Application of Virtues as an Approach to Corruption Eradication

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Abstract: It cannot be meaningfully gainsaid that virtues are an essentialconstituent of the moral scope in the society. The society cannot at any point in time fail to desire for virtues since they define the sensibleitinerary that any human being aspires to have. The paper focuses on how virtues could be applied within the society for the eradication of corruption by analyzing majorly St. Thomas Aquinas writings on virtues guided by Aristotle as the exponent of *Virtue Ethical Theory*. The point of concern is, how ought virtues to facilitate as per their essence in the eradication of the scourge of corruption that has continued to bedevil the society? The paper utilises the analytic approach in its appraisal of the *Virtue Ethical System*. The upshot of the abovementioned is that virtues could be understood to be the spine of good governance that ultimatelyexpedites the actualisation of the common good subsequent to the annihilation of corruption. Thus, the society is duty-bound to be continuously involved in the process of inculcating virtues to be our second nature, hence easily securing its posterity.

Keywords: Virtue, Corruption, Eradication

Introduction

The paper intends to interest itself with the comprehension and application of morality in the shaping of peoples' perception of life. Morality is meaningful within the social set-up, thus, its essence is actualized within the socialization of human beings. Through the society's value worldview, moulding of the individuals' perception of life becomes possible. Human beings are not only entities but individuals of a sociable nature that could be influenced by the values acquired in the socialization process. Corruption as a major obstacle to the realization of the common good could be eradicated through African moral values such as Ubuntu ethical philosophical principles that have seen Africa this far in terms of vertical and horizontal analogical understanding of human relations.

1.0 Morality as a Bases for Eradication of Corruption

Defining corruption is often a cumbersome task, given that there are a number of elements attached to the discourse. However, in spite of this definitional impasse, the general consensus points to the direction that corruption is 'cancerous' and pervasive in virtually all facets of the society.'[1] This viewpoint is reflected in a number of scholarly interpretations of the phenomenon. Nye, for example, views a corrupt act as involving any behaviour which deviates from the formal duties of a public role because of private-pecuniary or status gains; or violates rules against the exercise of certain types of private-regarding influence.[2] These include behaviours such as: bribery (use of reward to pervert the judgement of a person in a position of trust); nepotism (bestowal of patronage by reason of inscriptive relationship rather than merit); and misappropriation (illegal appropriation of public resources for private-regarding use(s)."[3]

However, it is instructive to note that Nye's definition appears fairly limited in scope, particularly when situated within the realms of what constitutes the elements of a corrupt transaction, and ethical relativism. For Bayley, corruption implies the "misuse of authority as a result of considerations of personal gain, which may not necessarily be monetary."[4] Melgar perceives corruption as the "diversion of public resources to non-public purposes."[5] Here,

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[1] B. Evans, "The Cost of Corruption," *A Discussion Paper on Corruption Development and the Poor*, Teddington: Middlesex Tear Fund, (2002):30.

[2] J. Nye, "Corruption and Political Development: A Cost Benefit Analysis," *The American Political Science Review*, Vol. 61 (1967):421.

[3] Nye, "Corruption and Political Development: A Cost Benefit Analysis," 419.

[4] D. Barley, "The Effects of Corruption in a Developing Nation," *Western Political Quarterly*, Vol. 4, No. 19 (1966):23.

the office holder directly and illegally appropriates public resources for his own private use. Wilson defines corruption as having occurred "when a person, in exchange for some private advantage, acts other than what his/her duty requires."[6] For Mafunisa, "corruption involves the illegal or unethical use of governmental authority for personal or political gain."[7] When this happens, there is an abuse and/or misuse of public office and authority in return for personal gain, which could be material (in the case of bribery) or non-material (in the case of favouritism).[8]

Moving forward, Heidenheimer and Johnston arguing from a political perspective identify corruption as the "perversion or destruction of integrity in the discharge of public duties by bribery or favour; the use or existence of corrupt practices, especially bribery or fraud, in a state, or a public corporation."[9] For Balogun, corruption takes place "when approved codes or rules have been ignored to attain personal ends or manipulated to frustrate public intentions."[10]It is imperative to note that placing the discourse on corruption within the precincts of conceptualization appears quite contested, as there may be some extenuating circumstances attached to the perpetuation of the act. In addition, as Evans argued, "one person's perception of corruption may not be shared by others."[11] Consequently, the lack of a common definition of corruption adds to the difficulty of combating it.

For a better interpretation of what should constitute direct or indirect acts of corruption, it is necessary to focus our attention to the following excerpts from Article 4, clause 1 of the AU's Convention on Preventing and Combating Corruption and Related Offences of 2003, which defines corruption as: "The solicitation or acceptance, directly or indirectly, by a public official or any other person, of any goods of monetary value, or other benefit, such as a gift, favour, promise or advantage for himself or herself or for another person or entity, in exchange for any act or omission in the performance of his or her public functions; The offering or granting, directly or indirectly, to a public official or any other person, any goods of monetary value, or other benefit, such as a gift, favour, promise or advantage for himself or herself or for another person or entity, in exchange for any act or omission in the performance of his or her public functions, and; The diversion by a public official or any other person, for purposes unrelated to those for which they were intended, for his or her own benefit or that of a third party, of any property belonging to the state or its agencies, to an independent agency, or to an individual, which the official has received by virtue of his or her position."[12]

It seems apparent from the above that the examination of literature on corruption is replete with various analyses of what constitutes the vice, thus, its study and analysis is multi-faceted. However, much work seems to have been dedicated towards understanding the discourse from the vantage point of bureaucratic performance, particularly its connection with underdevelopment in the Third World. As Kroukamp observes: "the high prevalence of corruption within African states is based on the assumption that the continued prevalence of traditional moral values within African societies is a key enabler of a corrupt behaviour."[13]These countries, as noted by Boone, "are hit by economic decline as they are often reliant on the provision of public services and are the least capable of absorbing additional costs associated with bribery, fraud, and the misappropriation of economic wealth."[14]

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[5]Natalia MelgarMáximo Rossi and Tom W. Smith, "The Perception of Corruption," *International Journal of Public Opinion Research*, Vol. 22, No. 1 (2010):127. https://doi.org/10.1093/ijpor/edp058 (Accessed on 23rd May 2019).

[6] J. Wilson, "Corruption is not Always Scandalous," in J. Gardiner and J. Olson, eds., *Theft of the City, Readings on Corruption in America* (Bloomington: Indiana University Press, 1968), 55.

[7] J. Mafunisa, "Enhancing Accountability and Ethics in the Public Service: The Case of the Republic of South Africa," in K. Frimpong and G. Jacque, eds., *Corruption, Democracy and Good Governance* (Botswana: Light books, 1999), 191.

[8]Mafunisa, "Enhancing Accountability and Ethics in the Public Service: The Case of the Republic of South Africa."

[9]A. J. Heidenheimer and M. Johnston, *Political Corruption, Concepts and Contexts*, Third Edition (New Brunswick, NJ: Transaction Publishers, 2001), 8.

[10] M. Balogun, "Causative and Enabling Factors in Public Integrity: A Focus on Leadership, Governance and Character Formation," *Public Integrity*, Vol. 5 (2003):129.

[11] Evans, "The Cost of Corruption," 26.

[12] S. Deming, *The Foreign Corrupt Practices Act and New International Norms* (New York: American Bar Association Press, 2010), 564-565.

[13] H. Kroukamp, "Corruption with Particular Reference to Public Sector Institutions: The Evil of all Evils," *Journal of Public Administration*, Vol. 41, No. 2 (2006):1.

[14] R. Boone, *Country Corruption Assessment Report for the Department of Public Service Administration, South Africa* (2003), 18. http://www.westerncape.gov.za/text/2004/4/sacorrruptionassessmentreport2003.pdf (Accessed on 22nd May 2019).

In Africa, corruption is perceived by most people in more practical terms as: the theft of national resources; embezzlement of public funds; illegal taxation by public servants with the benefits accruing to them, their relatives and friends; nepotism and patronage; extortion of bribes in the distribution of public goods; irregular and selective enforcement of state laws and statutes in an effort to generate benefits for the office holder; and differential treatment of private business enterprises in the expectation of an illegal payment from the business owner whose enterprise is being favoured.[15] Evolving from these elucidations, and as De Maria observes, the key arguments embedded in grappling with the definition of corruption questions the very existence of what constitutes 'an African corruption', considering that there is an ontological difference between Western and African societies.

The reasons for these contestations lie in "the prerogative to define flows to the prerogative to act, which in turn flows to the prerogative to control."[16] In other words, there are voices in the discourse about corruption which contest the definition of the concept due to what they argue as a Western attack on an African way of life. They use examples such as nepotism and partialities, and preferential hiring to question the credibility of globally defining corruption along the lines of the United Nations Convention against Corruption (UNCAC).[17]

In light of this asymmetry, inculcating a model of virtuous participatory democracy in all spheres of government, beginning specifically with the local level, is understood as an important step towards creating the necessary environment for instance for Ubuntu as a moral aspect to become a more pragmatic solution to corruption. As Shutte argues:

> By the time a community is united and organized by laws it has entered the sphere of politics, a deliberate and self-conscious creation. The sphere of politics is the sphere of authority. There is a need for an authority to make rules regarding the use of resources, ownership, and the rules embodied in money. These rules give people power over people and over nature.[18]

Deducing from Shutte's analysis, it is critical to note that the qualities of those in governance must always be a reflection of the ideals and values of the electorate. In other words, those given the power to govern must implement rules that are consistent with the values of the society if they are to maintain their legitimacy. In this regard, public opinion on nearly all matters are crucial; particularly when located within the Ubuntu philosophy, whose central objective is the desire to foster community and individual growth for the common good of all people(s) regardless of race, ethnicity, or party affiliation. As Shuttle argues, "when this happens, it enables the government to essentially be 'of the people by the people and for the people.'"[19]

As evident in the preceding discussions, the basic values and principles of a society founded on the premises of Ubuntu have not come to fruition in several of the contemporary African countries for instance. This partly explains why corruption appears quite endemic; the incumbent governing elites often stray from the politically ideal.[20] Beyond the incidences mentioned above, many other cases go unreported because corruption is a complex and value-laden phenomenon, which defies complete agreement on its meaning, its measures, and its implications. Therefore, the precise level(s) of corruption in any given society is rarely known.

On average, virtually every country in Africa has a unique approach to capturing incidences of corruption in the public sector and working towards eradicating the pandemic. Indeed, the conceptualization and definition of corruption has equally been controversial as De Maria articulately notes: Who defines [specific actions] as "corruption" is an extremely important question . . . As the prerogative to define flows from the prerogative to act

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[15] A. D. Yagboyaju, "Nigeria's Fourth Republic and the Challenge of a Faltering Democratization," *African Studies Quarterly*, Vol. 12, No. 3 (2013):24.

[16] W. De Maria, "Does African Corruption Exist?" In Munyaradzi Murove, eds., *African Ethics: An Anthology of Comparative and Applied Ethics* (Cape Town: University of KwaZulu-Natal Press, 2009), 359.

[17] T. Metz, "African Moral Theory and Public Governance: Nepotism, Preferential Hiring and Other Partiality," in Munyaradzi Murove, eds., *African Ethics: An Anthology of Comparative and Applied Ethics* (Cape Town: University of KwaZulu-Natal Press, 2009).

[18] A. Shutte, "Politics and the Ethics of Ubuntu," in Munyaradzi Murove, eds., *African Ethics: An Anthology of Comparative and Applied Ethics* (Cape Town: University of KwaZulu-Natal Press, 2009), 275.

[19] Shutte, "Politics and the Ethics of Ubuntu," 378.

[20] Shutte, "Politics and the Ethics of Ubuntu."

which, in turn, flows to the prerogative to control.[21] De Maria's proposition is particularly salient in the light of the contrasting moral views between Africa and the West; a binary which intensifies the ambiguities in the meaning of corruption and its subsequent measurement. To this end, the debate as to whether corruption should be understood from a Universalist or a Relativist perspective remains unresolved.

However, some global agreement in the fight against corruption has been reached, most notably in the signing of the United Nations Convention against Corruption (UNCAC) formulated in 2003. Deducing from the above, it suffices to argue that the permeation of corruption in any society is not only a moral dilemma for the community concerned, but also an issue that commands global attention. Two popular divergent reasons are offered for this trend. The first, views the on-going international anti-corruption campaign/programmes as another layer in the continued colonization of Africa by the West.[22] While the second, cites political uproars, media attention and public fascination as reasons why corruption receives such a high level of attention on the international scene.[23] In support of the latter claim, Urien has attributed the indecisive pressure and assistance from the global community in fighting corruption as one of the main catalysts responsible for its spread in Africa. Corruption has continued to rise globally despite growing campaigns against it.

Clearly, the vice requires concrete efforts at agency level, specifically through the creation of bodies of noncorrupt and self-policing agents. Undoubtedly, there have been a number of useful collaborations between international and domestic bodies, particularly in the attempt to situate the anticorruption discourse within the need to embrace the ethics of Ubuntu as an anti-corruption mechanism.[24] Regrettably, however, such advocacy stops within the topic of corruption, and to some extent other crises such as environmental degradation, human rights violations and animal rights abuses. So far, there are no true attempts to synthesize Ubuntu and the structural spheres of governance and the economy in many African countries; two cornerstones upon which a modern society is built.

Furthermore, hard issues such as governance and economic systems are not espoused in accordance with the philosophy of Ubuntu. Yet, the softer issues pertaining to the interactions amongst human beings and between humans, the environment, and animals are seen as areas where Ubuntu can prevail. Our position, therefore, is that solid efforts should be made to ensure that both the hardware and software components of any given society are in consonance with each other, especially if Ubuntu is to be employed successfully as a solution to corruption. This is particularly necessary given that the hard and soft issues affecting society are not only two sides of the same coin but also complementary parts of a single whole, which must be grounded on reciprocity and in congruence always:

> The communal ethos of African culture necessarily placed a great value on solidarity, which in turn necessitated the pursuit of unanimity or consensus not only in such important decisions as those taken by the highest political authority of the town or state, but also decisions taken by lower assemblies such as those presided over by the councillors.[25]

When situated within the discourse on Africa, it is believed that African political leaders tend to govern in a way that pronounces their elitist autonomy which distinguishes them from the majority of citizens, and also similar to the political behaviour of the West.[26] Nevertheless, as Mbiti notes, an African worldview should understand leaders focusing on what they have in common with ordinary citizens and use same for the betterment of the larger society.[27] While Ubuntu remains a possible remedy to corruption, it is also quite evident that it faces great difficulties in curtailing corruption in public administration in many African countries as an African celebrated value. This, we argue, is a consequence of the difficulties inherent in the principal-agency dilemma which characterizes relations between government and society in contemporary Africa. Therefore, if the Ubuntu

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[21] De Maria, "Does African Corruption Exist?", 359.

[22] De Maria, "Does African Corruption Exist?", 360.

[23] J. Urien, "The Impact of Corruption on the Socio-Economic Development of Nigeria," *Crown Research in Education*, Vol. 2, No. 3(2012):145.

[24] G. Bertucci, "Crime, Corruption and Democracy in South Africa," Conference Proceeding on how to Consolidate Democracy in South Africa (Eastern Cape, South Africa. 18th – 20th, 1999).

[25] Kwame Gyekye, *An Essay on African Philosophical Thought* (Cambridge: Cambridge University Press, 1987),12.

[26] Rene Descartes, *The Philosophical Writings of Descartes: 1; Kindle Locations* (366-372) (Cambridge: Cambridge University Press, 1985).

[27] John S. Mbiti, *African Religions and Philosophy* (New York: Heinemann Publishers, 1969).

philosophy is to be engaged in the fight against corruption, concrete structural changes in the public sector are needed to enable maximum impact.

Arguably, the best place to bring these changes into effect in Africa is at the local level where the constitutions encourage a system of value-based participatory democracy. This is borne out of the fact that "Ubuntu, as a concept, remains an old philosophy and way of life, which has for many centuries sustained the African community as a whole."[28] Though the principal-agent dilemma explains why this is not always the case, such a dilemma is common place in liberal forms of governance, which emphasizes the social boundaries between leaders and ordinary citizens. In contrast, a government founded on the ethic of Ubuntu, as many African policies articulate, should not only be pro-masses always but also an integral part of its service community. This implies that corruption, particularly at the local level, is capable of being minimized in a governance system premised on Ubuntu's' moral philosophy. This could enable the enthronement of a political climate where citizens would become more active not only in public governance discourses, but also in consciously engaging the African governments on the need for public accountability.

2.0 Integrity and Ethics as a means to eradicate Corruption

During the last decades, corruption, a "social illness" has been spread to a number of countries all over the globe. Corruption is subversive of good governance, stable economic structures, stable legal systems and just and other structures because it replaces the normal rules which determine the outcomes of dealings between individuals, organisations, between organisations and the state and various commercial entities. It "undermines the fairness, stability and efficiency of a society and its ability to deliver sustainable development to its members."[29] The fighting and prevention of corruption is closely linked to installation of integrity, ethics, establishing the rule of law, consolidating security and building prosperity in our societies. Moreover, the aforesaid could be approached from a moral centred approach.

A number of principles that characterise "good governance", primarily are the following: efficiency, transparency, accountability, avoidance of putting private interest ahead of public interest, loyalty, expediency and effectiveness. When we say integrity, it is as if we mentioned each of these principles. The word 'integrity' originates from the Latin word *integritas* and means indivisibility, stainlessness, honesty, reality, due diligence and other moral values of a person. Integrity of a civil servant and a State employee means that he or she has adequate knowledge and skills, acts ethically in accordance with the laws and morality and is not susceptible under the unethical and immoral, that is, corruptive pressure. Integrity of the institution refers to the method of work of the institution and its employees who work and act independently, impartially, transparently and fairly. By strengthening the integrity of both civil servants and institutions, the public confidence in the work of State authorities will be increased. One cannot talk about the integrity of the institution if there is no integrity of the individual, who knows and accepts that the interest of the institution should be above his or her private interests.[30]

In order to achieve the integrity of an individual, there should be an inculcation of virtues. Integrity is increasingly mentioned in discourse about approaches to ethical behaviour in the public and private sectors, and in reference to public services of mature and transitional democracies. The resort to integrity has always rested fundamentally on the notion that it is necessary to go beyond the concept of compliance to achieve integrity in organizations. Integrity is defined as a characteristic or quality of accordance with the relevant moral values and norms. Lynn Paine outlined the key elements of an integrity strategy as an: ethos of self-governance; objective of responsible conduct; emphasis on managerial leadership, and the use of a range of methods from education and leadership to controls and penalties; and underlying assumption that employees of organizations are social beings who can be guided by such factors as "values, ideals, and peers."[31]

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[28]M. Munyaka and M. Motlhabi, "Ubuntu and its Socio-Moral Significance," in Munyaradzi Murove, eds., *African Ethics: An Anthology of Comparative and Applied Ethics* (Cape Town: University of KwaZulu-Natal Press, 2009), Ch. 21, 375-390.

[29] Cf. Sampford Charles Shacklock and Arthur Connors Carmel, *Measuring Corruption* (Hampshire: Ashgate Publishing, Limited, 2006).

[30]A. Komianos (19 October 2010). Corruption and Integrity, https://www.academia.edu/964718/Corruption_and_Integrity (Retrieved on 11th September, 2019).

[31]P. Brown, Public Integrity. In *97–111,13*(2). Retrieved on 5th October, 2019 from http://www.mesharpe.com/PIN/02Stevulak%20and%20Brown.pdf (2011).

Integrity is strongly connected with such concepts as values, morals, and ethics. Nevertheless, there are some discrepancies. Integrity is viewed as a characteristic or quality of accordance with the relevant moral values and norms. Value is a belief or quality that contributes to judgments about what is good, right, beautiful, or admirable, and thus weights the choice of action by both individuals and collectives. It is therefore less specific than a norm, which signals whether something is good or bad, right or wrong, beautiful or ugly.[32] Morality is concerned with the principles of right and wrong behaviour; the code of behaviour that is considered right or acceptable in a particular society, which involves the values and norms people feel rather strongly about, usually because they are important for the community to which they belong. Thus, the terms morality and ethics are both used to refer to what is right or wrong or good or bad, and the terms 'ethical' and 'moral' are often used interchangeably.[33]

Ethics is the set of criteria or principles that we use when selecting a course of action in the face of competing values. An ethical culture based in integrity helps prevent corruption. The aim of creating social integrity is to make corruption a risky and unrewarding task.Integrity and corruption are two opposed terms. Strengthening integrity will automatically create an unfavourable environment for corruptive activities and vice versa.[34]Corruption here implies: dishonest or illegal behaviour, especially of people in authority; the act or effect of making somebody change from moral to immoral standards of behaviour. Here, corruption is connected with two important elements, that is, morality and authority.

United Nations Convention against Corruption does not define "corruption", but establish a list of corrupt offences. The UN Convention calls for criminalization of bribery of national and foreign public officials, and officials of public international organizations; embezzlement, misappropriation and other diversion of public property; abuse of functions and trading in influence. It also demands the criminalization of other activities in support of corruption, for example, obstruction of justice and the concealment or laundering of the proceeds of corruption. This criminalization is required in order to promote the effective detection and carrying out of corruption.[35]

Gould defines corruption as a moral problem, that is, it is "an immoral and unethical phenomenon that contains a set of moral aberrations from moral standards of society, causing loss of respect for and confidence in duly constituted authority."[36] Dobel determines corruption as "the moral incapacity to make disinterested moral commitments to actions, symbols, and institutions which benefit the substantive common welfare."[37]In all, general definition of corruption is the "abuse of public or private office for personal gain." Corruption is characterised by the following features: direct harm to the authority or any other legally protected interests of the state (civil service); illegally received benefits of the civil servant (tangible and intangible); use by civil servant of his position against the interests of public service; intent of civil servants to act (omission) objectively detrimental to the legally protected interests of the state and services; selfish purpose or other interest of civil servants.

However, some authors critique widespread definition of corruption as the abuse of public roles or resources for private benefit. One problem with this definition is that it does not give us any basis to distinguish corruption from other types of malfeasance, such as straight theft or misappropriation. Moreover, the terms "abuse" and "misuse" are left open by the definition. It should be noted, that are other types of behaviour in which private gain arises from public office, for example, earning a salary, deriving an income, or receiving honours.[38]

In addition, the definitions emphasize, that corruption is activity for private benefit, however, the abuse of public roles in the interests of one's political party, ethnic group, some organization or familial network which is a source

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[32] Leo Huberts, Retrieved on 4th October, 2019 from http://dare.ubvu.vu.nl/bitstream/handle/1871/24447/Ethics?sequence=2 (2010).

[33] Frederickson, H.G. & Ghere, R.K. eds., *Ethics in Public Management* (Armonk NY & London: M.E. Sharpe, 2005). http://www.icaew.com/~/media/Files/Technical/Ethics/reporting-with-integrity-report.pdf (Retrieved on 5th October, 2019).

[34] A. Komianos (19 October 2010). Corruption and Integrity, https://www.academia.edu/964718/Corruption_and_Integrity (Retrieved on 11th September, 2019).

[35] Business-anti-corruption, 2014.

[36] Gould, David J., "Administrative Corruption: Incidence, Causes and Remedial Strategies" in *Handbook of Comparative and Development Public Administration*, Ali Farazmand (ed.), (New York: Marcel Dekker Inc., 1991), 468.

[37] Dobel, J. Patrick, *'The Corruption of a State', The American Political Science Review*, Vol. 72, No. 3(1978): 958–973.

[38] Philippe le Billon (2008). Corrupting peace? Peacebuilding and post-conflict corruption. http://relooney.fatcow.com/0_NS4053_73.pdf (Retrieved on 9th September, 2019).

of major corruption in post-conflict situations is certainly a form of corruption. Using the standard definition that emphasizes private gain would lead us to overlook activities. It should be stressed out, that it is a valuable critique also in other contexts than peacebuilding operations. As it can very often occur a situation when a public officer take a bribe to benefit a third party.[39]

Mark Philp proposes, in order to improve the existing definition, to set as clear and universal standards, rules and norms in each particular political system to distinguish acceptable from unacceptable gain and to mark off acceptable conduct from corruption and other forms of wrongdoing. The author supposes, that corruption in politics occurs where a public official: acting in ways that violate the rules and norms of office, and that involves personal, partisan or sectional gain, harms the interests of the public; (or some subsection thereof) who is the designated beneficiary of that office, to benefit themselves and/or a third party and; who rewards or otherwise incentivizes A to gain access to goods or services they would not otherwise obtain.[40]Overall, the high degree of consensus exists for the following elements of corruption: abuse of delegated powers; acquisition or intention to acquire personal gain; a phenomenon that harms the public good; violation of the principle of impartiality; deviant behaviour in relation to the position of holding public office.[41]

Working in any organisation that is marred by corruption is very complicated and complex. Employees decide on rights and duties of citizens, act in the most complex matters, and therefore employees face many ethical and moral dilemmas. Rights, obligations and the manner of conduct of officers of any organization should be incorporated and defined, first of all, by the Law on Civil Servants and State Employees and the Code of Conduct of Civil Servants and State Employees, but also by various internal rules. The drafting of such compliant requirement policy documents has to be informed by virtue ethics for the purposes of ensuring its proper functionality in the fight against corruption. Aquinas' virtue ethics becomes handy at this point.

For there to exist clear rules and procedures, legal norms or codes of ethics, virtues are core. In this case, the work and responsibilities of servant can be questioned from the manner of action. It should not be allowed that corruption becomes a matter of choice of those who work in such organisations, be they public or private.

3.0 Corruption risks and weaknesses

The society could be vulnerable to corruption because it is the organization of large-scale projects which involves significant resources and large amounts of funds, complex logistics and tight timeframes and therefore presents opportunities for the unscrupulous contractors and employees. As a result of lack of time of time there is also a lack of necessary independent oversight and deficiency of adequate control of public funds. First step in analysing corruption is its influence on macro level (economic, culture, society and nation). As virtues become our second nature, they facilitate in the fight against corruption. For example, bribes can influence the officer's choice of firms to supply goods, services, and works, as well as the terms of their contracts, but if they are virtuous, there could be a hesitance to engage in such for virtue are key to human perfection.

Firms may bribe to win a contract or to ensure that contractual breaches are tolerated. Bribes could affect the allocation of all of the common good benefits. Opportunities for bribery have results that are likely to be costly in terms of economic efficiency, political legitimacy, and basic fairness: *Bribery*. Bribes are one of the main tools of corruption. They can be used by private parties to "buy" many things provided by central or local governments, or officials may seek bribes in supplying those things.*Government contracts*. Bribes can influence the government's choice of firms to supply goods, services, and works, as well as the terms of their contracts.

Firms may bribe to win a contract or to ensure that contractual breaches are tolerated.*Government benefits*. Bribes can influence the allocation of government benefits, whether monetary benefits (such as subsidies to enterprises or individuals or access to pensions or unemployment insurance) or in-kind benefits (such as access to certain schools,

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[39]Philippe le Billon (2008). Corrupting peace? Peacebuilding and post-conflict corruption. http://relooney.fatcow.com/0_NS4053_73.pdf (Retrieved on 9th September, 2019).

[40] Philippe le Billon (2008). Corrupting peace? Peacebuilding and post-conflict corruption. http://relooney.fatcow.com/0_NS4053_73.pdf (Retrieved on 9th September, 2019).

[41]A. Komianos (19 October 2010). Corruption and Integrity, https://www.academia.edu/964718/Corruption_and_Integrity (Retrieved on 11th September, 2019).

medical care, or stakes in enterprises being privatized).*Lower taxes.* Bribes can be used to reduce the amount of taxes or other fees collected by the government from private parties. Such bribes may be proposed by the tax collector or the taxpayer. In many countries the tax bill is negotiable.*Licenses.* Bribes may be demanded or offered for the issuance of a license that conveys an exclusive right, such as a land development concession or the exploitation of a natural resource. Sometimes politicians and bureaucrats deliberately put in place policies that create control rights which they profit from by selling.*Time.* Bribes may be offered to speed up the government's granting of permission to carry out legal activities, such as company registration or construction permits. Bribes can also be extorted by the threat of inaction or delay.*Legal outcomes.* Bribes can change the outcome of the legal process as it applies to private parties, by inducing the government either to ignore illegal activities (such as drug dealing or pollution) or to favour one party over another in court cases or other legal proceedings).[42]

Some public and private officers can have the impression they work for the private sector interest and not for the well-being of the organization. Controls are accepted to a certain limit and for a specific category of companies. In the society, the impact of corruption is often manifested through problems of accountability to the public, political intolerance, low level of democratic culture. Corruption is a discouraging factor for people to work together for the mutual goal. General apathy and disillusionment among the public result in a weak civil society. Paying and demanding bribes stand traditional. It also results in growing gap between the poor and rich and poverty increasing.[43]

The second step of our analysis concerns the nature of the organisation especially organisation's culture development. Organisational cultures develop over time by employees recognising what behaviour is acceptable and what is not.[44] As a result, all members of organisation, including the board, the officers, executive, employees, and its community have some role in creating its culture but top management plays a key role in determining corporate culture. The Head (Chief) Executive Officer appears to be the dominant personality in an organisation, and individually often sets its ethical level. His reputation greatly influences to the interior climate of organization.[45] One more aspect that makes organisations vulnerable to corruption is the commercial way of thinking of employees and desire for enrichment. In the world of growing opportunities it is difficult to stay aside from cash flows.

Control side is one more example of vulnerability in the nature of the organisation. Top-down formal control does not work effectively in the many contexts, as organisation does not have an effective management at the top and has no true leadership especially on regional level. People see things and know very well who is correct in the job and whose integrity is doubtful but they keep quiet because of fear for reprisal and because it is not accepted to whistle blowing for colleagues. Also the informal social control of colleagues seems to be weak. It is a culture of every man for himself.

Lastly about corruption at micro-level. In micro-level it is important to understand whether people deliberately commit corruption. For the reason that there is lack of distinct rules, sometimes in practice officers in the public or private sectors can be given presents. Nonetheless, some people are not able to define the limit of what is acceptable because, sometimes because of a lack of experience or because of a blurring of ethics. Men always acting according to their own human nature. Businesses always is looking for profit, the United Nations officials acting according to their interests.

Greed affects every level of society. Even when we see an organization that should embody ethics, morality, and the highest standard of human virtue as an example to the entire world, we see instead a perfect depiction of human nature at its worst.The effect of corruption has many dimensions related to political, economic, social and environmental effects. In political sphere, 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 encoring cynicism and reducing interest of political participation, political instability, and reducing political competition, reducing the transparency of political decision

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[42]The World Bank Group, 2014.

[43]Transparency Ethiopia, 2008.

[44]Independent Commission Against Corruption, 2014.

[45]Transparency Ethiopia, 2008.

making, distorting political development and sustaining political activity based on patronage, clientelism and money.[46]

4.0 Anti-corruption Policy

From the appearance of corruption itself, society attempts to curb corruption. This question is widely discussed between researchers. The Anti-corruptionplan is an internal document that contains a set of measures of a legal and practical nature aimed to prevent and eliminate opportunities for the creation and development of various forms of corruptive behaviour within the authority, its individual organisational units and individual jobs. In Research on Corruption conducted by Andvig and Fjeldstad anti-corruption strategy by the type of organisation initiating is divided into four levels: international (World Bank and International Monetary Fund policies; there are efforts to criminalise transnational bribery; United Nations Development Program and United Nations policies; Transparency International's interventions); national (procedures and training within state or public sector institutions; 'service culture' approaches; 'islands of integrity'; capacity-building to 'design out' corruption; legal approaches, including state funding of parties and patronage appointments; anti-corruption agencies; auditor Generals and Parliamentary oversight; the police and 'Inter-agency' co-operation); local or 'citizen' level; (minimising petty-corruption by protection against the extractive and arbitrary nature of the state; structural reform, for instance, decentralisation and deregulation; new administrative procedures, for instance, overlapping jurisdictions, customerisation of public services and service delivery surveys); complaints and redress; community oversight; the media) and populist (purges, for instance, of civil servants); making examples (public humiliations and executions, quasi-official tribunals); moral rearmament campaigns and 'the new citizen').

To deal with corruption risks, an organisation firstly needs to establish an ethical corporate culture and implement a strong anti-corruption policy. Compliance with culture and ethics anti-corruption policy will protect people, property, reputation etc. from risks of: requesting for gifts, bribes, facilitation payments; requesting for illicit payments besides the normal commission; money laundering; dishonest or incompetent staff; dishonest third parties: partners, agents, brokers; and dishonest public officials.

No single factor causes corruption, but a wide range of factors have been shown as supporting or contributing to it, and in many cases these factors are inter-related. This requires to anti-corruption strategies be comprehensive. The bribery of public officials, for example, has been linked to low status and salaries, a lack of effective laws or law-enforcement, sub-cultural values that make it acceptable for applicants to offer bribes and for officials to take them, and a lack of effective transparency and monitoring with respect to the officials' duties and the way they carry them out. Acting against only one of these factors is unlikely to produce results unless some or all of the other factors are also addressed.

Strategies must also be integrated with external factors, such as the broader efforts of each country to bring about such things as the rule of law, sustainable development, political or constitutional reforms, major economic reforms, or major criminal justice reforms. As many aspects of modern corruption have proven to be transnational in nature, external integration increasingly also includes the need for integration between anti-corruption strategies or strategic elements being implemented in different countries.

After anti-corruption strategies are first instituted, a long-term process begins, during which corrupt values and practices are gradually identified and eliminated.

In most cases, a complex process of interrelated elements of 'effective' anti-corruption program involves: measurement of corruption; the application of an effective legal framework and codes of ethics; concepts of integrity, transparency and accountability; a system of training on integrity, ethics and anti-corruption for members of the organization; an effective mechanism for the background screening of candidates, hiring, retention, promotion, retirement of employees, encouragement and motivation; engagement with other organisations; system of deterrence; internal controls and audit; participation of society; and prevention of corruption.

The first step in combatting corruption is its measurement. Corruption is without doubt a difficult issue to measure, because information about it is scarce and objective data are not usually available and some governments are trying to hide real facts. The following three indicators of corruption are the ones most frequently used among anti-corruption practitioners: The Corruption Perception Index (CPI), published annually by Transparency International;

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[46]Samura, B. K. *The Negative Effects of Corruption On Developing Nations*. Retrieved on 11th October, 2019 from Global Network For Peace And Anti-Corruption Initiative:
http://gnpai.org/researchlibrary/corruption/THE%20EFFECTS%20OF%20CORRUPTION.pdf (2014).

the Business Environment and Enterprise Survey (BEEPS) and the World Governance Indicators (WGI). The Corruption Perception Index (CPI) is a composite index seeks to measure 'the overall extent of corruption (frequency and/or size of bribes) in the public or political sectors.'[47] The CPI is constructed from very different sources, such as the World Economic Forum, the Institute for Management Development, Price Waterhouse Coopers, Freedom House and Gallup International, for instance. The CPI also combines evaluations of previous years in order to decrease sudden variations among scores due to random effects.

The Business Environment and Enterprise Performance Survey (BEEPS) provided an excellent occasion to empirically explore the frameworks that private firms try to influence, and therefore assessing a new approach to the reality of state involvement and providing new inputs for anti-corruption and public-private partnerships projects.[48] The World Governance Indicators (WGI) is not strictly a "corruption" indicator, because it measures other factors in order to assess a governance "photo" of every country. However, it is relevant to the discussion because one of the dimensions captured by the World Governance Indicator is the first to control of corruption. The other five dimensions are: voice and accountability; political stability and absence of violence; government effectiveness; regulatory quality; and Rule of Law.

A legal framework is the set of laws and regulations which set standards of behaviour for public servants and enforce these limits through systems of investigation and prosecution. The major contributions of a legal framework to an ethics infrastructure are setting limits on public servants' behaviour, enforcing them through sanctions. The standards of behaviour expected of public servants are necessarily high, on the basis that they administer the power and resources of the state. Thus any law dealing with integrity typically sets out legal obligations of, expected standards for, and the consequences of failing those standards for public servants. The effective implementation of all regulations in all areas and impartial decision-making is the best mechanism for the prevention of corruption. Where the efficient, transparent and accountable work exists, there are no backlogs, delays in the execution of tasks, and the quality of work is good.

The behaviour of employees in accordance with the rules of the Code of Ethics contributes to the creation of the image of a professional, objective and honest public administration. Adherence to the principles prescribed by the Code of Ethics raise the level of general awareness of the need to behave in accordance with morality, which, starting from an individual, changes the collective consciousness of a society. The Code of Ethics is a set of standards and rules of behaviour of civil servants and state employees. A code of conduct for an organisation may contain a combination of a statement of its values, a description of its role, including responsibilities of and to its employees, and a list of its employees' legal obligations. Codes articulate unacceptable behaviours as well as providing a vision for which the government official is striving.[49] The aim of the Code of Ethics is the preservation, recognition and promotion of the dignity and reputation of civil servants and state employees as well as the strengthening of public confidence in the work of state authorities. Any unethical and unacceptable behaviour and actions of a civil servant or state employee undermine integrity and represent a factor of a risk of corruption. A civil servant or state employee in the performance of his/her duties is required to adhere to the Code of Ethics of civil servants, as well as to the special code if such is adopted.[50]

A civil servant or State employee needs to apply ethical standards and rules of conduct in relations with other officers, towards citizens, towards the work as well as to the authority where he or she works. Fundamental of ethics codes is the concepts of integrity, transparency and accountability, especially at the highest levels of organisation and in entities responsible for anti-corruption measures. Integrity refers to "honesty" or "trustworthiness" in the discharge of official duties, serving as an antithesis to corruption. Transparency in organisation is widely viewed as a necessary condition both to effectively control corruption, and more generally for good governance. A lack of transparency with respect to anti-corruption strategies is likely to result in public ignorance when in fact broad enthusiasm and participation is needed. Accountability refers to the obligation on the part of public officials to report on the usage of public resources and answerability for failing to meet stated

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[47]Transparency International, 2007.

[48]Hellman, J. Jones, G. and Kaufman, D. "Seize the State, Seize the Day": State Capture, Corruption, and Influence in Transition,*World Bank Policy Research Working Paper* (2000), 2444.

[49]Stuart C. Gilman. Ethics codes and codes of conduct as tools for promoting an ethical and professional public service: Comparative Successes and Lessons. (2005).(Retrieved 10th October, 2019) from http://www.oecd.org/mena/governance/35521418.pdf

[50]A. Komianos (19 October 2010). Corruption and Integrity, https://www.academia.edu/964718/Corruption_and_Integrity (Retrieved on 11th September, 2019).

performance objectives. Without integrity, transparency and accountability any steps taken to combat corruption will lack credibility.[51]

Work in the public administration is very complicated and complex. Employees in the public administration decide on rights and duties of citizens, act in the most complex matters, and therefore employees face many ethical and moral dilemmas. Statements of what is ethical and what is and is not acceptable provide guidance and clarity to often difficult areas for personnel to operate in. Inculcating a strong ethical ethos within an organization both reduces the frequency of violations of corruption law, and allows violations to be detected more easily.[52]

The process ofprofessional socialisation is the process by which servants learn and inculcate values, ethics and standards of conduct. Key socialisation mechanisms are education and training programmes. Professional socialisation contributes to an ethics infrastructure by communicating standards of conduct and developing the judgement and skills of public servants to conform to them.Training programmes may include information about the role of the public service, relevant legislation, regulations and codes, accountability mechanisms and the role of values - both organisational and personal in judgement and making decisions.Ethics trainings is a useful tool for strengthening ethics and preventing corruption in organisational administration, especially if applied together with other tools of an anti-corruption policy. Training on integrity, ethics and anti-corruption is provided in many countries around the world, includingcountries with relatively high levels of integrity as well as countries wherecorruption is widespread. It should be noted, that designing and delivering ethics training is a long term investment and it can be quite expensive, but it produces observable results in the long-term term prospective.

The support for ethics training should be demonstrated through the practical actions of the leadership, for instance, by setting an example of ethical behaviour and by allocating funds and staff for the implementation of the ethics training programmes. Lack of such "leadership from above" undermines motivation for participation in ethics training and thwarts their positive impact on the behaviour of other servants.Moreover, ethics training should be a part of a broader and comprehensive public policy on anti-corruption/integrity reform, and should be reflected in programmatic documents. However, only establishing ethics training in programmatic documents alone may not be sufficient to ensure its practical implementation. It is important to have a legislative or other official requirement to deliver and receive integrity training for officials established in, for example, a Law on Civil Service, an Anti-Corruption Programme, a Code of Ethics and other appropriate regulations are key in the aspiration of eradicating corruption.

Reforms must deal with the individuals who work in organisations. There is also a need for results-based leadership that promotes and applies integrity, accountability, transparency, as well as a general acceptance of the mind-set, beliefs and customs that favour integrity over corruption. An important step in anticorruption policy is an effective mechanism for the background screening of candidates, hiring, retention, promotion and retirement of employees. This system should be based on transparency principle and have to include adequate procedures for the training of individuals. Employees should have adequate remuneration for their work. Personnel have to be familiarised with anti-corruption measures. Personnel have to know best practices, including for instance personal asset declaration as well as the rotation of staff in key positions. Integrity has become a critical consideration for administrators when filling civil service positions. Integrity is now promoted through any means possible, including the introduction of conduct codes, declarations and monitoring of personal assets, and transparency in political administration.[53]

The great importance is a role of leaders. Elected officials can individually and as a group promote ethical behaviour by giving a good example. They need to demonstrate respect for democratic institutions and the rule of law more than others.It is very important to encourage and motivate employees. Encouragement and motivation of employees represents a process that takes place from the time of schooling and education, advertising vacancies, receiving those who have the most knowledge and skills for specific jobs, the possibility of their specialisation and

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[51]Armstrong E. "Integrity, Transparency and Accountability in Public Administration: recent trends, regional and international developments and emerging issues," *United Nations Economic and Social Affairs*, (August 2005):1-9 (9).

[52]A. Komianos (19 October 2010). Corruption and Integrity, https://www.academia.edu/964718/Corruption_and_Integrity (Retrieved on 11th September, 2019).

[53]UNODC http://www.unodc.org/documents/corruption/Publications/2013/13-84527_Ebook.pdf (2013) (Retrieved on 12th September, 2019).

continuous improvement of the knowledge, rewards for effective, transparent and accountable work and progress in service. Thus, encouragement and motivation of employees who demonstrate a high quality of performance of duties and responsibilities and their timely execution should be subject to analysis and evaluation by management personnel through financial, e.g. variable increase of earnings or the ability to stimulate the further professional and vocational training which enable promotion in the service. Evidently, the subject of this analysis should be also those employees who do not show results, timeliness and accountability in order to ensure timely reaction and to create a public administration composed with a high percentage of high quality, efficient, accountable and dedicated personnel of integrity at all levels of the public administration.

It is important to share experiences and best practices whit others organisations internal and international by the way of creating a separate section on company website, press releases, round table discussion with journalists, presentations at anti-corruption seminars. Deterrence is a single but important element of anti-corruption strategies. It includes not only conventional prosecution and punishment but also administrative, regulatory, financial and economic deterrence. Where personal or corporate risks, uncertainties and punishments are minimal, corruption tends to increase. Conversely, reforms that increase uncertainties and the risk of criminal punishment or financial losses tend to reduce corruption. Generally, reforms must be broad-based and systemic, or corrupt conduct may simply be displaced into other areas or activities.

Establishing controls is deemed essential to preventing and detecting bribery and corruption. As many of the controls on corruption are legally based, rule of law frameworks are required, including such things as effective and independent courts and legislatures.[54]The control environment consists of: personal and professional integrity and ethical values of managers and employees, the manner of leadership and management; hierarchy in terms of powers and responsibilities, rights and obligations and reporting levels as well as competence of employees and others. Accountability mechanisms are aimed to control the day-to-day conduct of public servants. Accountability mechanisms may be: administrative procedures (request to be put in writing); the processes of authorisation and approval; the separation of duties, which prevents one person from being responsible for the authorisation, execution, registration and control at the same time; comprehensive processes (audits); consultation mechanisms (community advisory boards); or oversight mechanisms (legislative or parliamentary committees).They serve as preventive controls as well as performance-related ex-post controls.

Accountability mechanisms play a major role in an ethics infrastructure by providing a clear management framework, supported by investigation and evaluation capacities. Internal controls may relate to the decision-making process and structure as well as to the procurement process. Analysis of the administrative organisation may give indications as to who makes decisions and how the projects can be designed, organised and manipulated. Control of the administrative organisation involves risk analysis of the top management as well as the administration that does the procurement. The internal audit is conducted to provide objective and expert opinion and advice on the adequacy of the financial management and control system in order to improve the operations of the state authority. It is achieved by: planning the audit activities, identification and assessment of the nature and the level of risk associated with each activity of the authority, assessment of the adequacy and effectiveness of the system in relation to the identification, assessment and management of the risk by the head and making recommendations to improve the financial management and control system.[55]To improve controls, experts recommended that all changes to a contract, including small ones, be recorded. Indeed, small or minor modifications and amendments can amount to large-scale additional costs, which sometimes hide corruption.

Generally, many supported the suggestion that the auditors, controllers and forensic auditors, that is, those who determine the administrative organisation, provide their points of view on prevention and detection of bribery and corruption.For an effective control it should exist of some ethics co-ordinating body. There are bodies that co-ordinate the overall ethics framework ranges from parliamentary committees, central agencies, departments, or specially created independent agencies mandated to oversee ethics in the public service. They serve a management function by co-ordinating and supporting all of the other infrastructure elements. They operate either through directly implementing ethics initiatives or by delegating this task to other departments or agencies.

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[54]Worldbank (1997).from http://www1.worldbank.org/publicsector/anticorrupt/corruptn/cor02.htm (Retrieved on September, 2019).

[55]A. Komianos (19 October 2010). Corruption and Integrity, https://www.academia.edu/964718/Corruption_and_Integrity (Retrieved on 11th September, 2019).

The next pillar of successful anti-corruption strategy policy is participation of society in the prevention of and the fight against corruption. Public involvement and scrutiny is a powerful disincentive to corruption and misconduct in the public sector. A strong civil society includes the ability to seek, receive, publish and disseminate information concerning corruption, and the opportunity to exert influence against corruption where it is found, for example though healthy independent media communications. A free media is a powerful instrument, not only for exposing corruption and holding those responsible legally and politically accountable but also as for educating the public and instilling high expectations of integrity.[56]Policies and practical measures are most likely to succeed if they enjoy the full support, participation and "ownership" of civil society.

Only a well-developed and aware civil society ultimately has the capacity to monitor anti-corruption efforts, expose and deter corrupt practices and, where measures have been successful, credibly establish that institutions are not corrupt.It is important to involve victims in any plan aimed at reducing corruption. Anti-corruption initiatives, and the interest of donors who support such efforts, tend to involve those paid to fight corruption rather than those victimized by it. Victims are often socially marginalized individuals and groups who are harder to reach, but they have an important role to play, particularly in areas such as establishing and demonstrating the true nature and extent of the harm caused by corruption. As victims are often the strongest critics of anti-corruption efforts, securing their approval can also assist greatly in establishing the credibility of a programme.

Raising public awareness is an element of most anti-corruption strategies, but it must be accompanied by measures that visibly address the problem, otherwise the increased public awareness can lead to widespread cynicism and loss of hope that may, in some cases, contribute to further corruption.Experts suggested that the lack of public notice create a haven for corruption. To guarantee public notice it should exist procedures allowing members of the general public to obtain, where appropriate, information on the organization, functioning and decision-making processes of its public administration. It is also important to simplify administrative procedures and to publish periodic reports on the risks of corruption in its public administration.Anti-corruption strategies involve long-term and wide-ranging policies, with periodic monitoring and preliminary assessment of the extent of corruption, the setting and periodic reassessment of strategic objectives, and the assessment of whether objectives have been achieved or not.[57]

Sources of information may vary, but will generally include opinion surveys and interviews with relevant individuals, focus group discussions about the problem of corruption and aspects of the, an assessment of anti-corruption laws and the agencies which are intended to monitor, prevent and/or prosecute corruption cases, and assessments of other key institutions. Also critical is a more general assessment of strengths and weaknesses in civil societies, national cultures or other areas which may be important in the development of a successful and effective anti-corruption strategy.[58]

Moreover, the cultural traditions of public participation in governance as well as the existence of administrative procedures to allow such participation such as public consultation will determine the contribution public involvement and scrutiny can make to an ethics infrastructure.

Preventive anti-corruption measures promote and implement principles of integrity and ethical rules in the public, private and civil sectors. Moreover, preventive measures include rules, procedures and restrictions in performing the services as well as managing the disciplinary procedures in cases of failure to obey the said rules and procedures. Preventive action against corruption includes measures and actions to prevent the causes and occurrence of this phenomenon (usually a crime) and create an environment that is unfavourable and intolerant for corruptive behaviour.

If an act as such is good, resulting from a right choice of the will, the pleasure which accompanies it is also good.[59] This doctrine witnesses to Thomas' positive vision of the human body and its natural functions. An interesting example of Thomas' broad vision and closeness to reality is his opinion about lending money or one's belongings to other persons. It is allowable to demand compensation for services rendered and for not being able to dispose meanwhile oneself of what one has lent to others. This is not a question of asking a compensation for the use of money as such, but of avoiding damage or loss to oneself. He who lends money to others so that they may conduct

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[56]UNODC   http://www.unodc.org/documents/corruption/Publications/2013/13-84527_Ebook.pdf   (2013) (Retrieved on 12th September, 2019).

[57]C. Fijnaut & L.huberts (http://arno.uvt.nl/show.cgi?fid=55174(2002) (Retrieved 11th September, 2019).

[58]C. Fijnaut & L.huberts (http://arno.uvt.nl/show.cgi?fid=55174(2002) (Retrieved 11th September, 2019).

[59]Aquinas, *Summa Theologiae*, I-II, q. 34, a. 1 & 2.

business is entitled to demand a share in the profit.[60] The pages on keeping measure in sport and play, as well as on taking care of one's outward appearance are also typical of Aquinas' humanism. The body and the soul need some rest, even after intellectual work. One finds relaxation in sport and in games, but these should be adapted to the person, age and occupation in question.[61]

Thomas' pages on friendship and love are one of the finest parts of his ethics. He describes the effects of love. The possibility of unselfish love, doubted by many, is vigorously defended as based on the fact that the will first moves to the good as such: it seeks the good before seeking its own pleasure.[62] This argument also shows that it is possible to love God more than oneself, since God is the universal good and the source of all good things. In this way pure love concerns the good of a person who is deserving of being loved. Furthermore, Thomas laid down an *ordo amoris*, the order to be observed in our love of persons and things.[63] In his pages on friendship Thomas borrows from Aristotle the five properties of friendship, stressing the last of them, that is, to agree with a friend in feelings and thought. For the reason thathis social nature man must live together with others. The ideal is to be together with friends, therefore, people should treat each other kindly and be ready to help and should rejoice in the virtuous acts of others. A friend is an *alter ego*, and so we are happy for his accomplishments; in addition, by considering what our friend is, we increase our own happiness. Friendship is part of that happiness that can be attained in this life.[64]

During the past many years there has been an enormous shift in people's views of what is moral or immoral. As to macro-morality, standards have become much stricter. People at large accept some responsibility for the preservation of rare species of plants and animals, as well as for the protection of our natural environment. Human rights are better acknowledged and respected than in the past. However, in parallel with this progress there has been a considerable retrogression on the level of individual morality. A widespread subjectivism makes people forget the objective character of their moral obligations. Individual man with his desires and instincts makes himself the yardstick of what he can do.

Objective durable bonds at the interpersonal level are avoided, in order to safeguard one's own freedom. Institutions such as the family and the State are in crisis. Man's personal conscience, cut loose from any connections with traditional morality or human nature, becomes the decisive authority for determining what is good and what is evil. The plurality of opinions and the respect due to all of them makes people uncertain as to what is true. It is very difficult, if not impossible, in our pluralistic societies to reach a consensus on questions about moral life. This revolution in moral thinking is also an effect of the technological revolution, of intensive contact with other civilizations, of far reaching changes in our societies and the relative well-being of large groups of the population which allows them to spend their wealth on purposes which are less than necessary.

Further causes are industrialization and the emancipation of women. People are now living in a world dominated by technology. The result is that the language of nature, which is also that of morals, is no longer understood. The ethics of Aquinas has as its foundation human nature, and has been built with irrefutable arguments into a coherent whole. It purports to make us live according to what is best is us. Precisely because of its superior reasonableness, which takes the entire human person into account as a human individual and a member of society, it will be a decisive factor in guiding the moral life of people in the future. It arises as a lighthouse above the fog of confused moral thinking of many of our contemporaries. For Catholic theologians, on the other hand, it is an unsurpassed instrument to understand and to explain the will of God as manifested in divine revelation.

Conclusion

The paper has concerned itself with challenge of both understanding as well as application of morality as an element of shaping of peoples' perceptions. Morality keeps on facing different problems within the society, thus, making its utilization as it ought to be not only difficult but seemingly impossible. Since ethics provides us with the principles of operation within the society, it serves as an ideal to be sought. Moral values as it has been presented in this chapter serve as the only solution to the social ill of corruption that has ever remained to inhibit the realization of

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[60]*Summa Theologiae*, II-II, q. 78, a. 2.
[61]*Summa Theologiae*, II-II, q. 168, a. 2.
[62]*Summa Theologiae*, I-II, q. 4, a. 2, ad 2.
[63]*Summa Theologiae*, II-II, q. 26, a. 1-12.
[64] Commentary on the *Nicomachean Ethics*, IX, lect. 6-10.

the common good. The argument here is that morality exists within social relations, thus, analogically considered to be in both vertical and horizontal human relations.

For an efficient, continuous and planned fight against corruption, it is necessary to use instruments recommended by international anti-corruption standards. Namely, it is necessary to establish and continuously improve specialised authorities, that is, institutional anti-corruption frameworks; to adopt and constantly improve and implement appropriate laws, that is, legislative anti-corruption frameworks and to adopt, execute and harmonise strategic documents; to develop a system of training on integrity, ethics and anti-corruption for members of the organization; to set up an effective mechanism for the background screening of candidates, hiring, retention, promotion, retirement of employees, encouragement and motivation. Continuous education and training of personnel is one of the priority tasks in combating corruption. Zero Tolerance to Corruption.

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