



NATIONAL CATHOLIC SECRETARIAT (NCS)  
DEPARTMENT OF HUMAN DEVELOPMENT



**CARITAS GHANA**

INTERFAITH ALLIANCE PLATFORM:  
FORUM FOR ACTIONS ON INCLUSION, TRANSPARENCY AND HARMONY (FAITH) IN GHANA



**Interfaith  
Shaping Hearts,  
Attitudes and  
Mindset to End  
Corruption  
in Ghana**

**I-SHAME CORRUPTION**



**A LESSONS LEARNED REPORT**

With funding support from:



Edited by: Samuel Zan Akologo

January, 2020




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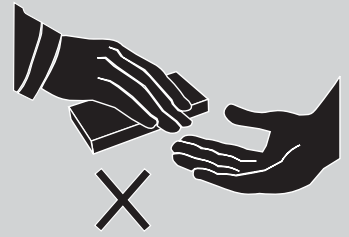
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## LIST OF TERMS AND ACRONYMS

|         |  |
|---------|--|
| ACI     | Anti-Corruption Institution                              |
| AMM     | Ahmadiyya Muslim Mission, Ghana                          |
| CHRAJ   | Commission on Human Rights and Administrative Justice    |
| CODE    | Conference of Directors of Education                     |
| CPI     | Corruption Perception Index                              |
| CSO     | Civil Society Organization                               |
| EU      | European Union   |
| FAITH   | Forum for Actions on Inclusion, Transparency and Harmony |
| FBO     | Faith-Based Organization                                 |
| FCPA    | Foreign Corrupt Practices Act                            |
| FOMWAG  | Federation of Muslim Women Associations in Ghana         |
| GCBC    | Ghana Catholic Bishops' Conference                       |
| GES     | Ghana Education Service                                  |
| GPCC    | Ghana Pentecostal and Charismatic Council                |
| ICT     | Information and Communication Technologies               |
| IFC     | Interfaith Cooperation                                   |
| IMF     | International Monetary Fund                              |
| I-SHAME | Interfaith Shaping Hearts, Attitudes and Mindset to End  |
| MAREDES | Marshallan Relief and Development Services               |
| MPs     | Members of Parliament                                    |
| NACAP   | National Anti-Corruption Action Plan                     |
| NCCE    | National Commission for Civic Education                  |
| NCS     | National Catholic Secretariat                            |
| NGO     | Non-Governmental Organization                            |
| OECD    | Organization for Economic Cooperation and Development    |
| ONCI    | Office of the National Chief Imam                        |
| PSC     | Project Steering Committee                               |
| RLs     | Religious Leaders  |
| TOR     | Terms of Reference                                       |
| UN      | United Nations   |
| UNCAC   | United Nations Convention against Corruption             |
| WEF     | World Economic Forum                                     |



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## FOREWORD AND ACKNOWLEDGEMENT

**F**aith Based Organizations in Ghana continue to advance their cooperation and collaboration for the common good of society. The National Catholic Secretariat of the Ghana Catholic Bishops' Conference led the implementation of a two-year anti-corruption initiative as a contribution to the fight against endemic corruption in the Ghanaian society. The FAITH in Ghana alliance Platform's strategy to eliminating corruption in our National fiber was an attempt to create a “new generation” of Ghanaian through character and morality building activities in selected Basic Schools. The I-SHAME Corruption in Ghana facilitated the formation of Integrity Clubs in 20 Basic Schools spread across 10 old Regions of Ghana. These Clubs received morality and integrity lessons from both Religious Leaders and Integrity Club Coordinators.

In the last 24 months of implementing the I-SHAME Corruption in Ghana Project framework, a total of 3,856 direct beneficiaries and 32,000 indirect beneficiaries were reached through different mediums.

The project framework noted a remarkable improvement in pupils' knowledge and attitudes on issues of bribery and corruption and their devastation effects on the lives of citizens. This was measured from the interschool knowledge sharing activities which took the form of debates, discussions, presentations and quizzes at the Regional level. The project framework has proven to be an effective approach to a long-term fight against corruption in Ghana given the deep-rooted and cultural ambiguities that indirectly encourages acts of bribery and corruption which manifest in gift-giving. The impact of the I-SHAME Corruption in Ghana project can be assessed over a long-term and only when pupils from the Integrity Clubs have grown into adults and are engaged in gainful employment or in economic activities. Under this circumstance, there may be an urgent need to institute a long-term tracer system to monitor progress on each of the Integrity Club members to ascertain their level of resistance to acts of bribery and corruption.

This lesson learnt and best practices report is presented in six sections. The chapter one of the report gives an insight on the I-SHAME Corruption in Ghana Project framework, the second chapter carries an extensive conceptual analysis on the project thematic area. The third chapter of this lessons learnt report outlines the methodology deployed to execute the project actions, this chapter also focuses on the terms of engagement for the FAITH in Ghana platform. The fourth chapter presents key lessons distilled from the 24 month of project implementation which has become basis for the documentation of this report. Chapter five centers on selected case studies that are interesting for discussion. Chapter six focuses on conclusions and recommendations as way forward into the future.

It was a great privilege to chair the Steering Committee to provide general oversight for the implementation of this project. I wish to thank the FAITH in Ghana Alliance Platform members for the cooperation which has resulted in strong influential coalition for Public Policy engagement in Ghana.

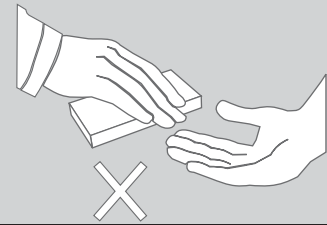
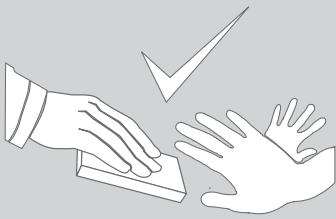
I wish to also thank the Ghana Education Service (GES), the National Commission for Civic Education and media organizations for their strategic support for our work. The National Catholic Secretariat of the Ghana Catholic Bishops' Conference led our Interfaith Alliance to seek funding from STAR Ghana Foundation, as a consortium. Their Department of Human Development and Caritas Ghana provided coordination, secretariat and logistical services. We continue to appreciate the leadership and service roles of the Catholic Church for Faith Based Organizations in Ghana.

The funding support from STAR Ghana Foundation is also acknowledged with appreciation. Mr. Akemo-Mamudu Rasheed Ignatius was the Consultant who researched and compiled the draft report. We thank him for his professional services.

We look forward to impactful engagement with all of you in the not too distant future.

**Hajia Ayishetu Abdul-Kadiri**

**Chairperson – FAITH in Ghana Alliance & Secretary of FOMWAG.**



### 1.0 BACKGROUND

The Interfaith Shaping Hearts, Attitudes and Mindset to End Corruption (I-SHAME Corruption) in Ghana project is an initiative of the FAITH in Ghana Platform. The National Catholic Secretariat of the Ghana Catholic Bishops' Conference hosted the secretariat and led the consortium application for funds. The project was designed to address Ghana's poor run of performance in the fight against corruption as manifested in the deteriorating year on year performance on the Corruption Perception Index (CPI) as published by the Transparency International and the Ghana Integrity Initiative. Furthermore, The Commission on Human Rights and Administrative Justice (CHRAJ), together with some citizens and groups, has made clarion calls on Religious Leaders to do more to fight corruption in Ghana. The project was also designed to respond to the call by the National Anti-Corruption Action Plan (NACAP) which identifies Faith Groups as key stakeholders in its implementation. The project used the interfaith platform christened the "Forum for Actions on Inclusion, Transparency and Harmony (FAITH)" in Ghana as a launch pad for the execution of the anti-corruption interventions. FAITH in Ghana is an interfaith cooperation platform for public policy advocacy in Ghana with participation from the following Religious Organizations:

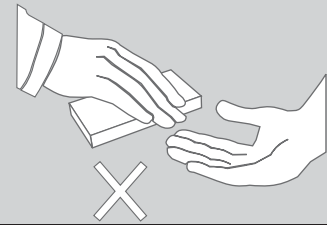
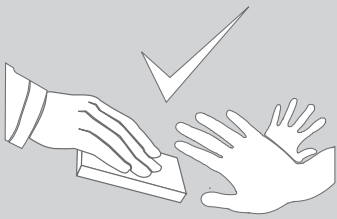
- Office of the National Chief Imam
- Ghana Catholic Bishops' Conference
- Ahmadiyya Muslim Mission, Ghana
- Ghana Pentecostal and Charismatic Churches
- Federation of Muslim Women Associations in Ghana (FOMWAG)
- Marshallan Relief and Development Services (MAREDES)
- Caritas Ghana

The FAITH in Ghana platform was first conceived and formulated in 2016 towards the National General Elections engagements with funding support from STAR-Ghana. The published lessons learnt report on the interfaith cooperation for election engagement gave positive indicators of the efficacy of the FAITH platform due to the high convening capacity and massive outreach of the participating faith based organizations.

The Project is working towards a long-term impact of creating a new generation of Ghanaians with a zero-tolerance level for corruption. The project is using the following strategies to achieve the overall project outcome:

- Awareness creation to reorient basic school pupils on the evil of corruption aimed at building a new generation of Ghanaian through the establishment of “Integrity Clubs” in Schools.
- Advocate for punishment of corrupt public officials.
- Use the constituents of FBOs to fight corruption at all levels.

The two (2) year project had an overall outcome of “improved attitude of the citizenry towards the fight against corruption through awareness creation and re-orientation of Basic School pupils on the evil of corruption”. The project's main approach to implementation was the establishment of Integrity Clubs in 20 Basic Schools across the 10 political Regions of Ghana. The Integrity Clubs were supervised by carefully selected teachers called the Integrity Club Coordinators. The Coordinators had the mandate of convening meetings of the clubs, trained the club members on anti-corruption laws and policies using the project manual, and supported in the moral upbringing of the pupils to enable them fear corruption greatly. To ensure the cross-fertilization of ideas and networking among Integrity Club members, the I-SHAME Corruption in Ghana project organized quarterly debates among the selected schools in each of the 10 Regions. The media; both social and mainstream were partnered to ensure that information on Integrity Clubs were consistently in the public domain. The project was implemented with support from the Regional Offices of the National Commission for Civic Education (NCCE); through a memorandum of understanding signed with the national headquarters of NCCE.



## 2.0 CONCEPTUAL ANALYSIS

### 2.1 BROAD DEFINITIONS AND CONCEPTS

#### 2.1.1 DICTIONARY DEFINITION OF CORRUPTION

**H**ornby defines corruption as “dishonest or illegal behaviour, especially of people in authority, or the act or effect of making somebody change from moral to immoral standards of behaviour” (Hornby, 2010: 239). It is deducible from this definition, that the most frequent culprits of corruption are civil servants. This does not mean to say that non-civil servant cannot or do not engage in corruption. Corruption, as has been pointed out earlier, is a universal problem.

#### 2.1.2 PHILOSOPHICAL DEFINITION OF CORRUPTION

Generally, philosophical discourses see corruption as a deviation from moral norms. On the one hand, this understanding agrees with the etymological definition that sees corruption as a deviation. On the other hand, the definition corroborates, as well with the dictionary definition that links this deviation with moral principles. It follows then that for most philosophers, corruption is a deviation from moral principles. Accordingly, Mark Philip argues that:

Corruption denotes decay or perversion. The term implies that there is a natural or normal standard of functioning or conduct from which the corrupt state of affairs or action deviates. When we talk of a person becoming corrupt, we mean not just that they have broken a rule, but that the basic norms of ethical conduct no longer have any force for them. Corruption strikes at the root of a thing (Philip, 2000: 177).

#### 2.1.3 ECONOMIC DEFINITION OF CORRUPTION

Black defines corruption as the “use of bribery to influence politicians, civil servants and other officials (Black, 2002: 91-92). The exclusive use of the term “bribe” by this dictionary is particularly important because most acts of corruption in Africa is associated with bribery. Black defines bribery as the use of anything of value, either in cash or kind to influence the decision, action or inaction of a civil servant.

#### 2.1.4 POLITICAL DEFINITION OF CORRUPTION

Political corruption relates to the style of rulership or governance in a country. Mark Philip captures it when he says that: “Political corruption involves the decay or perversion of political rule. Broadly, this occurs when a group or individual subverts a society's publicly endorsed practices for conciliating conflicts and pursuing the common good so as to gain an illegitimate advantage for their interests in the political process (Philip, 2000:177).



## **2.2 NEPOTISM: A FORM OF CORRUPTION**

The word nepotism “is derived from the Italian word *nepoti* which means nephew or family in a broader sense” (Mafunisa, 2000:15). Nepotism is therefore corruption based on the family model; a situation where for instance, civil servants single out individuals to favour them, not based on qualification or merit but on kinship bond. Coming from this background, Dike refers to nepotism as “a special form of favouritism in which an officeholder prefers his or her kinfolk's family members” (Dike, 2008:1).

## **2.3 THE WORLD BANK PERSPECTIVE ON CORRUPTION**

The World Bank Group considers corruption a major challenge to its twin goals of ending extreme poverty by 2030 and boosting shared prosperity for the poorest 40 percent of people in developing countries. In addition, reducing corruption is at the heart of the Sustainable Development Goals and achieving the ambitious targets set for Financing for Development.

Corruption has a disproportionate impact on the poor and most vulnerable, increasing costs and reducing access to services, including health, education and justice.

The World Bank further stipulates that corruption erodes trust in government and undermines the social contract. This is cause for concern across the globe, but particularly in contexts of fragility and violence, as corruption fuels and perpetuates the inequalities and discontent that lead to fragility, violent extremism, and conflict.

## **2.4 ASSOCIATED COSTS OF CORRUPTION**

According to Transparency International “Corruption impacts societies in a multitude of ways. In the worst cases, it costs lives. Short of this, it costs people their freedom, health or money. The cost of corruption can be divided into four main categories: political, economic, social and environmental.

On the political front, corruption is a major obstacle to democracy and the rule of law. In a democratic system, offices and institutions lose their legitimacy when they're misused for private advantage. This is harmful in established democracies, but even more so in newly emerging ones. It is extremely challenging to develop accountable political leadership in a corrupt climate.

Economically, corruption depletes national wealth. Corrupt politicians invest scarce public resources in projects that will line their pockets rather than benefit communities and prioritise high-profile projects such as dams, power plants, pipelines and refineries over less spectacular but more urgent infrastructure projects such as schools, hospitals and roads. Corruption also hinders the development of fair market structures and distorts competition, which in turn deters investment.

Corruption corrodes the social fabric of society. It undermines people's trust in the political system, in its institutions and its leadership. A distrustful or apathetic public can then become yet another hurdle to challenging corruption.

Environmental degradation is another consequence of corrupt systems. The lack of, or non-enforcement of, environmental regulations and legislation means that precious natural resources are carelessly exploited, and entire ecological systems are ravaged. From mining to logging to carbon offsets, companies across the globe continue to pay bribes in return for unrestricted destruction.”

## **2.5 BEST PRACTICES OF ANTICORRUPTION AND INTEGRITY EDUCATION IN CHINESE UNIVERSITIES AND SCHOOLS**

Anticorruption and integrity education in universities and schools are the foundation of China's efforts towards building a clean society. The Chinese government firmly believes that without such education programs China may not aspire to build a clean country. China has integrated such education programs into the national education system and developed policies accordingly. Efforts have also been made to ensure that standard teaching materials and curricula reflect the requirements of anti-corruption and integrity education. China has held corresponding educational activities with distinctive themes in innovative forms. A comprehensive and well-structured pattern for education has taken shape, covering universities as well as primary and secondary schools.

## **2.6 FIGHT AGAINST CORRUPTION THROUGH SCHOOLS (FACTS) IN CAMEROON**

The main focus of this initiative in Cameroon is an observable change in the attitudes and behaviors of school community stakeholders at all levels, with an emphasis on the students, considered here as the main beneficiaries. There is a popular African proverb which states that it is easy to bend a tree while it is still young. It is believed therefore that basic education on the ills of corruption in our schools will help reach the project's objectives towards the long-term goal of reducing the culture of corruption in Cameroon.

In the preceding phase of this anti-corruption initiative, the Catholic Church addressed all the areas of daily life in which corruption is rife. The school, as a mirror of the society, is the point of departure. Through the school network, it addresses – directly or indirectly – all those areas in which corruption is rampant, such as the school itself, the public service, transport, law and public order, justice, sports, and public health.

The project activities range from the creation of integrity zones in the participating schools, raising awareness in parents through the signing of integrity pacts, anti-corruption curriculum design, training of trainers and field project animators, and monitoring and evaluation of project activities.

The main focus of this initiative is the students of the pilot schools. It is believed in Cameroon that children are the main target for any viable and sustainable initiative geared towards eradicating corruption in the society because adults can more easily guide their actions. Especially when they are still at a formative age, their actions can be channeled to suit the needs of the future. Other school community stakeholders such as parents,

teaching staff, and the administration are targeted for participation as well since they are pillars of the school community and children's role models in the education process.

## **2.7 PUPILS TO GET ANTI-GRAFT LESSONS IN KENYA**

Pupils in primary schools will soon start receiving anti-corruption lessons; a move aimed at instilling right values at a tender age. The Ethics and Anti-Corruption Commission (EACC) of Kenya revealed that they have developed the curriculum and are only awaiting the piloting by the Education Ministry.

“The curriculum is ready and just awaiting piloting,” said Mr. Vincent Odongo who is the director of field services at EACC.

Mr. Odongo made the remarks at a news conference convened by the multi-sectorial initiative against corruption. The multi-sectoral team agreed that it will be a good initiative to instill the right values in children so that they can grow knowing that corruption is bad.

## **2.8 CORRUPTION WITHIN THE GLOBAL CONTEXT**

Reforms in the early 1990s were focused on macroeconomic stabilization, price and trade liberalization, privatization, and establishment of the legal foundations of a market economy. While corruption was barely mentioned at the start of the 1990s, by the end of the decade, it had come to be recognized as a central challenge to progress in many countries (Anderson & Gray, 2006).

In the European Union (EU) enlargement, corruption has been an important issue that has been discussed, and it has featured prominently in political campaigns, has been a key concern of citizens, businesses, and international organizations alike (Anderson & Gray, 2006). Leading reformers have in turn paid greater attention to governance issues generally and corruption in particular in recent years. Anderson and Gray (2006) observed that whereas firms are paying bribes less frequently and in smaller relative amounts with countries such as Georgia and Slovak Republic showing dramatic improvement, the reverse is happening in countries such as Albania, Serbia and Montenegro, and the Kyrgyz Republic where firms report increases in frequency of bribery.

Anderson and Gray (2006) noted that corruption does not affect all firms equally. New, private, domestically owned firms are likely to pay the most bribes. They pointed out that foreign-owned firms pay less in bribes, as do older firms, state-owned firms, smaller towns and rural areas. This uneven incidence of bribery and corruption threatens to undermine the growth of small and medium enterprises, which are the engines of economic growth, diversification, and private-sector development.

Corruption continues to be higher in countries where policies and institutions are weak (Anderson & Gray, 2006). While richer countries tend to have better institutions and lower corruption, there is no evidence that faster economic growth reduces corruption in the short term (Anderson and Gray, 2006). In their study, Anderson and Gray found that the

generalized story of improvement in transition countries become more fragmented when focusing on specific types of enterprise-state interactions, with trends in corruption related to taxes, customs and business licensing tending to be favourable whereas trends in other areas such as government procurement and the judiciary do not show improvement.

Organizations including the Organization for Economic Cooperation and Development (OECD) and the UN have adopted conventions requiring that their members enact laws prohibiting bribery and extortion (Heineman & Heimann, 2006). International financial agencies notably the World Bank have announced programmes aimed at ensuring fair and open contracting for their projects and stopping misapplication and misappropriation by government officials (Heineman and Heimann, 2006). Most nations have enacted some type of anti-corruption laws, while international business groups have promulgated model codes of behaviour, and multinational corporations now claim to be implementing antibribery programs (Heineman & Heimann, 2006).

Even though it is difficult to estimate quantity of global corruption, there is little question that huge problems exist. The World Bank for instance estimated in 2004 that public officials worldwide receive more than 1 trillion dollars in bribes each year (Heineman & Heimann, 2006). A 2005 survey by the Russian Think Tank INDEM found that more than 300 billion in bribes is paid in Russia annually and that more than half of all Russians have at some point been asked for a payoff. According to a 2005 Volcker report, more than 2000 companies participating in the oil for food program, which is about half the total number, may have been involved in kickback schemes (Heineman & Heimann, 2006). Several instances of corruption scandals continue to flood the news with events in China, Indonesia, Kenya, Russia and the United States the leading sources of such news.

The fact that combating corruption has now become such a prominent issue on the international stage should not really have surprised us. It forms an integral part of the IFIs' relatively recent rediscovery of the importance of state institutions to the effective functioning of markets (Fine et al, 2001).

## **2.9 CORRUPTION WITHIN THE CONTEXT OF AFRICA**

Literature has established several causes of corruption in Africa. The literature details the role played by African bureaucracies, private businesses and individuals, international Actors as well as the historical perspective (Donfeh, 2015). Accordingly, the financial growth which accompanied this historical event is said to have been directly responsible for the birth of white-collar crime of which corruption is a part (Robb, 1992 as cited in Donfeh, 2015). It is argued that, from colonialism, the new economic order resulting from the industrial revolution was responsible for the initial emergence of white-collar crime of which corruption is part (Robb, 1992 as cited in Donfeh, 2015). The argument is that the new economies led by the colonial governments did not establish the structural groundwork for the origins and sustenance of corrupt practices. Secondly, the introduction of compulsory



cash taxation in the forms of hut tax and later poll tax and the manner in which the tax was collected led to the origin of corrupt practices. The third link between colonialism and corrupt practices in Africa arose from the technique of divide and rule adopted especially by colonies of British descent (Donfeh, 2015).

The technique of breaking united front among the various ethnic groups and indigenes, favouring one identity group over others resulting in the creation of different groups and chiefdoms. In British Uganda and Nigeria, for example, the Baganda and Ibo, respectively, enjoyed supremacy over other identity groups (Roberts, 1962; Hunt & Walker, 1974). As such, the technique really created immense regional variations in the levels of educational attainment and economic opportunities and even of independence, those groups favoured by the colonial administration had an edge over those not favoured (Leonard, 1991 as cited in Donfeh, 2015). It is also important to note that international actors are also identifiable in the case of corruption in Africa.

The effect of globalization in the form of uncontrollable market forces and transnational corporations that dominate the basic dynamics of the world global economy, and the increasing interdependence of economies makes it possible for corrupt agents to extend their dealings across borders (Donfeh, 2015). Governments, international development organizations, and aid agencies often attach certain conditions to loans and grants availed to developing countries. Some of these conditions approximate corrupt practices (Mulinge and Lesetedi, 1999).

Furthermore, structural adjustment programs have been established as one of the participatory causes of corruption particularly in sub-Saharan Africa (Donfeh, 2015). Such policies according to Thompson (1992) and Vandermoortele (1994) has been associated with declining social services for the mass of the African population and the stagnation of wages. Hope (1997) states, in the circumstances of declining incomes, public servants renounce any sense of civic virtue and attempt to supplement their incomes by engaging in corrupt acts.

## **2.10 CORRUPTION WITHIN THE CONTEXT OF GHANA**

Sarfo-Kantankah (2018) examined how Ghanaian parliamentarians frame corruption in their debates and interactions and found that MPs discursively construct corruption as a huge systematic social canker that hinders socio-politico-economic development of Ghana. This suggests the need for a strong and formidable parliamentary commitment needed to fight corruption in Ghana.

In the Transparency International's corruption Perception Index (CPI) of 2012, Ghana scored 45 percent (Sarfo-Kantankah, 2018). It is observed also that Ghana scored 46 percent in 2013, 48 percent in 2014, 47 percent in 2015, and 43 percent in 2016 on perceived levels of public sector corruption (Sarfo-Kantankah, 2018). Notably, the 2016 score was the lowest, for which Ghana became the second worst decline in the index (Transparency

International, 2017; Ghana Integrity Initiative, 2017). In 2015 for instance, Ghana was said to be the second most corrupt country in Africa (Starrfmonline, 2015, as cited in Sarfo-Kantankah, 2018). The high levels of corruption in Ghana is regrettably pervasive in both the public and private sectors of the country's economy. Furthermore, the legislature, which is one of the foremost institutions mandated to fight the canker of corruption, has in itself been accused of same, by some of its MPs and other citizens (Gadugah, 2017). According to Kan-Dapaah (2015), the Parliament of Ghana is mandated to check and fight corruption and make its practice a high risk low gain activity.

Tagoe (2017) elaborated on the legal context of corruption in Ghana. He explained that it was in 1960 that an Act of Parliament – the Criminal Offences Act, Act 29 of 1960, led to the criminalization of the menace of corruption. Explaining further, Tagoe points that Section 239 of this Act defines corruption of and by a public officer or juror as: “a public officer or juror who commits corruption or wilful oppression, or extortion, in respect of the duties of an office, commits a misdemeanour”. Secondly, “a person who corrupts any other person in respect of a duty as a public officer or juror commits a misdemeanour”.

According to Section 240, “a public officer, juror, or voter is guilty of corruption in respect of the duties of office or the vote, if the public officer directly or indirectly agrees or offers to permit the conduct of that person as an officer, juror, or voter to be influenced by the gift, promise, or prospect of any valuable consideration to be received by that person or by any other person from any other person”. Also, according to Section 241, “a person commits the criminal offense of corrupting a public officer, juror, or voter in respect of the duties of an office or in respect of the vote, if that person endeavours' directly or indirectly to influence the conduct of the public officer, juror, or voter in respect of the duties of an office or in respect of the vote, by the gift, promise, or prospect of any valuable consideration to be received by the public officer, juror, or voter, or by any other person from any person”.

These sections 240 and 241 provided clarification for corruption by a public officer and corruption of a public officer respectively. Tagoe (2017) observed that, by this Acts of Parliament, therefore, corruption in Ghana has been limited to bribery, which occurs in different ways, such as bribing a public officer, acceptance of bribe before an act and bribe promise. This thus makes the scope of the corruption Acts limited when compared to other international conventions on corruption.

The level of corruption in Ghana is one that is widespread (Tagoe, 2017). The Commission on Human Rights and Administrative Justice (CHRAJ) annual report for instance highlight some of the various forms of corruption in Ghana naming bribery, misappropriation of funds, fraud, abuse of office, embezzlement, illegal acquisition of state property as notable examples (Tagoe, 2017). A survey by the Centre for Democratic Governance conducted in the year 2000 in Ghana found that 75 percent of households considered corruption as a nationwide problem. A survey by the Ghana Integrity Initiative in 2005 also found that 92.5 percent of Ghanaians in urban spaces considered corruption as a serious national problem



in its development agenda (Tagoe, 2017). In 2015, 71 percent of respondents in a Transparency International survey noted that the government of Ghana has not done enough to fight the problem of corruption that has engulfed both public and private spaces of the country (Tagoe, 2017).

Apart from the general perception of bribery and corruption, the country is also marred with bureaucratic corruption (Tagoe, 2017). The 2013 Ghana Enterprise Survey, for example, showed that 24% of firms operating in Ghana were expected to give gifts to public officials in order “to get things done”; 19% of these firms were expected to make unofficial payments to get an operating license and another 11% were expected to make such payments when they came in contact with tax officials. Meanwhile, close to half (44%) of these firms, according to the survey, identified corruption as a major hindrance to doing business in Ghana (Tagoe, 2017). The World Economic Forum (2009), however, suggested factors such as low salaries and unnecessary delays by civil servants as hindrances, which has motivated this bureaucratic corruption and other rent-seeking behaviours to thrive.

In Ghana, the main agency entrusted with the fight against corruption by the constitution is the Commission on Human Rights and Administrative Justice (CHRAJ). The 1992 Constitution guarantees the independence of CHRAJ and gives it the green light to investigate all alleged corruption cases of public officials. This mandate is however limited to the domain of public, but not private sector of the country. Doig et al (2005) explicates that since the appointment of the Commissioner of CHRAJ is done by the Government, the institution lacks the independence as postulated by the constitution. This they observe translates into relatively weak anti-corruption fights. Other agencies with the responsibility of fighting corruption in Ghana include the Serious Fraud Office, The Economic and Organized Crime Office, The Police, the Audit Service, The Attorney Generals Department, The Judicial Service and the Ghana Revenue Authority. Tagoe (2017) is of the view that the media and civil society organizations are key actors in the war against corruption. Through research, sensitization and education, these bodies are able to create awareness, inform the citizenry about the dangers of corrupt practices. They are also able to influence policy reforms which promote transparency, accountability, integrity and collaboration for open and effective governance.

## **2.11 FRAMEWORKS ON TACKLING CORRUPTION**

Corruption has been studied from different perspectives, including perceptions and experiences of it (Transparency International, 2017); its measurement (Rohwer, 2009; Heinrich and Hodess, 2011); governance, prevention and control standpoints (Gray, 2011; Joutsen, 2011; Koker, 2011).

Anti-corruption strategies and tactics to control corruption in the health sector often focus on protective factors including good governance approaches centred on rule of law, transparency, accountability and participation. As a first anti-corruption step by the United

Nations, the non-binding UN Global compact at the end of the 1990s established principle 10 to encourage businesses to fight corruption. This was followed by other anti-corruption activities from the International Chamber of Commerce, which rewrote its rules on combating corruption in 2011, and the World Economic Forum whose partnering against corruption initiative was launched in 2004 (Mackay et al, 2018).

In 2005, the UN's Global anti-corruption efforts came to the fore with the adoption of the UNCAC which created a global treaty aimed at preventing, criminalizing, controlling, and strengthening international cooperation against corruption in all its forms (Mackay and Liang, 2012). In the health sector for instance, the good governance for medicines framework was launched in 2004 to prevent corruption and promoting transparency in the pharmaceutical sector (Mackay et al, 2018).

Ghana has a strong legal anti-corruption framework in place, yet, faces implementation challenges (Chene, 2010). The country has a very good anti-corruption law, but performed poorly in terms of law enforcement in global integrity 2009s scorecard (Chene, 2010). The Ghanaian criminal code criminalises active and passive bribery, extortion, wilful exploitation of public office and the use of public office for private gain, irrespective of the nationality of the bribe payer or taker. Another legal framework is the anti-money laundering Act 2008 which also criminalizes laundering related offenses. Again, Ghana has been praised by the World Bank for strengthening its public procurement system with the Public Procurement Act 2003, making it one of the most comprehensive in the developing world (World Bank, 2006). The whistle-blowers' Act 2006, Act 720, and the Right to information Bill for instance are other frameworks geared at ensuring transparency and fighting corruption in Ghana. In terms of Institutional frameworks, the Commission on Human Rights and Administrative Justice, The Serious Fraud Office which is recently renamed as Economic and Organized Crime Office, the Auditor General's Department, and Office of the Special Prosecutor are tasked with anti-corruption policy actions.

The International Monetary Fund in its development of new frameworks to address issues of corruption pointed out that anti-corruption needs to pay attention to four critical issues: preventive measures, criminalization and law enforcement, international cooperation, and asset recovery. The IMF also stated that countries cannot tackle corruption effectively if they do not address broader governance weaknesses giving rise to corruption vulnerabilities (IMF, 2019).

## **2.12 NATIONAL ANTI-CORRUPTION ACTION PLAN (NACAP)**

The National Anti-Corruption Action Plan (2012–2021) constitutes Ghana's national framework to drive anti-corruption activities for the next 10 years. The development of the NACAP is an unqualified contribution to the fight against corruption and the promotion of national development. It contains strategic action plans identified and agreed upon by stakeholders during nationwide consultations. The greatest strength of the NACAP is that

its action plans are directly integrated into national development planning, making the plans an integral part of the regular annual activities of public institutions including the Ministries, Departments and Agencies (MDAs). The NACAP also covers the private sector.

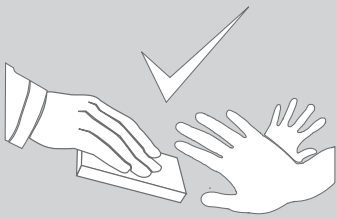
For instance Strategic Objective 1 of the NACAP which is “To build capacity to condemn and fight corruption and to make corruption a high-risk and low-gain act” specifically activities 2 and 5 of the action plan clearly outlines the role of faith-based organizations in the fight against corruption and their role in educating and creating public awareness on the evil of corruption and the ethos of anticorruption in MDAs, the general public, and private sector organisations and also mainstream anti-corruption, ethics and integrity in public, private sectors, civil society and religious organisations.

The I-SHAME Corruption in Ghana Project's activities and strategies can be situated in the context of activity 7 of Strategic objective 1 of NACAP which states “Develop co-curricular anti-corruption activities, such as integrity clubs in Junior and senior high schools”

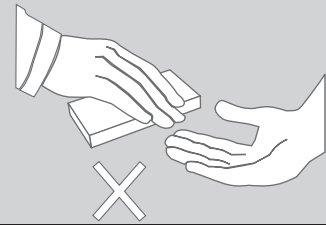
### **2.13 CHALLENGES TO EFFECTIVE FIGHT AGAINST CORRUPTION**

Despite the different characteristics that various Anti-Corruption Institutions possess, according to the contemporary literature on ACIs, there are certain factors that must be put in place to facilitate the effective delivery of ACI's functions (Doig et al, 2007 as cited in Ametepe, 2014). These are both exogenous and endogenous factors. Ametepe (2014) explained that exogenous factors are external issues that affect the agency's institutional effectiveness while endogenous factors are internal conditions that affect an agency's ability to fight against corruption successfully.

Arsema (2010) identify lack of political will, unfavourable economic conditions, lack of donor initiatives, and lack of public trust as exogenous factors that affect ACIs in their fight against corruption. The appointment or removal of ACI's head by government, or the placement of the ACI institution, not separated from government agencies, affects its independence and these can be described as examples of endogenous factors that militate against their effective functioning (Ametepe, 2014). Other endogenous factors include insufficient resources, lack of appropriate and adequate staffing, lack of country-specific objectives, inadequate internal coordination, inadequate leadership and management, lack of well-defined strategy among others.



## CHAPTER 3



### 3.0 METHODOLOGY

#### 3.1 STRUCTURE, PROTOCOL AND APPROACH OF THE FAITH IN GHANA PLATFORM

#### 3.2 INTRODUCTION

This chapter focuses on how the FAITH in Ghana framework was used to engage various stakeholders towards achieving the outcome of this anti-corruption project.

#### 3.3 PROJECT GOVERNANCE STRUCTURE

The I-SHAME Corruption in Ghana project is owned by the FAITH in Ghana Platform and with the National Catholic Secretariat of the Ghana Catholic Bishops' Conference as the host Secretariat and Project legal holder. Caritas Ghana, the Development Agency of the Ghana Catholic Bishops' Conference, had project management responsibility, including logistics for the Project Steering Committee. The Interfaith cooperation platform carried planning and review of the project through quarterly Interfaith Project Steering Committee (PSC) meetings. The PSC is governed by an MOU and is chaired by a representative of the Federation of Muslim Women Associations in Ghana (FOMWAG)

#### 3.4 SPECIFIC METHODS

The documentation process for this lesson learnt report employed mixed approaches to generate the outcome document; lesson learnt report. In this regard, the following specific methods were used in a flexible but complementary manner:

- a) **Review of Secondary data:** There was a review of quarterly Project progress reports, monitoring reports, minutes of meetings of Interfaith Steering Committee and other project-related documents as part of the lessons learnt report documentation. This review of secondary documents gave a sound conceptual basis for the distillation of the lessons learnt during project implementation.
- b) **Meeting with project stakeholders:** There were meetings with stakeholders such as selected members of the Interfaith Project Steering Committee, Project Management Team, the National Commission for Civic Education, the Ghana Education Service and Integrity Club Members and Coordinators. These interactions helped to elicit additional lessons and recommendations that may not have been sufficiently captured in the project reports during implementation.
- c) **Literature review:** An extensive review of literature of similar project frameworks on tackling corruption in Ghana, Africa and the World at large was carried out. This provided a context within which this report will be situated.
- d) **Validation workshop:** There was a National validation workshop held on the 22<sup>nd</sup> of



January 2020 to validate the draft report on lessons, key outcomes and case studies. Participants at the validation workshop included the FAITH in Ghana Alliance members, the NCCE, GES and Christian Council of Ghana. The validation workshop provided the Consultant an opportunity to receive feedback on the draft lesson learnt report for final submission.

- e) **Review and Editing:** The final report was reviewed and edited by the Executive Secretary of Caritas Ghana, Mr. Samuel Zan Akologo, who had direct responsibility for project management and authorship for publication and dissemination.

### 3.5 MEMBERSHIP OF THE INTERFAITH PROJECT STEERING COMMITTEE

The FAITH in Ghana platform is made up of 7 members representing key Religious institutions such as the National Catholic Secretariat, Office of the National Chief Imam, Federation of Muslim Women Associations in Ghana (FOMWAG), Ghana Pentecostal and Charismatic Council (GPCC), Marshallan Relief and Development Services (MAREDES), Ahmadiyya Muslim Mission, Ghana and Caritas Ghana. These members of the Project Steering Committee represented the interest of their respective Religious Organization on the I-SHAME Corruption in Ghana Project.

The Steering Committee members, apart from representing partner institutions, were also chosen for their technical ability to provide strategic leadership, express informed opinion on implementation and to exercise effective governance over the FAITH Project.

The membership<sup>1</sup> of the Project Steering Committee are as follows:

| No | INSTITUTION   | REPRESENTATIVE (S)                                     |
|----|---|--|
| 1  | Office of the National Chief Imam                         | Sheikh Armiyawo Shaibu                                 |
| 2  | Ghana Pentecostal and Charismatic Council                 | Ernest Asigri  |
| 3  | Federation of Muslim Women Associations in Ghana (FOMWAG) | Hajia Ayishetu Abdul-Kadiri                            |
| 4  | Marshallan Relief and Development Services (MAREDES)      | 1. Elizabeth Anderson<br>Yebuah<br>2. Doris A. Bramson |
| 5  | National Catholic Secretariat and Caritas Ghana           | 1. Samuel Zan Akologo<br>2. David Yiridong Issaka      |
| 6  | Ahmadiyya Muslim Mission, Ghana                           | Alhaji Dimbie M.I                                      |

### 3.6 ROLE OF THE INTERFAITH STEERING COMMITTEE CULLED FROM TERMS OF REFERENCE

The specific responsibilities of the Steering Committee were to:

- Meet from time to time to review project implementation.
- Encourage participation from partners.

<sup>1</sup>Following a request by the new General Secretary of the Christian Council of Ghana (CCG), Rev. Dr. Cyril G. K. Fayose, in July, 2019, the CCG was admitted as Member of the FAITH in Ghana Alliance.

- Review the Project's quarterly monitoring reports and advise Project Secretariat accordingly
- Make recommendations on project implementation strategy and activities
- Serve as contact persons for project partners
- Available for consultation on any relevant issues pertaining to project implementation.
- May be requested to represent the project interest in relevant networking platforms.
- Review and approve terms of reference for their effective functioning.
- Elect a chair among themselves for the purpose of presiding over meetings of the committee.
- In the absence of the elected chair at any particular meeting, members by consensus or a simple majority may nominate and elect one member to chair that particular meeting.

### **3.7 OTHER TERMS**

- Membership of the committee is based on continuous affiliation with the body represented.
- Strive for consensus building in all matters before the committee and agree on amicable settlement on any dispute.
- Cost of members' participation in steering committee meetings and other project activities will be reimbursed as per approved project budget lines.
- The Committee may by consensus co-opt any individual or institution if necessary to provide specialized expertise to facilitate its work.

### **3.8 PROCEDURES FOR STEERING COMMITTEE MEETINGS**

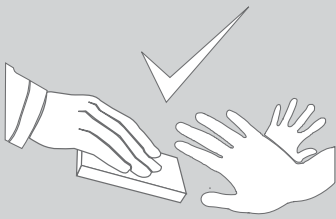
The procedures of the Steering Committee shall include the following<sup>2</sup>:

- The quorum for any Steering Committee meeting shall be Five(5) member institutions
- Individual members must be committed and must ensure continuity in participation in all meetings.
- The Steering Committee will aim to achieve consensus on decisions made. In the event this proves impossible, decisions may be made by simple majority vote amongst members present at that particular meeting. In the event of a tie, the Chairperson will have a casting vote.

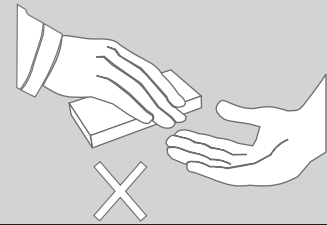
<sup>2</sup>Since December, 2018, it was resolved that Members of the FAITH Alliance mutually respect the Safeguarding policies of Caritas Ghana while making efforts to put in place their respective policies.



- The FAITH Project Management Secretariat shall provide secretarial services to the Steering Committee. These will include:
  - I. Circulation of relevant material to members in good time for preparation for each meeting.
  - II. Drafting of agendas for agreement with the Chairperson.
  - III. Keeping of minutes and recording of decisions made.
  - IV. Reporting on progress on all aspects of the FAITH Project implementation.
- The authority of the FAITH Steering Committee will be final on all operational matters.



## CHAPTER 4



### 4.0 KEY LESSONS LEARNT AND OUTCOMES

#### 4.1 KEY LESSONS LEARNT FROM THE I-SHAME CORRUPTION IN GHANA PROJECT

**T**he I-SHAME Corruption in Ghana Project instituted a mechanism for the collection and distillation of key lessons learnt to inform future project design and also to contribute to existing knowledge in the fight against the evil of bribery and corruption in Ghana. Key lessons that were captured after the 24 months of implementation are outlined below:

##### 4.1.1 POTENCY OF INTEGRITY CLUBS TO THE SUSTAINABLE FIGHT AGAINST THE EVIL OF BRIBERY AND CORRUPTION IN GHANA.

Over the 24-month implementation period, it emerged strongly that the concept of tackling corruption from the bottom to the top using the Integrity Clubs as a launchpad to shaping the character and integrity of the future generation was a sustainable approach and also most effective. The 24-month period of engagement with the Integrity Clubs has shown significant levels of knowledge and attitude among Integrity Club members as compared to non-members. This was clearly evident during the inter-school debates and networking activities facilitated by the NCCE at the Regional level and also the project's monitoring activities. This approach to tackling corruption has also been supported by literature of a Liberian Author, Robtel Neaja Pailey, in her anti-corruption book for kids entitled “Jaadeh” (Truthfulness and Honesty). The Cameroon model cited in this report also attest to this.

##### 4.1.2 SHAPING THE MINDS AND HEARTS OF BASIC SCHOOL PUPILS AT AN EARLY AGE IS MOST EFFECTIVE APPROACH TO BUILDING INTEGRITY IN THEIR ADULT LIFE

Given the level of moral decadence and the general indifference of citizens towards corruption and corrupt public officers, the I-SHAME Corruption in Ghana's strategy of targeting young children at their pupilage makes it possible for indoctrination and acceptance of integrity as a standard. With the level of knowledge and character demonstrated by selected members of the Integrity Clubs, it is expected that they will grow to become change agents in their communities by leading community actions towards exposing and shaming acts of corruption and corrupt public officials. The potential for the Integrity Club members to transfer knowledge and attitude to their peers outside the Integrity Clubs is very great and may have a multiplier effect on the project outreach and impact between the medium to long-term. A systematic and sustained tracer programme would have been most ideal to better establish this learning.

##### 4.1.3 FAITH IN GHANA PLATFORM AS A TOOL TO NEUTRALIZE VIOLENT EXTREMISM

The West African sub-Region has become a hotbed for Religious extremist activities

resulting in insecurity and forced human mobility. Religion and Religious ideology is at the core of this. Ghana's neighboring Countries have recorded consistent cases of extremist attacks which calls for urgent steps to be taken to combat this raging threat. The Interfaith cooperation arrangement under the FAITH in Ghana platform is noted to have contributed to the promotion of religious tolerance in Ghana demonstrated by the cooperation of the top Leadership of Interfaith FBOs.

#### **4.1.4 FAITH IN GHANA AS A TOOL FOR PUBLIC POLICY ENGAGEMENT IN GHANA**

The FAITH in Ghana platform has systematically warmed itself into the public policy space of Ghana through strategic engagements on key national issues. The FAITH in Ghana has successfully held policy dialogue meetings with policymakers such as the Executive Arm of Government, the Legislature, the Electoral Commission, The Political Parties, the Security Agencies, etc on a multiplicity of very important pro-poor policies.

On account of the successful past policy engagements by the FAITH in Ghana Platform, it is safe to conclude that it has become a very important tool for public policy engagement in Ghana. Clearly, FAITH Alliance is demonstrating a notion and practice of religious faith in action for the promotion of the common good.

#### **4.1.5 STRATEGIC PARTNERSHIPS WITH STATE INSTITUTIONS FOR IMPACT MAXIMIZATION**

The I-SHAME Corruption in Ghana Project partnership with key agencies of the State such as the National Commission for Civic Education and the Ghana Education Service gave the project a lot of leverage and further increased the project's impact on the targeted beneficiaries. For instance, partnership with the GES has broadened the project scope giving it a National character. The NCCE's contribution in the area of civic education and dissemination of anti-corruption literacy materials significantly increased the project outreach beyond the expectation of the project designers.

Despite the great positives that comes with partnership with State Agencies, it is worth noting that sometimes unhealthy competition among State institutions due to the scramble for external budgetary support could be at a great cost to managers of projects that are time-bound on key outputs.

#### **4.1.6 MANAGING COALITIONS AND ALLIANCES FOR SOCIAL CHANGE**

Managing Interfaith Coalitions of the size of the FAITH in Ghana platform can be complex given the diversity of interests and expectations. Through the 24-month period, the I-SHAME Corruption in Ghana Project has learnt useful lessons on managing such complex coalitions for social change. Through this cooperation project, we have become more conscious about the interest of our partners and working towards ensuring inclusion and joint ownership.

## 4.2 KEY OUTCOMES FROM THE I-SHAME CORRUPTION IN GHANA PROJECT

The I-SHAME Corruption in Ghana Project achieved some key outcomes in respect of targets set in the project framework. Key outcomes that were achieved after 24 months of implementation are:

### 4.2.1 FORMED, TRAINED AND MENTORED TWENTY (20) INTEGRITY CLUBS IN TEN (10) REGIONS OF GHANA

The I-SHAME Corruption in Ghana facilitated the formation of 20 Integrity Clubs spread across 10 Regions of Ghana. Each of the ten Regions was assigned two Integrity Clubs. The 20 Integrity Clubs were trained by the Integrity Club Coordinators and given mentoring by Faith Leaders at the Regional level and some notable anti-corruption crusaders at the Regional level.



A cross-section of Integrity Club members posing in front of the school project billboard at Pentecost Private School in Abrepo in the Ashanti Region.

### 4.2.2 OUTREACH OF 3,856 DIRECT BENEFICIARIES AND OVER 32,000 INDIRECT BENEFICIARIES

The Project reached out to a whopping 3,856 (see Appendix 4) direct beneficiaries and 32,000 indirect beneficiaries through various platforms such as radio, television, print and Social Media within the first 24 months. These numbers reached are significant to trigger the desired movement for the desired change the I-SHAME Corruption in Ghana Project is seeking to achieve. The numbers reached will surely have a cascading effect on the generality of the society they come from.





#### 4.2.3 IDENTIFIED AND TRAINED 20 INTEGRITY CLUB COORDINATORS ACROSS THE TEN REGIONS OF GHANA

The Project identified and trained 20 Integrity Club Coordinators to spearhead in the training and moral upbringing of the members of the Integrity Clubs. The training of the Integrity Club Coordinators was facilitated by a renowned anti-corruption campaigner Mr. Vitus Azeem. All the 20 Coordinators were equipped with training kits and stationery for the effective management of the Integrity Clubs. These Coordinators are regular and professional teachers in the Ghana Education Service system and thus have potential to continue to influence the larger education system in Ghana.



A group photo with Integrity Club Coordinators after a National training in Kumasi

#### 4.2.4 DEVELOPED AND DESSIMINATED OVER 15,000 COPIES OF THE ANTI-CORRUPTION PLEDGE AND INTERFAITH PRAYER AGAINST THE EVIL OF BRIBERY AND CORRUPTION

As part of the Integrity and moral building of the Integrity Club members, the I-SHAME Corruption in Ghana Project developed and disseminated at least 15,000 copies of the anti-corruption pledge and the Interfaith prayer for strength against the evil of bribery and corruption in Ghana. The anti-corruption pledge and Interfaith prayer against the evil of bribery and corruption are recited on a daily basis by Integrity Club members. The carefully chosen words in the anti-corruption pledge and Interfaith prayer can be transformational over a period in the lives of the members. We have picked early signals of other institutions adopting both the Pledge and Prayer for school children.




**THE ANTI-CORRUPTION PLEDGE**

I love my country, Ghana. As a Ghanaian child, I pledge myself to be honest, disciplined and answerable in all that I do. I pledge not to be corrupt and to be content with what my parents give me and to live within my means.

I pledge myself not to cheat in examinations, sports competitions and other school activities. I also sincerely pledge myself not to ask for, or accept any favours or offer favours to my peers, teachers and other adults in return for similar favours which I do not deserve or earn.

And I pledge myself in all things to uphold and defend the good name of my Family, my School and Ghana, my Motherland.

**So help me God.**



**AN INTER-FAITH PRAYER FOR STRENGTH TO FIGHT CORRUPTION IN GHANA**

**A**lmighty God, we pray to you to give us the strength to fight corruption and help cure the Ghanaian society of corruption. Corruption is the cause of our misuse of the vast resources that you have blessed us with. We have shown greed and lack of love for our neighbour, especially the poor in society, in the way we have misused these resources. We are sincerely sorry for this behaviour and ask for your forgiveness and necessary guidance in our efforts to eliminate this canker from our society.

Bless our leaders with clean hearts and imbue them with patriotism so that they may put the national interest ahead of their own.

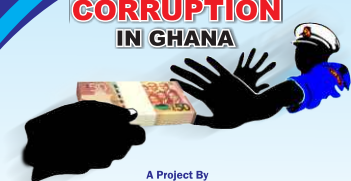
**AMEN**

#### 4.2.5 DEVELOPED A TRAINING MANUAL FOR THE INTEGRITY CLUBS

The I-SHAME Corruption in Ghana Project developed and disseminated a training manual for training of the Integrity Clubs. The manual was developed by experienced anti-corruption activist in consultation with key stakeholders of the Project. This manual became a reference and showcased in New York as part of Ghana's Voluntary National Review (VNR) of implementation of the SDGs. The manual has also been acknowledged by key educational sector stakeholders as a useful tool to aid the fight against corruption in Ghana. In an effort to include anti-corruption




**INTER-FAITH SHAPING HEARTS, ATTITUDES AND MINDSET TO END CORRUPTION IN GHANA**

**I - SHAME CORRUPTION IN GHANA**



A Project By  
THE FORUM FOR ACTIONS ON INCLUSION,  
TRANSPARENCY AND HARMONY (FAITH) IN GHANA ALLIANCE

**MANUAL FOR TRAINING  
BASIC SCHOOL CHILDREN ON ANTI-CORRUPTION  
(INTEGRITY CLUBS)**

FUNDED BY:   GRANTEE:  NATIONAL CATHOLIC SECRETARIAT (NCS)

IN COLLABORATION WITH NICE AND GES



activities as part of the Basic School curriculum, the FAITH in Ghana Platform is engaging the National Council for Curriculum Assessment (NaCCA) of the Ghana Education Service to use the training manual as a reference point to reduce or eliminate the tendency of reinventing the wheel.

#### **4.2.6 ORGANIZED DEBATES AT REGIONAL LEVEL FOR ALL INTEGRITY CLUBS ACROSS THE COUNTRY.**

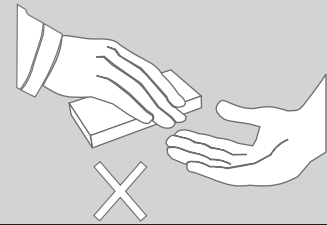
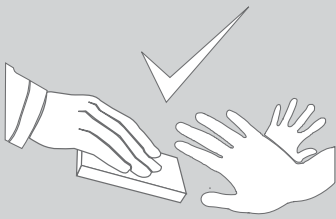
The I-SHAME Corruption in Ghana Project successfully organized debates at the Regional level for all the Integrity Clubs to test knowledge and attitude levels and also facilitate networking among peers. The debates were facilitated by the NCCE in partnership with the FAITH in Ghana platform members at the Regional level. The debates and quizzes also recorded 50% of girls in all the Regions to promote inclusion. The media provided extensive coverage for all the debates aimed at increasing project outreach.



Photo from Northern Regional debate between Choggu Demonstration and Anbariya



Group photo after Western Regional Debate



### 5.1 CASE STUDIES OF SOME BEST PRACTICE MODELS

#### 1. THE FAITH IN GHANA PLATFORM AS A TOOL FOR STIMULATING SOCIAL CHANGE IN GHANA

**T**he Forum for Actions on Inclusion, Transparency and Harmony (FAITH) in Ghana platform is an innovative Interfaith framework for public policy advocacy in Ghana. The coalition is composed of the most recognized and formalized Religious Organizations in Ghana. Since 2016, the FAITH in Ghana platform has been used to systematically engage on important national issues around the general elections, anti-corruption, sanitation and pollution among others.

The FAITH in Ghana platform has successfully harmonized Religious differences in Ghana into a unified force for social and economic transformation in favour of the poor and the vulnerable in society. This constructive engagement by Religious Leaders under the FAITH in Ghana platform continues to be a shining example within the hostile West African sub-region where religious extremist activities are on the rise.

The FAITH in Ghana platform is currently governed by the Interfaith Steering Committee who meet on quarterly basis to assess performance of ongoing projects under the platform.

Members of the FAITH in Ghana platform are also strategic partners and complementary service providers to government in the social services sector such as Water, Sanitation and Hygiene (WASH), health and education especially for hard to reach and underserved communities of Ghana. The experience of the FAITH in Ghana platform members in social service delivery can be brought to bear in its ongoing advocacy and dialogue with government for policy improvement.

The FAITH in Ghana platform is, at the moment, without a formal regulatory framework. The absence of a legal regulatory framework to govern the FAITH in Ghana platform is not healthy for a diverse coalition and may create room for conflicts and disagreements.

The Interfaith Steering Committee is driven by projects thereby making its meetings and decisions short-term and projectized.

In the wake of growing instability and insurgence activities within the West Africa sub-region, the FAITH in Ghana platform may want to start positioning itself as a credible and most appropriate agency to counter violent extremists' activities using dialogue, awareness-raising and whistleblowing.

To maximize the impact of the FAITH in Ghana platform for social action in Ghana, it may be important for the platform to consider expanding its current membership to include other organized and formalized Religious Bodies. The FAITH in Ghana platform may also want to

explore contributing to ongoing public policy discussions and proffering workable solutions to some incoherent public policies being implemented by government which promotes wastage, inefficiency and breeds corruption in the end. This however would require an investment in policy research to enable the platform engage from the perspective of well thought through and researched evidence.

## **2.USING INTEGRITY CLUBS AS A TOOL TO FIGHTING ENDEMIC CORRUPTION IN GHANA**

The fight against the canker of bribery and corruption in Ghana has been ongoing by successive governments and Civil Society using different strategies and approaches. For instance, prosecution of public officers engaged in acts of corruption is the major tool by successive governments to make the illicit act unattractive and a high-risk venture. Civil Society and media in Ghana have also focused their contribution to the fight against corruption on exposures and shedding light on public office holders to discourage the practice and promote transparency. The I-SHAME Corruption in Ghana Project innovation of using Integrity Clubs at the Basic School level to help reform pupils' moral integrity so they can resist acts of bribery and corruption is a classical innovation by the FAITH in Ghana platform.

The I-SHAME Corruption in Ghana Project has facilitated the formation of 20 Integrity Clubs in 10 Regions of Ghana with a breakdown of two Basic Schools per Region. Each of the Integrity Clubs is supervised by an Integrity Club Coordinator who is carefully selected among the teachers based on their exemplary character and demonstration of high integrity. The I-SHAME Corruption in Ghana Project has carefully developed an anti-corruption training manual to be used by the Club Coordinators for the training of the Integrity Club members. The Project in active partnership with the National Commission for Civic Education at the Regional level held regular debates and quiz sessions to test pupils' knowledge and attitude on the raging issue of bribery and corruption.

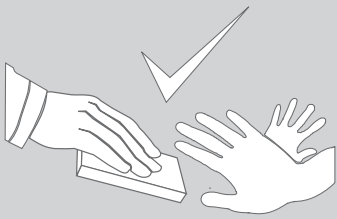
A casual assessment of the impact of the Integrity Club activities on Basic school pupils has been mind-blowing to say the least. Basic School children are now able to draw a fine line between what constitutes nepotism, bribery and corruption as a result of the reformation activities they are receiving from the project. This level of awareness is a strong entry point to character reformation and integrity building towards the collective fight against bribery and corruption in Ghana.

The FAITH in Ghana platform has approved an interfaith prayer against the evil of bribery and corruption and an anti-corruption pledge for use by Basic School pupils. The continuous recital of these carefully selected text into a prayer and pledge has the potential to shape the hearts and attitudes of pupils towards the fight against nepotism, bribery and corruption in Ghana. The Ghanaian tradition and culture of gift giving and pressures from

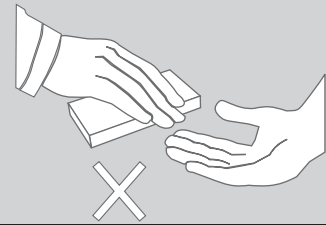
extended family members on public office holders is being sufficiently addressed through the activities of the Integrity Clubs. This will ultimately contribute to pupils' quest to jettison aspects of the Ghanaian culture and tradition that encourages public officers to engage in acts of corruption.

Religion continues to play a critical role in the lives and conduct of many Ghanaians, the FAITH in Ghana platform continuous use of religion as a driver to building pupils' integrity is both strategic and a sustainable approach since Religion continues to attract mass following in the Ghanaian society and makes a significant impact on the lives of many Ghanaians.





## CHAPTER 6



### 6.0 CONCLUSION AND RECOMMENDATIONS

#### 6.1 CONCLUSION

The I-SHAME Corruption in Ghana Project has made a significant contribution towards the elimination of the fundamental causes of corruption in Ghana by investing in structures and systems that puts integrity building and morality at the heart of the upbringing of Basic School Children in Ghana. The anti-corruption civic education activities introduced to the Basic Schools has improved pupils from the participating schools awareness about the evil and devastating effects of bribery and corruption. In view of the fact that character formation and integrity building require a substantial period of time to achieve, it will be premature to measure impact within the short-term. Therefore, urgent steps should be taken to ensure that there is systematic tracking of progress of Integrity Club members and their contribution towards the fight against corruption through a well-defined tracer intervention.

#### 6.2 RECOMMENDATION

The I-SHAME Corruption in Ghana project has mean expanded the frontiers of Civil Society action in the fight against corruption in Ghana. The lessons documented in the previous chapter suggests that the model offers a lot of hope for the Country in the fight against corruption if it is integrated into the Basic School curriculum. In the light of the positive lessons documented, the following recommendations are being proffered for consideration of policymakers, the Ghana Education Service, Development Partners and civil society as a way forward in the collective fight against bribery and corruption in Ghana.

##### 6.2.1 INTEGRATE INTEGRITY CLUB ACTIVITIES INTO BASIC SCHOOL CURRICULUM

In view of the visible changes that the I-SHAME Corruption in Ghana Project has injected into pupils and to sustain the project framework beyond project funding, it is recommended that the Curriculum development division of the Ghana Education Service consider integrating the Integrity Clubs framework into the Basic School Curriculum to guarantee ongoing reformation and civic education. The NACAP framework strongly proposes this kind of integration.

This would however, require a lot of dialogue with policymakers and education sector technocrats and bureaucrats. It is strongly recommended that the FAITH in Ghana platform should begin a national conversation on this matter to secure popular buy-in into the proposals.

##### 6.2.2 INSTITUTE A TRACER SYSTEM TO TRACK ALL INTEGRITY CLUB MEMBERS

In view of the long-term impact of the I-SHAME Corruption in Ghana Project, it is strongly



recommended for setting up of a tracer system to track all Club members into their adult working life. This would require some investment in data management systems and institutional capacity building of the Basic Schools to enable them support in conducting the tracer studies.

### **6.2.3 CONTINUE THE CONSOLIDATION AND FORMALIZATION OF THE FAITH IN GHANA PLATFORM**

The FAITH in Ghana Platform continues to show a lot of potential in responding effectively to national issues. The platform has been used to successfully engage in the 2016 elections and also for an anti-corruption intervention under the I-SHAME Corruption in Ghana Project. Even though there is cooperation among the FAITH partners on issues of common action, there is the need to formalize the existence of the platform through a governing constitution and registration to give it a legal identity. This would require deep consultation with the cooperation of members and facilitation by an Organizational Development expert.

### **6.2.4 EXPLORE CORE FUNDING OPPORTUNITY FOR CONSOLIDATION OF GAINS AND PROJECT EXPANSION BEYOND THE 20 BASIC SCHOOLS**

The current scope of the I-SHAME Corruption in Ghana Project is limited to 20 Basic Schools spread across 10 Regions (old) of Ghana. In the light of the creation of new Political Regions and the positive outcomes recorded during the limited phase of the project, it is recommended that core funding opportunities be explored to enable the FAITH in Ghana platform rollout medium to long-term programming using the Project framework to target all Basic Schools across the Country. This will mean the FAITH in Ghana supporting the GES in capacity building and facilitation assistance to implement the framework.

### **6.2.5 CONTINUE TO USE THE FAITH IN GHANA PLATFORM TO ENGAGE EMERGING PUBLIC POLICY IN GHANA**

The potential of the FAITH in Ghana platform to be a leading Public Policy Advocacy platform in Ghana cannot be overemphasized. The FAITH in Ghana platform has demonstrated high capacity to convene meetings with influential policy making institutions such as the Executive, Legislature and key Ministries and agencies of the State. The constituent base of the members of the FAITH in Ghana is huge making it possible for mass dissemination of information through the wide network across the Country. The FAITH in Ghana platform is also seen as a credible body by both citizens and government. This credibility should be capitalized for effective engagement. The FAITH in Ghana platform would have to however invest time and resources in action research to enable it engage government using evidence.

#### **6.2.6 STRENGTHEN COLLABORATION BETWEEN RELIGIOUS BODIES AND STATE INSTITUTIONS TO MAXIMISE OUTREACH OF CIVIC EDUCATION ACTIVITIES**

The outreach and network of Religious Organizations is far reaching. In most instances, FBOs have demonstrated wider outreach and coverage than the formal Local Government structures. Key Government agencies like the NCCE and Electoral Commission have activities that boarder around information dissemination and awareness raising on critical National issues. Given the large constituency base of the FBOs and the challenges confronting State Institutions in disseminating Civic Education information, it is strongly recommended for the formalization and strengthen of the existing collaboration between State Institutions and FBOs for greater impact.

The Ministry of Finance, in the 2019 and 2020 Budget Statements, has flagged the idea of a formalized partnership with Religious Bodies in the provision of social services. The ongoing discourse on Ghana Beyond Aid also call for a shift in mindset and innovative approaches to national governance. The FAITH in Ghana interfaith model of cooperation and partnership engagement offers a strategic entry point in these regards.

## APPENDICES

### APPENDIX 1: ABOUT THE INTERFAITH ALLIANCE PARTNERS

#### APPENDIX 1.1: NATIONAL CATHOLIC SECRETARIAT

##### NATIONAL CATHOLIC SECRETARIAT (NCS)



The National Catholic Secretariat (NCS) is the official unit of the Ghana Catholic Bishops' Conference (GCBC) responsible for implementing social interventions in the thematic areas of Health, Education, Social Development and Governance, Justice and Peace. The NCS is a legally registered organization and has four main Departments, one of which is the Department of Human Development which is responsible for social development, humanitarian interventions and public policy advocacy issues. The National Catholic Secretariat has wide outreach in Ghana with presence in 20 Dioceses and over 550 Parishes and outstations. The National Catholic Secretariat through Caritas Ghana is a subscriber to the Caritas Internationalis Management Standards.

The National Catholic Secretariat is the host Secretariat for the Interfaith Cooperation Platform under the name “Forum for Actions on Inclusion, Transparency and Harmony (FAITH) in Ghana. The “FAITH in Ghana” Platform through the National Catholic Secretariat as lead secretariat secured a two-year funding from STAR Ghana to support in the fight against corruption in Ghana under the project title “Interfaith Shaping Hearts, Attitudes and Mind sets to End (I-SHAME) Corruption in Ghana – I-SHAME Corruption in Ghana Project.

## APPENDIX 1.2: OFFICE OF THE NATIONAL CHIEF IMAM



**Chief Imam of Ghana** is a de facto title for the highest Muslim religious authority in Ghana. Not necessarily leader of any Islamic sect, holder of the office represents the Ghanaian Muslim community in national affairs, build bridges between the country's many faiths and "support development programmes that sensitize people to their social responsibilities. The Office of the National Chief Imam is involved in the establishment of institutions and organizations for providing services that address the humanitarian needs and empowerment of the Muslim youth in and outside Ghana. The Office of the National Chief Imam has sponsored hundreds of needy Muslim children mostly from the disadvantaged and vulnerable Muslim communities in Ghana. The Office of the National Chief Imam is the representative of the Muslim face in national affairs and continues to support development programmes that sensitize people to their social responsibilities and build bridges between Islam and other religions. The result is that he is a member of the National Peace Council. The Office of the National Chief Imam has also played key roles around national elections and dialogue.

### **The SONSETFund**

The Office of the National Chief Imam (ONCI) also operates the SONSETFund. The SONSETFund is a Ghanaian registered NGO committed to supporting education in deprived communities in Ghana. SONSETFund provides support for individuals at different levels as well as supporting the youth in literacy and skills training to attain higher education. We:

1. Support primary schools
2. Support secondary schools
3. Support for higher education
4. Provide capacity building for organizations and community groups.
5. Undertake research (programmes geared towards solving indigenous problems or providing solutions)
6. Support students.

Human beings have the choice over everything except two things, they cannot choose. The

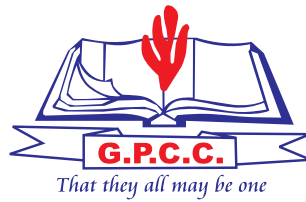
choice of parents and the geographical location they were born. Some People have been born to very poor, illiterate parents in very deprived communities of Ghana. The child born into ignorance, illiteracy and poverty gives that innocent child a negative perception and mental attitude in life. The child grows as an offspring and a by product of his negative environment.

SONSETfund therefore seeks to provide opportunities for these deprived communities and individuals a sense of hope. We therefore say that a mind is a terrible thing to waste.

The ONCI has promoted inter-religious dialogue on issues that affect the well-being of Ghanaians. Over the years, we have worked with both the Ghana Catholic Bishops' Conference and the Christian Council of Ghana on common issues of education and livelihoods of the poor. We have been involved with broader civil society networks to promote peaceful elections in Ghana since 1996.



## APPENDIX 1.3: GHANA PENTECOSTAL AND CHARISMATIC COUNCIL



### **BRIEF PROFILE OF GHANA PENTECOSTAL AND CHARISMATIC COUNCIL (GPCC)**

The Ghana Pentecostal and Charismatic Council (GPCC) is a Faith Based Organisation and an the umbrella body of over 200 Pentecostal and Charismatic Christian church denominations and para-church organisations in Ghana, established since 1969 but registered and recognised as a legal entity in 1971 to unite the body of Christ to propagate the gospel and to meet the spiritual and socio-economic needs of its members and Ghanaian in general. Representing over 28% of the Christian Community in Ghana (2010 census) with over 15,000 local church branches spread in almost every part of Ghana and well-equipped offices in each of the ten regional cities, we are well placed and resourced technically, human resource wise, financially and the logistically to undertake a number of development initiatives in Ghana, with a unique advantage in Community Mobilisation for social action and development.

Over the years, the GPCC has collaborated with the Christian Council of Ghana and the Ghana Catholic Bishops Conference to provide a Prophetic voice to the nation on many occasions. Joint consultations have been planned to provide the Church's viewpoint on some important national issues. In our interfaith dialogue and collaborations, the Council in 2012 partnered with the Office of the National Chief Imam (ONCI) in the implementation of the PLUS Ghana peaceful elections Project with funding support from STAR Ghana.

The GPCC over the last few decades has mobilised, facilitated and coordinated the implementation of a number of national and community based development interventions in the specific areas of Education, Health, Water and Sanitation, HIV/AIDS Awareness Anti-stigma and discrimination campaigns and Community based counselling and support services, Community based Human Rights Advocacy, Community based Participation and Representation in Governance, Peacebuilding and Election Monitoring among the few. We have two major ongoing projects in Ghana, namely The Ghana Scaling Up Nutrition (SUN) Project and The Collaborative E-Waste Project, both of which involve community based mobilisation and communication. It has in the past received funding support from notable development partners such as USAID, the European Union, STAR Ghana, and Ghana AIDS Commission among the few.

The Council in its peace and governance advocacy also works in partnership with other non-faith based civil society organisations, such as the Coalition of Domestic Election Observers (CODEO), the Civic Forum Initiative (CFI) and the Institute of Economic Affairs (IEA).

#### APPENDIX 1.4. AHMADIYYA MUSLIM MISSION, GHANA



*In the Name of Allah, Most Gracious, Ever Merciful*

The Ahmadiyya Muslim Community is a sect in Islam that stands strongly by the Islamic fundamental teachings of peace; peace with our Creator, the Almighty, peace with His creation and peace with ourselves

It is a Missionary oriented sect that embarks on a number of outreach programs. In line with the Islamic teachings of ensuring that the propagation of this message of Islam is carried out with wisdom and goodly exhortation and not confrontation and aggression.

The Ahmadiyya Muslim Community as an international religious organization does not only believe in peaceful coexistence but also makes it a duty to work towards establishing and maintaining peace everywhere in the world on the basis of the teachings of the Holy Quran. Here in Ghana, apart from using its pulpit to preach peace and educate its adherents to live in peace with themselves and with their neighbors, the Mission also works in collaboration with faith based organization and other stake holders to ensure that we protect the relative peace we enjoy in this country.

Since 1992, when the nation was ushered into the forth Republic, party political activities have been characterized by conflicts and tensions which have the potential of plunging the nation into chaos and wars. As a stakeholder, and as a community that believes that people should be free to choose their leaders, the leadership of the Mission have tirelessly worked in the open and behind the scenes to ensure that the right and peaceful atmosphere is created for Ghanaians to freely exercise their franchise and that power is transferred (when necessary) peacefully and without rancor. The Ahmadiyya Muslim Community worked with others like the National Catholic Secretariat, Christian Council of Ghana, the Office of the National Chief Imam and other peace loving organizations in this regard.

It was for this purpose that during the 2016 general elections, the Ahmadiyya Muslim Community accepted to work with Catholic Secretariat and other faith based organizations to ensure that peace prevails before, during and after the elections. This was a project executed under the sponsorship of STAR – GHANA. The programs and activities organized under this project included the training of persons in Alternative Disputes Resolution (A D R). It is important to state that the mission has benefited immensely from the training of these persons. Apart from engaging them in mediation during the political campaigning, they have become great assets to the community helping in resolving internal conflicts.

Under the STAR – GHANA project the mission organized conferences at various levels making peace the subject of the themes. The Mission also used its wing organizations (i.e. the youth Association, The Women's Organization and the Elder's Association) to organize peace talks and peace matches before the 2016 elections. But for logistical constraints. the mission would have organized many more activities and programs on the need for politicians and Ghanaian in general to work towards peace. Nevertheless, we are grateful to God Almighty that He listened to the cry and prayers of all Ghanaians and thus granted us a very peaceful election in 2016. We are also grateful to STAR – GHANA and the National Catholic Secretariat for making us part of the peace project.

We look forward to seeing such fruitful collaborations in the future

## APPENDIX 1.5. FEDERATION OF MUSLIM WOMEN ASSOCIATIONS IN GHANA (FOMWAG)



### HISTORICAL BACKGROUND OF FOMWAG

A handful of privileged Ghanaian Muslim women educationists, some decades back thought that there would be the need to organize and mobilize themselves to assist the majority of Muslim women who never had the opportunity and access to formal education and adversely affecting their marital lives, reproductive health, economic and social development. The high level of illiteracy and disunity among Muslim women in Ghana and the negative impact that is trickling down to affecting the education of the Muslim Girl-Child became issues of concern. High poverty rate in many Muslim communities has pushed many women to the periphery of the society. Many Muslim girls do not go to school as their parents cannot afford to cater for their educational needs and as a result give these girls out in marriages at their early ages, leaving many of them without any vocation, entrepreneurial skills, academic qualification or certification to enhance their future development.

One main objective among the lot is to campaign against illiteracy and poverty and to create a national platform for Muslim women to share and discuss issues militating against their welfare and development and finding solutions to them, by speaking with one voice. By the will of Allah (SWT), **FEDERATION OF MUSLIM WOMEN'S ASSOCIATIONS IN GHANA (FOMWAG)** as an umbrella Muslim women's organization nationally was established and inaugurated in December, 1997 which was unprecedented in the history of Ghana. FOMWAG is currently the nationally recognized Muslim women's organization, championing the welfare of the ordinary Ghanaian Muslim woman and the education of the Muslim Girl-Child. FOMWAG has branches in all ten regions of Ghana with each Region having its Regional coordinator who oversees the actively functioning activities in over two hundred districts with over 6,000 active members all over Ghana.

### VISION

Establishing structural framework of transforming Ghanaian Muslim women for entrepreneurial skills and sustainable development through holistic education and empowerment in an enabling environment by utilizing scarce resources effectively and efficiently.

### MISSION

Creating opportunities and support for the Muslim Girl-Child and women to realise and

harness academic and economic potentials towards improvement of their living conditions to benefit the family and the society through secular education and good Islamic moral teachings.

### **OBJECTIVES**

- ∅ To give holistic education to the needy Muslim Girl-Child through scholarship for promising future
- ∅ To be the mouth-piece of all Muslim women in Ghana
- ∅ To educate and speak against all forms of domestic and gender-based violence
- ∅ To build an ultra-modern educational boarding complex Senior High School facility for Muslim girls in Ghana
- ∅ To collaborate with well-meaning NGOs and institutions that share our vision and have similar aspirations to share ideas on national issues
- ∅ To educate Muslim women on reproductive and general health care and quality life for empowerment and sustainable development
- ∅ Team up with our male counterparts in training and proper moral upbringing of our children to produce quality future leaders from among Muslims

FOMWAG has been engaging in a lot of Social and religious activities in Ghana with a lot of collaborative projects with other organizations; the recent collaboration has been with the National Catholic Secretariat and other Religious bodies which together formed the Forum for Actions on Inclusion, Transparency and Harmony (FAITH). The purpose of FAITH is to ensure nationwide peaceful 2016 Elections before, during and after the elections. Based on that, it offered the opportunity for some selected FOMWAG members across the country to participate in training workshop on Alternative Dispute Resolution (ADR.) The essence of the training is to enable trainees to be alert and observe various flash points of election violence in their communities for interventions. The training has broadened our horizon and deepened the understanding of political tolerance and peaceful co-existence which has added up to and expanded our scope of operation beyond our environment. FOMWAG for the first time has been part of election observers because the beneficiaries of the workshop were at various election centres to monitor and observe the voting process and admonished those who had wanted to create chaotic scenes.

In addition, it has given FOMWAG the exposure on a bigger platform where various prominent national stakeholders shared and discussed practical experiences and occurrences during the 2016 elections and recommendations for the future. On the whole, it was educative and useful experience worth being part of an inter-religious partnership and FOMWAG looks forward to more of such collaborations in future.



## APPENDIX 1.6. MARSHALLAN RELIEF AND DEVELOPMENT SERVICES (MAREDES)



The Knights and Ladies of Marshall is a Catholic Friendly Society with the Supreme /Grand headquarters in Sekondi / Kumasi, Ghana respectively. The Marshallan Relief and Development Services (MAREDES) is a Non-Governmental Organization (NGO) and the development wing of the Knights and Ladies of Marshall committed to the needs of society. MAREDES provides relief and development services in line with the fundamental principles and tenets underpinning the Noble Order of the Knights and Ladies of Marshall. The idea behind MAREDES is to provide a framework to harness the legal, organizational and technical competencies of the Noble Order of the Knights and Ladies of Marshall spanning over 85 years to undertake and render services more effectively and efficiently to society.

The Noble Order of Knights and Ladies of Marshall was started by some 13 lay men in Sekondi, Ghana in 1926 and in 1965 brought the women on board as a national Society of Catholic men and women. It has over the years established branches in Togo, Benin, Liberia and the United Kingdom.

The governing body of the Noble Order is “The Supreme Council” with its headquarters in Sekondi, Ghana, West Africa. The Ladies of Marshall, the ladies wing has also grown rapidly over the years and has its own governing body called “The Grand Court” with its headquarters in Kumasi, Ghana,

West Africa. The Noble Order of the Knights and Ladies of Marshall has over 6,000 members in units referred to as Councils (Men) and Courts (Women) spread throughout Ghana, Liberia, Togo, Benin and the United Kingdom.

The Noble Order of the Knights and Ladies of Marshall has endeavored to pursue its twin-mandate of “bringing together Catholic lay persons for effective lay apostolate” and to provide a “friendly social forum” for its members. The Noble Order engages in CHARITY, a virtue which the Catholic Church defines as “To love God Almighty above all things for his own sake and our neighbour as ourselves for the love of God”. The Noble Order has over the past 85 years undertaken a myriad of social actions in the various communities, giving to the poor, supporting education of needy pupils, contributing towards the provision of clothing

and shelter, especially in times of disaster, visiting and providing for the sick, Supporting prisoners, supporting the education of priests and various charitable and community service throughout the country Ghana such as the Children's Hospital, Mental hospitals, Weija Leprosarium, and the aged. In 2006, the Noble Order of the Knights of Marshall celebrated its 80th Anniversary. Since then, the Noble Order has looked forward to being more effective. This desire saw in 2011, the leadership of the Society, both the Supreme Council and the Grand Court forming a Non-Governmental Organization (NGO) known as Marshallan Relief and Development Services (MAREDES) to be the development wing of the Noble Order and a vehicle to rollout more effectively works of charity and community service.

Through MAREDES, the Society will deliver more effectively on its mandate of practicing Charity and contributing to the 'Common Good' of society.

#### LEGAL STATUS / PARTICULARS OF REGISTRATION

MAREDES was registered on 28th October 2011 with the Registrar Generals Department as a Non-Governmental Organization (NGO) with Registration No. G-38608

## APPENDIX 1.7: CARITAS GHANA



### **BRIEF HISTORY**

Caritas Ghana is a Charity Organization of the Ghana Catholic Bishops' Conference (GCBC) and member of the global Caritas Confederation. It operates under the National Catholic Secretariat.

Caritas Ghana works in four thematic areas namely; Social Development, Livelihood promotion, Social services, Promotion of Social and Environmental Justice, Public Policy Advocacy, Promotion of Pro-poor policies and Action Research.

Work on public policy advocacy on behalf of the poor and the promotion of the common good is central to Caritas Ghana. One example is its effort to include the 'Right to Health' in the National Constitution Review. Other high-level advocacy initiatives of Caritas Ghana include the launch of a campaign on the 'Right to Food' as part of the Caritas Internationalis global campaign.

Presently, Caritas Ghana is registered in Ghana as a Non-governmental Organization with the Registrar of Companies under the Registrar Generals Department of Ghana with a certificate of incorporation and a certificate to commence business.

### **AIMS AND OBJECTIVES,**

- To promote effective institutional structures and functioning of the Church's service of charity at National, Diocesan and Parish levels
- To promote the Catholic Church's Socio-pastoral work as a means of expressing the gospel message and the social doctrine of the church.
- To contribute to the enhancement of the dignity of the human person; especially the poor and the marginalized through their direct empowerment and their representation where they are excluded.
- To undertake social action research as a means to improving social-service delivery.

### **MISSION STATEMENT**

Caritas Ghana is to implement the decision and policies of the Ghana Catholic Bishops' Conference through its relevant sectors and units for the spiritual and human development of the people of God. We are inspired by 1 Timothy 6:18 hence our motto: “Good works, Generosity and Sharing”.

## **VISION STATEMENT**

To work for and support the Ghana Catholic Bishops' Conference to help the people of Ghana to live in Freedom, Peace and Dignity and achieve their developmental potentials through socio-political empowerment based on the Teachings of Christ.

## **OUR VALUES**

We are guided by the principles of Catholic Social Teaching, Caritas Confederacy Management Standards and Code of Ethics. Our identity is intrinsically Church-based but act altruistically without any discrimination based on gender, religion, ethnicity and race or social circumstances. The following are some key value considerations:

- Integrity
- Honesty
- Sanctity of life and work
- Empathy
- Respect
- Promote Sustainability
- Build Families and Communities
- Stewardship
- Partnership
- Witnessing
- Justice and Peace
- Ethics.

## **ACHIEVEMENTS AND STRENGTHS**

- Wide out-reach and community presence
- Fulfill both statutory and ecclesial authority regulations
- Adherence to high ethical and value standards
- Effective, open and transparent decision-making and governance
- Long standing experience in the delivery of social services especially for rural and deprived people

Maintained and sustained trust of ordinary people and Development Partners – both State and Non-state.

APPENDIX 2: SIGNED MOU GOVERNING THE FAITH IN GHANA PLATFORM FOR THE  
ANTI-CORRUPTION ACTION

FORUM FOR ACTIONS ON INCLUSION, TRANSPARENCY AND HARMONY  
(FAITH) IN GHANA

MEMORANDUM OF UNDERSTANDING FOR STAR-GHANA ANTI-CORRUPTION  
FUNDING CALL

The FAITH in Ghana is an innovative alliance of Faith-Based Organisations (FBOs) in Ghana. It is currently made up of EIGHT FBOs, two of which are mass Women's Groups of Religion. The FAITH in Ghana Platform was first applied for the 2016 General Elections to promote social cohesion.


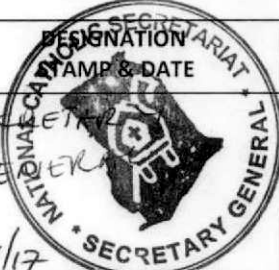
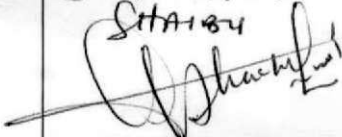




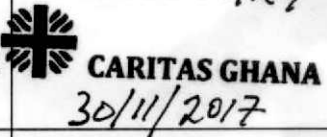

Useful lessons were learned from this Innovative Alliance and documented in the Report: **"Transforming Religious Differences and Experiences for Social Cohesion and Democratic Governance: A Report on Lessons Learnt and Best Practices From an Interfaith Cooperation for the 2016 Elections Engagements in Ghana"**. The Structure, Protocol and Approach of the FAITH in Ghana Platform is set-out in Chapter Three of the Report which will remain the basis for enhancing the relationship among the Members for its sustainability. (See pages 13 – 15).

We the under-signed Parties to this MoU affirm our Membership of the FAITH in Ghana Platform and hereby agree to apply it for **Innovative Alliances Component** of the STAR-Ghana Anti-Corruption Funding Call. Our common and collective interest is to work towards sustaining the FAITH in Ghana Platform and to work towards building a new Ghanaian culture that abhors corruption through a systematic change of behaviours and attitudes.

We affirm that the National Catholic Secretariat (NCS) is the Legal Holder of the project and its relevant Units will provide Administrative and Logistical services as required.





| NO. | NAME OF INSTITUTION                                      | NAME AND SIGNATURE OF REPRESENTATIVE  | DESIGNATION<br>STAMP & DATE  |
|-----|--|---|--|
| 1.  | NATIONAL CATHOLIC SECRETARIAT (NCS)                      | REV. FR. LAZARUS ANONDEE<br>   | <br>SECRETARY GENERAL<br>30/11/17                   |
| 2.  | OFFICE OF THE NATIONAL CHIEF IMAM (ONCI)                 | SHEIKH ARMIYAUW SITAIBU<br>    | SPOKESPERSON FOR NAT. CHIEF IMAM<br>30/11/2017   |
| 3.  | FEDERATION OF MUSLIM WOMEN ASSOCIATION OF GHANA (FOMWAG) | HAJIA AYISHEU ABDUL-KADIRI<br> | FOMWAG NAT. SECRETARY<br>30/11/17  |
| 4.  | GHANA PENTECOSTAL AND CHARISMATIC COUNCIL (GPCC)         | Ernest N. Asigre<br>         | <br>P.O. BOX 483<br>CANTONMENTS - ACCRA<br>30/11/17 |
| 5.  | MARSHALLAN RELIEF & DEVELOPMENT SERVICES (MAREDES)       | CHARLES NUORINEE<br>         | ADMINISTRATOR<br>30/11/2017  |
| 6.  | AHMADIYYA MUSLIM MISSION (AMM)                           | Alhaj Ahmad Anderson<br>     | Deputy Ameer III<br>11/12/17   |
| 7.  | CARITAS GHANA  | MR. SAMUEL ZAN AKOLOSO<br>  | <br>EXECUTIVE SECRETARY<br>30/11/2017             |
| 8.  | CHRISTIAN MOTHERS' ASSOCIATION (CMA)                     | ELIZABETH ADDAL-BOATENG<br>  | CHRISTIAN MOTHER'S ASSOCIATION<br>4-12-17<br>Executive Secretary   |

## APPENDIX 3: TERMS OF REFERENCE

### DOCUMENTATION, PUBLICATION AND LAUNCH OF LESSONS LEARNT REPORT

#### A. BACKGROUND

The National Catholic Secretariat (NCS) is the official unit of the Ghana Catholic Bishops' Conference (GCBC) responsible for implementing social interventions in the thematic areas of Health, Education, Social Development and Governance, Justice & Peace. The NCS is a legally registered organization and has four main Departments, one of which is the Department of Human Development which is responsible for social development, humanitarian interventions and public policy advocacy issues.

The National Catholic Secretariat is the host Secretariat for the Interfaith Cooperation Platform under the name “Forum for Actions on Inclusion, Transparency and Harmony (FAITH) in Ghana. The “FAITH in Ghana” Platform through the National Catholic Secretariat as lead secretariat secured a two-year funding from STAR Ghana to support in the fight against corruption in Ghana under the project title “Interfaith Shaping Hearts, Attitudes and Mindsets to End (I-SHAME) Corruption in Ghana – I-SHAME Corruption in Ghana Project.

The overall goal of the I-SHAME Corruption in Ghana Project is “Improved attitude of the citizenry towards the fight against corruption through awareness creation and re-orientation of Basic School pupils on the evil of corruption.”

The I-SHAME Corruption in Ghana Project is working towards an intermediate result of:

1. Improved orientation of Basic School pupil about the evil of corruption in our National life geared towards creating a new generation of Ghanaian.

So far, the “I-SHAME Corruption” in Ghana Project has facilitated the formation of Integrity Clubs in 20 Basic Schools spread across the 10 old Regions of Ghana. These Clubs have become the foundation upon which the project's strategy is anchored.

As part of the knowledge management strategy of the Project, a documentation and publication of a lessons learnt report at the end of the project is envisaged. This report is aimed at documenting key lessons distilled from the project implementation to serve a repository for Civil Society Organizations and the academia.

#### B. EXPECTED OUTPUT FROM THE ASSIGNMENT

1. Draft lessons learnt report on the I-SHAME Corruption in Ghana Project
2. Presentation of key lessons learnt at a validation/report launch
3. Final published report launched with media attendance.

**C. SPECIFIC TASK TO BE CARRIED OUT**

- Undertake a critical review of project documents, quarterly reports and other relevant literature and extract key lessons to feed into the draft report.
- Document key lessons learnt captured from the review of secondary data; including media reports, into a lesson learnt report
- Draft report should be validated with Project Manager (Executive Secretary) before finalization
- Be available to present report and explanation to meetings of Religious Leaders and also at the media launch of the report.
- Present a critical perspective of the project framework (concept, approach, targets, outcomes etc) based on logical analysis and literature review.
- Distill no more than two best practice models as case studies to be included in the Report

**D. STRUCTURE OF THE LESSON LEARNT REPORT**

1. Background/Introduction
2. Conceptual framework
3. Project Structure, Protocols and Approach
4. Key Lessons Learnt and Outcomes'
5. Case Studies of some best practice models
6. Conclusion and Recommendations
7. References and Apendices

**E. DURATION**

This lesson learnt report writing process is envisaged to last for three (2) months (October to November 2019), however, only 15 Consulting days will be paid by the Project Legal Holder.

**F. FEES**

Interested Consultants are required to submit both a technical and financial proposal outlining their fees for the proposed exercise.

**G. CONTRACT**

A contract will be drafted and signed after both parties agree to the terms of the TOR. This will be signed before the commencement of the report writing to pave way for payment of the professional charges.

## **H. SUBMISSION OF PROPOSALS**

Pre-selected Consultants, based on their experience of civil society policy advocacy would be required to submit their technical and financial proposal to the address below not later than the 25<sup>th</sup> September 2019.

**The Executive Secretary**  
**Department of Human Development**  
**National Catholic Secretariat**  
**P.O.Box KA 9712**  
**Airport – Accra**  
[dhdncs@gmail.com](mailto:dhdncs@gmail.com)  
[szanakologo@gmail.com](mailto:szanakologo@gmail.com)

## APPENDIX 4: BASIC SCHOOLS COVERED BY THE I-SHAME CORRUPTION IN GHANA PROJECT

|                                      |               | April-<br>August<br>2018 |                    |              | Sept-Nov<br>2018      |                    |              | Dec 2018<br>to<br>Feb 2019 |                   |              | Mar 2019<br>to May<br>2019 |                    | September to<br>November<br>2019 |                |              |
|--------------------------------------|---------------|--------------------------|--------------------|--------------|-----------------------|--------------------|--------------|----------------------------|-------------------|--------------|----------------------------|--------------------|----------------------------------|----------------|--------------|
| NAME OF SCHOOL                       | REGION        | GENDER<br>SEGREGATION    |                    |              | GENDER<br>SEGREGATION |                    |              | GENDER<br>SEGREGATION      |                   |              | GENDER<br>SEGREGATION      |                    | GENDER<br>SEGREGATION            |                |              |
|                                      |               | No.<br>of<br>Boys        | No.<br>of<br>Girls | Total        | No.<br>of<br>Boys     | No.<br>of<br>Girls | Total        | No<br>of<br>Boys           | No<br>of<br>Girls | Total        | No.<br>of<br>Boys          | No.<br>of<br>Girls | No<br>of<br>Boys                 | No of<br>Girls | Total        |
| Swedru Ahmadiyya Basic School        | Central       | 24                       | 31                 | 55           | 38                    | 59                 | 97           | 49                         | 50                | 99           | 50                         | 65                 | 221                              | 237            | 458          |
| Anbariya JHS                         | Northern      | 61                       | 95                 | 156          | 175                   | 182                | 357          | 212                        | 225               | 437          | 259                        | 265                | 259                              | 265            | 524          |
| Twa-Dunkwa D/A JHS                   | Central       | 21                       | 30                 | 51           | 21                    | 33                 | 54           | 21                         | 36                | 57           | 29                         | 40                 | 29                               | 34             | 63           |
| Archbishop Porter "A" Primary        | Western       | 84                       | 116                | 202          | 81                    | 123                | 204          | 83                         | 158               | 241          | 83                         | 158                | 60                               | 147            | 207          |
| St. James JHS                        | Brong Ahafo   | 92                       | 66                 | 158          | 151                   | 127                | 278          | 152                        | 128               | 280          | 157                        | 138                | 180                              | 162            | 295          |
| Effiakuma M/A JHS                    | Western       | 34                       | 42                 | 76           | 62                    | 76                 | 138          | 63                         | 75                | 138          | 63                         | 77                 | 67                               | 79             | 146          |
| Sing M/A Primary                     | Upper West    | 27                       | 19                 | 46           | 37                    | 41                 | 78           | 47                         | 43                | 90           | 58                         | 63                 | 61                               | 56             | 117          |
| Saint Joachim JHS                    | Upper East    | 100                      | 0                  | 100          | 114                   | 0                  | 114          | 109                        | 0                 | 109          | 113                        | 0                  | 119                              | 0              | 119          |
| Nyamaa Basic School                  | Brong Ahafo   | 90                       | 142                | 232          | 96                    | 152                | 248          | 99                         | 157               | 256          | 99                         | 156                | 99                               | 156            | 255          |
| Anafobisi JHS "A"                    | Upper East    | 20                       | 30                 | 50           | 17                    | 38                 | 55           | 18                         | 35                | 53           | 35                         | 43                 | 49                               | 67             | 116          |
| Pentecost Preparatory School         | Eastern       | 102                      | 145                | 247          | 112                   | 155                | 267          | 122                        | 166               | 288          | 145                        | 176                | 145                              | 176            | 321          |
| Kanda Estates 3&5 JHS                | Greater Accra | 57                       | 79                 | 136          | 63                    | 81                 | 144          | 57                         | 86                | 143          | 66                         | 97                 | 36                               | 56             | 92           |
| St. Joseph's R/C Basic School        | Greater Accra | 31                       | 62                 | 93           | 43                    | 72                 | 115          | 46                         | 78                | 124          | 55                         | 91                 | 58                               | 90             | 148          |
| Choggu Demonstration Primary "A"     | Northern      | 47                       | 87                 | 134          | 53                    | 97                 | 150          | 57                         | 97                | 154          | 64                         | 113                | 69                               | 88             | 157          |
| Ho Nuriya Islamic                    | Volta         | 78                       | 80                 | 158          | 78                    | 80                 | 158          | 78                         | 80                | 158          | 78                         | 80                 | 81                               | 88             | 169          |
| Sarkodie Cluster of Schools          | Koforidua     |                          |                    | Tbc          |                       |                    | Tbc          |                            |                   | tbc          |                            | tbc                | tbc                              |                | 0            |
| Ho United M/A JHS                    | Volta         | 38                       | 60                 | 98           | 49                    | 67                 | 116          | 49                         | 67                | 116          | 48                         | 75                 | 61                               | 84             | 145          |
| T.I. Ahmadiyya Basic School, Fielmuo | Upper West    | 56                       | 47                 | 103          | 67                    | 68                 | 135          | 66                         | 65                | 131          | 65                         | 63                 | 68                               | 72             | 140          |
| Pentecost Private School             | Ashanti       | 115                      | 124                | 239          | 124                   | 158                | 282          | 129                        | 167               | 296          | 137                        | 178                | 128                              | 148            | 276          |
| Adankwame D/A JHS                    | Ashanti       | 24                       | 41                 | 65           | 43                    | 72                 | 115          | 74                         | 48                | 122          | 50                         | 76                 | 44                               | 64             | 108          |
| <b>Grand Total</b>                   |               |                          |                    | <b>2,341</b> |                       |                    | <b>3,105</b> |                            |                   | <b>3,292</b> |                            |                    | <b>1,834</b>                     | <b>2,069</b>   | <b>3,856</b> |



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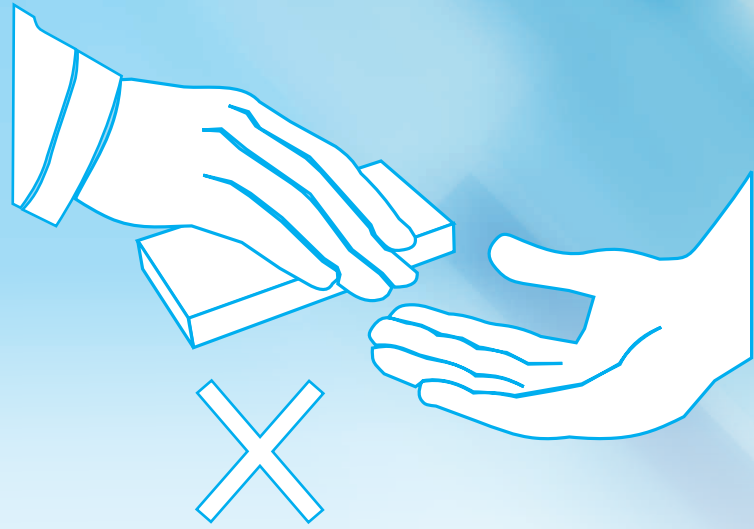
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