall go inside the circle. They shall continue till only one child remains as the winner of the game. The facilitator shall reward him/her.

2. Communicating the lesson content

a. Reminding about the swearword stated in the lesson 2

The facilitator asks children if they remember the oath stated during the lesson 2, and then reads it once. He/she indicated them where to write the oath, which is "I... (name)

commit myself to do to others as I would like them to do to me. May God help me". They may write on sheets of paper or the board.

b. The lesson title and catchphrase

The facilitator communicates the title of the lesson of the day and, thereafter, reads the statement to reflect on. Then they read the catchphrase all together three times. In case there are some difficult words, the facilitator explains them.

c. The story of Mizero

The facilitator reads the story of Mizero, and children quietly follow. S/he further asks them questions to check if they capture the content of the story. He/she last tells them that Mizero teaches about upholding Ubupfura ethical values.

3. Exploration and reflection

a. Exploration and reflection on the lesson content

With reference to the understanding that the facilitator developed during the time for connection with and meditation on the lesson, s/he discusses with children about the importance and necessity of upholding Ubupfura ethical values as a way of getting rid of corruption. S/he further shows that having empathy and commit to the golden rule (do to others what we would love them do to us) may help them acquiring capacities to resist and in fight against corruption.

b. Reading the story and observing Mizero's behaviour

The facilitator distributes sheets of paper on which is written the story of Mizero. The class reads it twice. For the first round, the facilitator reads it for them and the children follow. For the second round, the facilitator requests children to read it in turn one by one reading one paragraph, till they come at the end of the story.

Then, after reading the story, the facilitator invites the class to observe Mizero's behavior through responding to the following questions:

- How old is Mizero? In this class, who have the same age as Mizero?

- Where did Mizero do his actions during the whole day? They state all places where Mizero did his actions that day.
- Who were taught by Mizero about getting rid of corruption in the story? They list down all of the people that Mizero taught that day.
- What are lessons taught by Mizero through actions he made that day which are similar to what we have learnt through Nibakurane Ubupfura teachings?
- Who would like to behave like Mizero? Explain why.

Note: The facilitator asks these questions without intending receiving correct and deep answers on the story since they would come back to them during the lesson consolidation session.

4. COMMITMENT

a. Commitment to upholding Ubupfura ethical values like Mizero

The facilitator uses the responses from the children on the last above question (Who would like to behave like Mizero? Explain why) and continue urging them to uphold and live out the Ubupfura ethical values as a way of resisting and distancing themselves with corruption.

b. Memorisation,

The facilitator leads the catchphrase memorisation exercise. The exercise is done in two ways:

- i. Clapping: when s/he claps once, they shall repeat the first part (If we always uphold Ubupfura). If s/he claps twice, they shall repeat the second part (and do to others what we would love them do to us). If s/he claps three times, they repeat the third part (we shall succeed the combat against corruption). This is done as example given by the facilitator. When they finish the exercise, s/he calls three children who are willing to participate and they shall compete: everyone (among the three participants) shall be given a part of the statement that he/she

shall say according to the times the facilitator claps. For example if the facilitator clips twice, the participant who was given the task to state the second part immediately repeats the part, and so on. Depending on time remaining, the facilitator may call for another round of three participants. At the end of this exercise done by three participants, the facilitators shall make three groups that shall compete in doing the exercise, and they shall be sending one by one to do the exercise till all children have accomplished it.

- ii. The facilitator requests children to sit down and repeat the catchphrase while s/he deletes at a time 6 letters after 30 seconds, and children keep repeating it. He/she shall continue till they finish deleting the whole sentence and children have memorised it.

c. Homework

The facilitator requests children to exchange with their parents about what they learnt. They shall repeat the oath made in the lesson two. Children shall continue reading the story of Mizero, and they shall read it to their parents and other neighbouring children or schoolmates.

The facilitator requests them to read again the story attentively, and to come to the upcoming lesson having answered the following questions: what are lessons that Mizero has given through activities he did that day which are similar to what we have learnt in the Nibakurane Ubupfura teachings?

d. Closing and farewell

The facilitator asks them to sing the song “Ntumpeho”, 7th stanza and chorus. When they finish, one child is requested to read the peace prayer of St Francis of Assisi. The facilitator closes while thanking participants for their active participation, and he/she urges them to do the homework and to attend the next lesson.

After the lesson

The post educational session activities to be done by the facilitator

- a. To stay in touch with children and to keep encouraging children to do their homework;
- b. Preparing the upcoming educational session consolidating and deepening the lesson objective.

SESSION FOR DEEPENING AND CONSOLIDATING THE LESSON

During the upcoming educational session, they may do the following:

- Reviewing and revising what they learnt last time.
- Reminding and memorising the lesson catchphrase.
- Inquiring about the homework and listening to the answers given by children reiterating the lessons from Mizero's story.
- Reminding and discussing again the behaviour of Mizero in the story and answering the questions about observing the Mizero's behaviours(see the exploration step presented above). This is time to enter deep and analyse the story so that children get time to talk about Mizero's behaviour. They may say what could challenge them and prevent them behaving like Mizero (according to the Rwandan culture). If they indicate some challenges in their culture, the facilitator carefully listen to them and help them to explore what could be the solutions to the challenges and urge them to always keep upholding the Ubupfura ethical values wherever they are.
- Since the lesson is the last of Nibakurane Ubupfura curriculum, the facilitator may inspire children about establishing an Ubupfura Club at the school or in their village so as to disseminate values learnt through the programme. They may discuss about organising a day to communicate to their parents, local authorities and community members what they have learnt through programme.

After this lesson- which is the last of the NUT- children, teachers, parents, school authorities and authorities of local administrative entities shall prepare a joint event

aiming at sensitising people of the cell to fight against corruption and uphold Ubupfura ethical values contained in the entire curriculum.

THE CURRICULUM ADDENDA

ADDENDUM 1: The song “Ntumpeho”(do not share with me)

The song was written by the Rwanda artist Rugamba Cyprian. It shall be used during the introduction and closing of lessons. It could be also used as energizer and whenever the facilitator finds it suitable.

Ntumpeho- Do not share with me

Let's clothe, clothe for being worthy. I have chosen to make step forward. If you want, please follow me, in the course of performance, let's be determined that we shall always do what is good and right: justice and peace, love and Ubupfura. I disapprove wealth without these, and do not share with me.

- 1. If you disunite friends you are not imfura(noble or someone with Ubupfura). If you disunite ethnics, so that people fight each other, if you favour one region, woe besides you, do not share with me.*
- 2. If you earn living through bribery you impose to people, if you laugh at poor, if you are boastful, do not share with me.*
- 3. If you are jealous, and you shame the wealthy person, when you see lucky people, this is not integrity, do not share with me.*
- 4. If you are lazy, and live by begging, if you embezzle others' property, saying that you are cleverly managing earning living, you have diverted from the nobility way, you are a thief, do not share with me.*
- 5. If you lead people, and you favour some of them, you are betraying the person who entrusted you the power, you are fuelling divisions while he wants you practice impartiality and equality, do not share with me.*
- 6. If you are a girl, and you follow those who deceive you, or you are a boy, and you are eager for luxury, you are destroying your future family, do not share with me.*
- 7. The good culture you inherited, you shall never undermine it. For attractions from other cultures, always choose and integrate the best and leave behind the worst. If*

you aspire things from abroad without precautionary and selective attitude, do not share with me.

The following are disapproved by Rugamba Cyprian and called Rwandans to disassociate with:

Bribery	Laziness
Discrimination	Thieving
Sources of divisions	Begging
Bad criticism	Favouritism while you lead people
Disuniting friends	Fuelling divisions
Being jealous	Eagerness for luxury
Rebelling	Undermining our culture
Shamming	Being culturally uprooted

Source: The Song was extracted and translated from Rutinduka, L. Rugamba Cyprian, the artist of wisdom, 2004 (P71-73).

Note to NUT facilitator: Throughout the NUT, especially on the first day, the facilitator shall explain to children what Rugamba was fighting against in the song, and he/she request them to commit to avoiding the malpractices in their life.

ADDENDUM 2: Peace prayers of St Francis of Assisi

The prayer of St. Francis

Lord, make me an instrument of your peace,
 Where there is hatred, let me sow love;
 where there is injury, pardon;
 where there is doubt, faith;
 where there is despair, hope;

where there is darkness, light;
 where there is sadness, joy;

O Divine Master, grant that I may not so much seek to be consoled as to console;
 to be understood as to understand;
 to be loved as to love.

For it is in giving that we receive;
 it is in pardoning that we are pardoned;
 and it is in dying that we are born to eternal life **(The Prayer Guide n.d)**.

APPENDIX III. EVALUATION GUIDE: OVERVIEW OF THE EVALUATION ACTIVITIES

Activity one: welcoming all participants and introduction to the evaluation exercise

Activity two: game or other confronting activity that helps all of the participants, CG and EG, become familiar with the environment. Also, the activity provides opportunity to observe some values such as integrity, humanness, ‘no-harm attitude and behavior’ which reflect the NUT training content.

Activity three: this activity was subdivided into two exercises. Firstly, using a checklist of fourteen statements designed to evaluate understanding of the participants on corruption, EL asked them to agree or disagree with each of the statements. Secondly,

using a short story, the EL asked the participants to pick the correct statements, according to their understanding and conviction.

Activity four: the activity involved discussions and reactions on ethical dilemmatic stories. EL tells stories and observes children's reactions on the story's actors. The participants' reactions suggest and reflect what could be their attitude and behaviour in front of the same dilemmatic situations. They also perform role plays related to the story. The ways they act out and perform the story gave idea on their understanding on the concept of corruption.

Activity five: the activity consists of drafting a letter to an institution with a mandate to fight against corruption.

Activity six: Lunch. The lunch time was used as opportunity to observe children's behavior under created/artificial settings organized for the observation purpose.

Activity seven: the activity comprised two sub-activities which are drawing and cleaning. The participants, in small groups, were asked to express what they understand by corruption through drawing exercise. The sub-activity created opportunity to observe and compare (i) the content of their drawings and (ii) the interactions between the participants. The cleaning exercise was proposed in order to observe and compare how the participants take their responsibility and accomplish assigned tasks with quality.

Activity eight: it consisted of doing introspection. The activity is in accordance with what Howard gardener called intra-personal intelligence. The activity helped observing how the participants do self-evaluation, recognising and acknowledging corrupt practices they committed as well as their attitude towards the practices.

Activity nine: the activity created opportunity for giving testimonies illustrating their attitude toward corrupt practices they have experienced in their communities. The exercise helped collecting and comparing data on how they express their resistance, feelings and judgment vis-à-vis corrupt practices experienced in their communities.

Activity ten: the activity evaluated the understanding and behavior of children in dilemmatic situations. The exercise helped observing the commitment to resist corrupt

practices and take ethical decision when they are confronted or challenged by dilemmatic circumstances.

Activity eleven: the activity encompassed questions inviting children to share about their engagement to living out Ubupfura values. Observation focused on their willingness to share successes and failures in applying and living out Ubupfura values(such as truth speaking, promise-keeping,...) as well as their decisive engagement to no longer commit indicated corrupt practices(like lying, cheating, etc).

Activity twelve: the last activity was about closing the evaluation session and farewell. Children were respectfully asked to give their feedback on the activities of the day. The EL presented his gratitude to them for their active participation and stated commitment to avoiding corrupt practices. Moreover, the last observational artificial setting was created in order to observe how the participants energetically struggle to get biscuits.

APPENDIX IV: FOCUS GROUP INTERVIEW/ DISCUSSIONS AND PERSONAL INTERVIEW GUIDE

<ul style="list-style-type: none"> • What do we (Rwandan society) mean by corruption and what are the forms, causes and consequences of corruption in Rwanda?
<ul style="list-style-type: none"> • Are there any cultural factors underlying corruption in Rwanda?
<ul style="list-style-type: none"> • The Rwandan historical background has been marked by violent conflicts, wars and genocide. Do you think corruption can be considered as one of the triggers of these deplorable features of Rwandan history? Justify.
<ul style="list-style-type: none"> • After the genocide and war, the country has been making efforts to build peace. To achieve positive peace, the following conditions should be met: (i) society reconciled (ii) fear calmed (iii) injustices righted (iv) hurts healed and (v) community prospering. How does corruption affect the process of peacebuilding in Rwanda? Explain the connection between anti-corruption and peacebuilding efforts in Rwanda.
<ul style="list-style-type: none"> • What are the approaches of combating corruption undertaken in Rwanda?
<ul style="list-style-type: none"> • Are the measures/approaches to fight corruption in Rwanda effective? Justify your position.
<ul style="list-style-type: none"> • Corruption is still reported in Rwanda. Does this mean that the measures are ineffective? Explain and justify your position.
<ul style="list-style-type: none"> • What could you recommend in order to effectively combat corruption in Rwanda?
<ul style="list-style-type: none"> • Education has to play a central role in anti-corruption efforts in Rwanda. Discuss this assertion.
<ul style="list-style-type: none"> • Prevention is cheaper and more effective than treatment. And, as Rwandan wisdom says, a tree is redressed when it is still young. Could this be applicable and relevant to the anti-corruption efforts?
<ul style="list-style-type: none"> • What could content of an anti-corruption education curriculum for Rwandan children be?