

TOPIC: Defining corruption in the cultural context of Sub-Saharan Africa

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Abstract:

This paper aims to define corruption in the cultural context of Sub-Saharan Africa. Today, corruption is rampant across the continent; and it encompasses all the aspects of everyday life in that part of the world. To understand its genesis, forms and its development, one must first look at the intellectual and cultural heritages of Africa before colonization. Traditional African indigenous people have developed strong and thriving societies which were based on specific cultural values and norms that constituted the basis of ethical, religious and moral conduct in society. These social norms defined and maintained a sustained community, where good governance, and respect of institutions functioned harmoniously. The gift-giving process was common in traditional African societies. It is the basis of a new relationship, the anticipation of new friendship, trust and respect between people. The gift-giving process is not synonymous with corruption, or nor is it at its genesis. These norms and processes were considered cultural and social foundations in traditional African societies. Many of these traditions deteriorated due to cultural confusion during colonization. Consequently, new institutions, new values and norms replaced the traditional structures that were meant to separate the acceptable and unacceptable behaviors in society, and in the inter-relations between individuals and community. Now, the gift-giving process becomes more than the traditional norms and values. It is the core element, which becomes normal. In many instances, it is considered the rule of law and influences behaviors across all institutions, public and private alike. This new form of the gift-giving process creates and reinforces conditions that create bribery, embezzlement and corruption. This cultural confusion and the introduction of new systems of knowledge, justice, work ethics and other new forms of institutions created conditions for the development of corruption and its increase after the independences in Africa. African leaders and government agencies must develop and implement various strategies to curb this endemic social phenomenon.

Introduction:

This study analyzes the phenomenon of corruption in the cultural context of Sub-Saharan Africa. After fifty years of independence, most of the Sub-Saharan African states have made little progress regarding economic development, eliminating poverty and creating more jobs for their populations. In addition to these historical handicaps, corruption, in many of these states has become an integral part of the social fabric and how business is conducted. Corruption then, is a major problem with respect to economic growth, political democracy, efficient public administration, education, health and a sustainable environmental economic development. Corruption is not only an African matter. It is everywhere in each society, but it affects societies differently. Corruption may be defined as the misuse of power for private gain (Transparency International, 2006). In this perspective, corruption is the abuse of public office for private or personal benefit. It has many forms that include bribery, extortion, fraud and embezzlement. In Sub-Saharan Africa it also covers relations between individuals in their daily life. For instance, street vendors and other small business owners are also involved in the corruption of police officers, and other bureaucrats who deal with them. In this practice, these small business owners circumvent the red tape of bureaucracy to get their paper work done quickly. Corruption has many forms. They include economic, political and social. It is vertical, between top leaders and subordinates in the context of public administration, but it is also horizontal, involving many public agencies in the government and between private individuals and citizens (Shehu, 1999; Uneke, 2010). Corruption is therefore, a serious issue with respect to Sub-Saharan African states. Its effects have already impacted or impeded economic development in many African states. No one knows for sure the monetary impact of corruption

on Sub-Saharan African states, because of its nature, corruption is a secret transaction and it is difficult to measure. However, an African Union report (2002) estimated that corruption cost African economies more than \$148 billion a year. The elimination of corruption must be an African priority to foster a solid economic development policy that precludes any political and social sustainability across that continent. Corruption is rampant in Africa but it is also an inherent part of African modern society which faces a high increase of poverty, joblessness and low educational skills. High conditions of poverty and misery cross Sub-Saharan Africa are motivating factors for corruption. To understand corruption in an African context, this paper focuses on some theoretical aspects that highlight our analysis. Most theoretical literature treats corruption as a principal -agent problem. This paper focuses on two theoretical frameworks. First, Sociological theory that contrasts traditional and modern society, highlights the social structure in which corruption has evolved and was analyzed since Durkheim (1893). In that perspective, clients who influence the behavior of the bureaucrats by complaining to political leaders may lower the level of corruption. Second, Social capital theory, which emphasizes social structure and the quality of government by creating a “civic society” (Putnam, 1993), can also decrease corruption through democratic values. Finally, this paper will end by exploring some strategies to combat or to curb the corruption phenomenon in Sub-Saharan Africa.

I. Corruption in African cultural context

Before reviewing the concept of corruption and its development across Africa, we must first look at African cultural behavior and what is acceptable and unacceptable behavior in society. In many instances, Africa and its peoples had developed highly sophisticated cultural

norms and behaviors before the arrival of Western settlers and other colonial administrators. For many observers, Corruption, particularly, in Africa, is defined as a cultural phenomenon, which would be inherent to African societies. However, if one would look at the African cultural heritages, history shows that this is not the case, but rather corruption is a new phenomenon that stems from the collusion between the colonial heritage and the African indigenous culture during the colonial era. To further this analysis, we refer to African cultural behavior before the cultural confrontation between Africa and Western invaders. Through the lenses of a historical review of African cultural heritage, we will analyze the development and expansion of corruption that stems from cultural integration or confusion between the indigenous cultural norms and the cultural norms that the colonial society imposed on African societies.

Historical background

Africa is known to be the oldest place where humans first appeared before emigrating and populating the rest of the globe (World Atlas (2000)). Since the first hominids, Africa and its people have developed highly sophisticated cultures and civilizations which resulted in the building of great empires from Ancient Egypt to Ghana, Mali and Songhai and others across all the regions of Africa (Asante and Abarry, 1996). Around 1500 A.D. Africa entered into the tumultuous periods that culminated with the enslavement of hundred thousands of its strong, young people through the Atlantic Slave trade, that lasted for four (4) centuries. During the nineteenth century, European powers, after weakening Africa through Slavery, invaded the continent and began to colonize it. Before the Atlantic Slaver Trade, Africa was invaded by the

Arabs and Muslims and who also derive great benefits from slavery. This time, the crime was committed on the East Coast of Africa. This Slave Trade with Asia and the Middle East, also greatly disorganized African societies (N'Diaye, 2008). It was after these two tragic periods of Human trafficking out of Africa, that European powers, during the nineteenth century and onward, began the colonization of the continent. It started in 1885 after the Berlin Conference, and it continued until the 1960s, when most of the modern African states became independent. It was during this long period of domination, that Africa and its people faced colonial rules through administration, police and other religious dominations, that have forever changed the history of this continent. During the colonial period, there was cultural conflict and confusion across Africa. Resistance and defeat were both part of the struggle coming from indigenous Africans. This struggle was fought under the prism of cultural dominant/subordinate. Africa developed as it was forced to cooperate with foreign forces. Therefore, in some instances, this struggle led to cultural confusion and in others, cultural integration that resulted in adopting all the behaviors from the dominant cultural force, in this case, the Colonial one. In order to understand this struggle, one must first, define culture and what is an acceptable behavior or unacceptable behavior from the African indigenous viewpoint.

African cultural heritage

Culture is defined as a system of values, norms and techniques that a society has developed and that link it to future generations. The transmission of these elements is carried out through languages and other means of communications that the society has developed throughout its history. This definition, although universal, must be analyzed through African lenses. Even though, this definition is academically accepted, it does not take into account the

way in which many African cultural heritages have developed, while maintaining a certain tolerance pertaining to behavior in economics, politics, and social affairs. The confrontation of two different societies (Africa and Europe) resulted in the confrontation of two opposing values, norms and behaviors. This conflict has generated confusion concerning what is a correct behavior, in other instances, it allows integration. In this context, politics or policy become a very divisive field in Africa because people are still confuse the new behaviors with kinship and ethnic solidarity (Mazrui, cited in Asante and Abarry, 1996). Furthermore, Social solidarity is a necessary element of the African cultural basis. Giving a gift to someone else is the most honorable gesture in a relationship. It is commonly accepted due to the fact that indigenous people believe in prior anticipation of new relationship even before things have taken place. Therefore, gift- giving is a part of social solidarity in order to maintain harmony and peace across all the spheres of the society. This symbolic interaction plays a vital role in many societal settings including the workplace, government and in politics. It is also a part of social relationships, including finding a mate or making friends. For many indigenous people, gift - giving is not corruption and it never leads to bribery or embezzlement. It is simply a way to maintain peace and harmony in the society. This social norm that characterized Pre-colonial Africa was swept away when Europeans colonized the Continent. Local cultures are simply diluted or transformed into a new cultural norm that becomes totally confusing for many Africans, intellectuals and every day people as well. In many instances, refusing a gift from another becomes an anathema in relationships. Further, it is seen as an insult. This situation is well described by the Nigerian novelist Chinua Achebe (1960) in his book *No longer at Ease* , where his main character Obi Okonkwo said the following:

"They said a man expects you to accept "kola" from him for services rendered, and until you do, his mind is never at rest.... A man to whom you do a favor will not understand if you say nothing, make no noise, just walk away. You may cause more trouble by refusing a bribe than by accepting it"

Even though this statement stems from an Igbo society from Nigeria, it summarizes most African people's understanding of gift-giving in society. In addition, it also describes what is acceptable in African society, even though for many Westerners, it constitutes corruption or a bribe. Finally, the dilemma from that Igbo man stems from a confusion of an entire society which was losing its basic cultural foundations, while it has not fully embraced the new culture. The new foundations of the colonial norms are based on the concept of individualism and elitism that are now the core foundations of the new public services or administration. These elements constituted the new paradigm for many African public servants. Another transformation of African society, that led to confusion and the development of corruption, stems from the colonial political system imposed up on Africa. First, European colonists carved African societies without considering the many different ethnic groups or ethnic alliances. They then created artificially new states that did not take into consideration cultural and ethnic differences between these different groups of people. Consequently, local people never accepted new rules from Europeans and neither did they accept rules with which they were not previously associated. For instance, in Nigeria, after independence, Igbo, Hausa and Yoruba were forced to live under each other's and under the rules of illegitimate English colonial administrators. This situation leads to a lack of respect for public services, or institutions, due to their illegal characteristics. Consequently, no one in public service would respect public office as

an essential factor for the common good of the nation. Even today, more than fifty years after African independences, this situation is common in all Africa and it creates conditions for corruption or bribery.

Today, corruption is rampant in Africa and it is mainly analyzed from the Europeans' viewpoint. The majority of the literature focuses on the principal-agent client model. This paper insists on examining the contrast between traditional and modern African society, which is necessary to understand corruption patterns in Africa. The second aspect includes the social capital theory that creates conditions for a "civic society" where people are engaged or included in solving everyday problems. The next section will analyze the theoretical framework.

II. Theoretical framework

Most of the literature on corruption regarding Africa has focused on the Principal-Agent-Client model. Without elaborating extensively on this model, this paper will briefly review a few articles concerning this model. This model is also known as agency theory. The principal-agent client model stems from two notions developed around the study of the economics or organizational and institutional behavior. It comes first, from the public choice theory that claims that self interest motivates the activities of individuals and organizations (Gauld,2007). It is also believed to be exclusively used in public administration, implementation analysis, and political science to examine the problems associated with management and administration in a decentralized environment (Alvarez and Hall, 2006). This principal-agent client model is used to understand and combat corruption across Africa. According to this model, corruption occurs when an agent betrays the principal's interest in pursuit of his own by accepting or seeking a

benefit from the service seeker, the client (Carr,2009). Further, this analysis argues that the conditions of corruption are prevalent when the principal is in a powerful position to entrust the agent to carry out the services with discretion and with less accountability. This situation is prevalent in all corruption settings across Africa. Principal agent client model presents a powerful argument concerning corruption in modern public administration and services, but also it concerns modern institutions which are centered on Western conceptions, based on individualism, market economy and liberal democracy's tenants based on elections, participation of the civic society etc. This model may not explain the underlying factors that have motivated corruption in Africa since it encountered Europe through colonialism. In Pre-colonial Africa, researchers revealed the existence of many realities that created conditions for a democratic society, where ethics of justice and good governance prevailed. These conditions are based on cultural values, norms and behaviors developed by indigenous people across the continent.

Nwosu (2002) posits that Africa had created good governance in Pre-colonial Africa, even though in today's norms of Western liberal democracy, the continent never prevailed in this field. In addition, Nwosu (2002) presents Igbo Pre-colonial society in which there is a dual existence of reality, which represents the world view of the Igbo of Nigeria. In that perspective, there are two worlds, the visible and the invisible, material and immaterial, male and female, good and bad etc, and in both of these worlds, there are objects, people, events and situations. This division of the world, leads to knowledge that does not privilege one aspect of the duality over the other. Further, this duality in Igbo Society in particular and in African traditional society, in general, provides the relationship between individual and the community. In this

perspective, both the individual and the community have an inter-relation of dependency and freedom concerning individual and community decisions regarding public services. Further, Nwosu (2002) asserted that this complementary and non hierarchical system allows justice and good governance to prevail due to this interdependency in actions regarding the conduct of public officials and their community roles (public service) or in their individual daily life in the community (personal responsibility in one's own life). He continued to ascertain that in this indigenous political system, justice is not whether social rules are obeyed, but whether the rules themselves are fair in the way they contribute benefits and burdens between a set of claimants (Nwosu (2002)). In addition, this political model in traditional Africa pinpointed the role of an individual and the responsibility he /she must follow in each position that person may hold in the society. Therefore, this political system or model emphasizes and increases one's standing and responsibility pertaining to the public services or institutions that one intends to serve. Furthermore, the role of the community (whole society) is to ensure that the community works to help the individual to carry out his/her duties without much interference, but also to enable that individual to not overstep his /her role or responsibility while in public service. This means, that the traditional African society creates conditions to control but at the same time, lets each individual exercises their own judgment by following the society's guidelines regarding ethics, morality and good governance. This political model in traditional indigenous Africa created conditions for harmony and respect due to sacred and shared values that each community across the continent had created long before the coming of Western values. These shared values conditioned a stable society with various codes that enabled traditional indigenous Africa to thrive and combat corruption and other unacceptable behaviors in the

community. During these periods, when someone broke the law or moral codes, this offender of the sacred was punished by the moral codes established by the community and accepted by both the community and the individuals. This kind of moral, ethic and good governance formula allowed the traditional African society to establish social control and mechanisms for punishment when a rule or social code was broken. Under this prism of knowledge and consensual society, everyone in the indigenous African traditional society knew about the rules and codes. In this perspective, corruption, across Africa was not as rampant as today.

From another vintage, Neil Levy (1999) urged us to review our analysis concerning modernity. Further, he presents MacIntyre's argument, which pointed out that modernity has failed and we must turn to traditional-based modes of thought. This is based on moral theory. This moral theory is the one which is threatening all and it is infecting modern culture with relativism. Further, Neil Levy (1999) indicates that the model of MacIntyre is the pluralism that is based on the "moral unity of Aristotelianism". Further, this analysis pertains to the situation that prevailed in Africa when the European colonists set foot on the continent, and suggested that there was no rational thinking inside the indigenous traditional culture. However, MacIntyre's analysis risks falling into relativism. In addition, Neil Levy (1999), claimed that MacIntyre's argument on relativism implies that there are different languages that are competing in a unique cultural setting. This situation leads to another problem, that is the translation problem. This translation issue is linked to the fact that there is always a problem to correctly translate words into the old language. This was the case in Africa when the Europeans started to impose their culture, languages and norms upon indigenous people across that continent. Consequently, this imposition of an alien culture on Africa generated devastating

effects on the established systems to conduct public service, bureaucratic norms, religious services. The languages of the colonists were not understood and could not really translate all the idioms, concepts and others norms into the indigenous languages. Further, Neil Levy (1999) stated that the consequences are far deeper than one can imagine, because the children of the next generations are educated to speak both languages as first languages. Consequently, these individuals are not only confronting two languages, but they are also facing two incompatible and incommensurable traditions (Levy, 1999). This was the case across Africa, after colonization and the independences. This situation, then led to confusion and mismanagement of both traditions that eventually led to corruption, incompetency and other inefficacies in many public administration services across Africa. In conclusion, this perspective analyzed by Neil Levy (1999), leads to acquiring knowledge through languages, that taught individuals to learn and to apply foreign concepts and norms into everyday life. This was the case during and after colonialism in Africa, when the Europeans taught everything in their languages and indigenous learned it but still maintained their traditions. This situation leads to partial education in both traditions, which today creates these huge social problems, called corruption and lack of development in Africa. Corruption, therefore, is learned in a context of knowledge, that stems from a specific social context that derived from the confrontation between two different values or norms. This situation reflects the encounter between Africa and Europe through colonization.

Ibrahim Mazman (2008) analyzed the impact of knowledge and religion in society. His observation reveals many contrasts between traditional and modern societies. Further, Mazman (2008) presents many different sociological analyzes, from Karl Marx, Karl Mannheim

and Berger-Luckmann to Emile Durkheim and Max Weber. These theoretical frameworks insist on knowledge and religion. In addition, these observations show that knowledge and religion play an important role in society. Mazman (2008) indicates that all these sociological theories have contrasted the traditional society and modern society regarding the phenomenon of knowledge, culture, ethnics and religion. Furthermore, Mazman (2008) asserts that each of these elements define a specific role and therefore, determine the political, economic and social configurations, that are characteristic to different social settings in which they exist. Applying these sociological analyzes of knowledge to the African continent, this paper concludes that corruption in modern Africa results from this contrasting scheme that the continent went through when it encountered Europe. During this cultural confrontation between Africa and Europe, traditional values, ethnics, morals and the religions of Africa, faced enormous pressure and ultimately, deteriorated. Further, under Karl Marx's analysis, knowledge is material, because what is real is material (Mazman, 2008). Extrapolating this view to Africa, this study shows that the Europeans' cultural invasion was detrimental to the indigenous local cultures, which were strong and thriving before. Once the Europeans settled in, the reality changed in favor of the invaders, and they began destroying local norms, beliefs and religion in favor of their own. Concretely, the traditional society gave away to a new society, that became real and as such, it meant the new reality. Therefore, The Europeans imposed new norms, beliefs, religion, institutions and bureaucracies. These new institutions and social norms constituted the materials or ideas that would determine the future of this continent with all the consequences that follow. Knowledge now stems from the colonial perspective and determines the behavior, moral and ethical codes imposed by the new masters

of the continent. Concerning Karl Mannheim's viewpoint, ideas stem from the social context in which they exist (Mazman, 2008). The African indigenous society, was a highly sophisticated one, due to a social control norm based on the shared and sacred values that governed all aspects of the indigenous society. Knowledge was transmitted through the traditional system based on initiation, elderly conventions, etc. With colonialism, African indigenous people lost their ability to maintain their social values and norms due to the brutality and repression. One can assume that knowledge, in that context, was learned from the colonial viewpoint. It determined all the aspects of the indigenous people's life during that period. Consequently, the "how to do" and the "what to do" were all based on foreign values. Therefore, some behaviors that were alien to Africa took place; and became the essential tools of knowledge, work ethic and religion tenants. These values and norms governed everyday life in the new society. Slowly, the ingredients of modern society took place in Africa; and consequently, a new and modern society was born with all the ills inherent to a modern society.

Finally, the focus on Durkheim and Max Weber's analyzes, was on religion, beliefs and moral codes that constitute the basic foundations for knowledge in traditional society. For Durkheim, all knowledge and beliefs are all observable phenomenon in society because they constitute social order. Religion, in that perspective plays a specific role of providing moral order and maintaining or binding social relations (Mazman, 2008). In the traditional African society, this was the case. Community or individuals could not transgress societal laws or moral codes without being ostracized from the community. Therefore, it was hardly possible for corruption to take place in Indigenous African society; even though it was not absent in these societies. Simply, it was known as a societal form of the anticipation of the friendship making

process (see Above). For Max Weber, knowledge deals with ideas or beliefs with respect to their meaning to persons and with respect to the social action that followed (Mazman, 2008). In the African traditional context, this means each individual person was following exactly the ideas of the community because, community was not based on individual freedom. Although, an individual is a whole person, who has rights, but his or her rights were under the supervision of the community. By imposing their religious values on certain indigenous people, Europeans had ultimately created new knowledge, beliefs or ideas to control all the aspects of the conquered societies in Africa. Therefore, these actions revealed what Weber feared, that ideas, or religion can be connected to social forces and may play a role in the constitution of society (Mazman, 2008). Indeed, after colonization, Europeans fostered a new and confused society in Africa. Consequently, this construction led to many of the modern ills that the continent faces today.

Corruption is endemic in all modern societies. It is even more acute in the developing countries. Many observers believe that social capital theory may constitute a remedy for curbing this phenomenon in many developing countries. This theory, generates the notion of civil society, its implication and how it can curb corruption by including many civil associations into the democratic process regarding governing the public and private services. It is mostly recommended for the emerging democracies in the global South, notably in Africa.

Per Mouritsen (2003) indicates the importance of the civil society participation in fostering good governance, based on the work of Putnam's Making Democracy Work (1993). To understanding the role of the civil society, Mouritsen (2003), first, defines Social Capital. "It

refers to the rather different idea that political and administrative quality, productivity and responsiveness as well as economic development are outcomes of civic community". Further, Mouritsen (2003) indicates that civic community consists of those networks of trust, norms and habits of cooperation which, according to Putnam, grow from the microcosm of society. Basically, this definition implies that social capital is then the result of the combination of forces or synergies that stem from group association or individuals in order to accomplish something good for the community. These kinds of associations were also known across traditional Africa, before the arrival of the European colonists. In traditional Africa, trust also was an important social norm, which constitutes the basis of any cooperation and building block of the development of any institutions regarding good governance, community participation, etc. Finally, trust in traditional Africa creates obligation for all members of the community, which in turn fosters bonding and builds bridges across ethnic lines. Without these values and norms that were the foundations of the tradition indigenous values, nothing from the outside can create conditions for democracy and good governance in Africa.

LiPuma and Koelbe (2009) indicate that the development of a civil society or social capital may hold the keys in combating corruption in many emerging democracies, notably in Africa. They argue that social capital is central in the development of democracy. Further they posit that social capital originates in the civic associations of society. Basing their analysis on Putnam' initial work, LiPuma and Koelbe (2009), argue that the analysis of Putnam showed that the Northern local Italian community produces positive results and enjoys popular support from the citizenry, while Southern local government fails to produce such results. In addition, they acknowledge that the conditions in western countries are very different in the developing

countries, therefore, it may not be efficient to placate similar policies concerning social capital in emerging democracies such as in Africa. This kind of association must be included in African cultural heritage, which as of today has vanished under colonization

Thomas Kelly (2011) also casts doubt on the role of civil society in fostering democracy, human rights, women's rights across emerging democracies in the global south, notably in Western Muslim Africa. Further, he denounced the intervention of Western countries in imposing their norms and beliefs of liberal democracies whose norms, regarding economic development, market economy and the respect of values are based on the notion of human rights that Europe and America had implemented many years ago. In addition, Thomas Kelly (2011), indicates that the notion of civil society for many Western Non Profit organizations (NGOs) cannot be adopted or implemented by villagers, who are under the influence of elder Muslims, Imams, who only care about the cultural traditions in that part of the world. Therefore, his research shows that, Western countries and their partners must be careful in their approach to fostering a strong democracy and thriving social civic associations that create a democracy like the one in Switzerland. Thomas Kelly (2011) concludes that imposing European cultural and traditional norms on Africa is not an ideal way to foster democracy and inclusion of all the social forces in that part of the world. Africans must develop themselves on their way to that social transformation.

Wondwosen Teshome B. (2009) praised the role of Non- Profit Organizations in the Ethiopian election in 2005. Teshome (2009) indicates that because of the presence of many international non- governmental workers, the elections of 2005 were carried out

democratically, even though after the elections many social civic leaders were arrested by the authorities for favoring the opposition parties. Further, Teshome (2009) outlined the Country's historical working relations with foreign non-profit organizations and local community based organization that were dealing with issues such as funerals and health. Furthermore, Teshome (2009) asserts that this tradition of using local community -based organizations helped many foreign, Non-Profit Organizations to do their work in Ethiopia during a brief period under the dictatorship of the Derg government (1974-1990). Consequently, the development of civil society, as demonstrated in the case of the 2005 elections in Ethiopia, creates an encouraging trend to develop democracy, civic participation and an emerging of mass participation in the public affairs.

From another vintage, Gabrielle Lynch and Gordon Crawford (2011) present a more somber assessment regarding the development of civil society, democracy and human rights across Africa during the past two decades. Lynch and Crawford (2001) outline the flaws that are inherent to the so-called liberalization, democracy and multi-Party- systems that were implemented across Africa during the 1990s. Further, Lynch and Crawford (2011) ascertain that despite the organizations of elections, many African countries are still facing and enduring rampant corruption, mismanagement of electoral funds by party leaders, military coups, and immense poverty that impede any economic development. Consequently, Lynch and Crawford (2011) assert that Africa does not need liberal democracy but first social democracy. In conclusion, this study claims the construction of a solid political and social institution that guarantees the participation of a civic society before implementing any liberal democracy across Africa.

The literature review shows that combating corruption in the emerging democracies, including Africa cannot be stemming solely from external interventions from Non-profit organizations or even from states. Culture and its elements including values, norms, symbols and languages are the key elements that must be included in the approach when it comes to corruption in Africa. In the next section, this paper will focus on some strategies to try to curb or to eliminate corruption in Africa.

III. Strategies

Combating corruption in Sub-Saharan Africa is not a simple thing to do. There are many ways to approach the issue. Concerning our analysis, we are presenting a few suggestions or strategies that many governments may use in their policy to deal with this phenomenon. Non-profit organizations, researchers, and other policy makers are also invited to take a look at these strategies and they may include them in their plans concerning the genesis of corruption in Africa.

One of the most important things we believe can be useful in the approach towards corruption in Africa is the development of mass education. Africa is the least educated continent and this situation contributes to the problem of corruption. To curb corruption, this analysis affirms that public sector education is crucial for the success of any anti-corruption initiative in public service and in private business as well. Once people are aware of the danger and the evil character of corruption and its consequences on them, their families and relatives as well as on their own businesses, corruption can be reduced.

For now, the number of illiterates across Africa is staggering, so the only way to convince people of anti-corruption messages, is to use the media. First, government and other non-profit organizations and even foreign countries must encourage the use of a radio broadcasting system. Through this system (in all languages or dialects across each state), each government can send information, spots, stories and play messages against corruption and corrupted officials. These messages will reach hundreds of millions of people even in remote places across the continent.

Professionalism, ethic studies and training of all public and private servants as well must be included in all school curriculums. This cultural change must start in the primary school and continue through the university. It must also be a part of curriculums in professional schools and government training schools and academics (police, Customs services, justice, military schools etc.) to foster the idea that corruption is bad and is contaminating the entire society including the future generations.

Each government must implement a national service of public audit each year, so citizens can hear and see for themselves, each agency's performance, their annual allocations and spending. This will encourage many public servants to be accountable to the people.

Each government must regulate and implement tough measures concerning non-profit organizations' funds and they must be audited quarterly, so the citizens know the status of the organization regarding their budgets.

Another suggestion concerning the strategies to curb corruption in Africa must include the limitation of political parties. In fact, in many Sub-Saharan African states, the number of

political parties have increased and become a huge financial burden for many public treasuries. Due to many electoral laws, political parties in Sub-Saharan Africa benefit from governmental financial support for their participation in the democratic process. This plethora of parties generates political corruption. In fact this is perfectly legal. However, this style of democracy creates opportunities for many people to engage in politics and to create parties which are not viable. The only objective of many of these parties is to make money. In addition, this multitude of parties leads to the composition of large governments after elections. Sometimes, the number of government members soars and reaches 45 to 50 people. This situation stems from the fact that the party that wins must include the losers, or must include some allied parties to avoid contestation. This "multi-partism" becomes the motivation for many people to engage in politics, while other fields are abandoned. Limiting the number of political parties is a tool to control "ghost parties", but also to limit the state's financial burden to cover expenses for people and parties who have no chance to win or to transform the African economic status. This limitation will curb corruption in much of Sub-Saharan African countries.

Finally, each African government and other agencies, must create jobs and implement a system of social security to avoid rampant joblessness, lack of health coverage and housing shortages. The immense poverty across Africa, constitutes the foundation for corruption in many Africa countries. Once these strategies or measures are implemented, corruption may become irrelevant, even though, the phenomenon is not very clear cut when it comes to its genesis.

Conclusion

Defining corruption in the cultural context of Sub-Saharan Africa is more difficult than actually combating the phenomenon. In Traditional indigenous Africa, most of the public services, relations and other community services were done through a strict moral, ethical codes that were enacted for a type of society where the sacred and shared values governed the life of all the community members as one. Most of the indigenous African cultural values did not consider gift-giving as a form of corruption, but as an exchange of gifts and a creation of an anticipation of a new relationship, that will create more harmony, good and peace between people. With colonization, all these norms and values were replaced by a foreign form of society, which brought new institutions, values and new organizations, based on individualism, and merit regarding work. This new society, later on created cultural confusion, and in many instances, disrespect for public services. Corruption results from this strange attitude of disrespect for any public services and institutions that are seen as foreign and illegitimate for many African indigenous people. This attitude was created in response to foreign imposed institutions, corruption and disregard of the government even after the independences. With its devastating effects on development, African leaders must implement strict measures and strategies to overcome this endemic disease that is killing hope for millions in Africa.

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