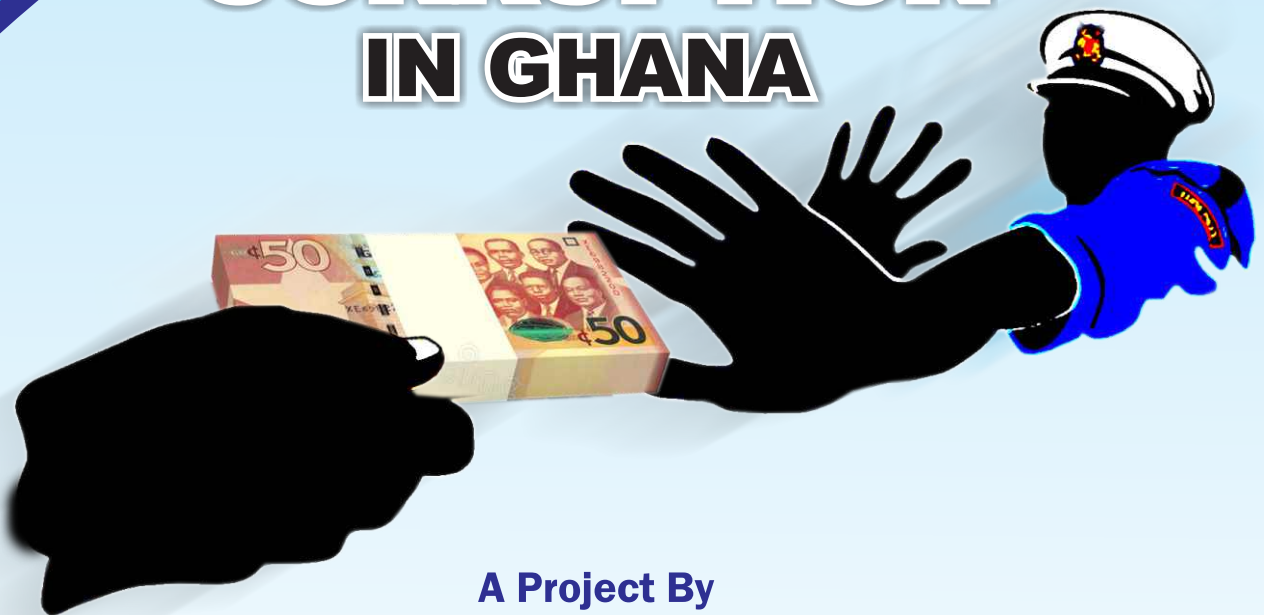


INTER-FAITH SHAPING HEARTS, ATTITUDES AND MINDSET TO END CORRUPTION IN GHANA

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)**

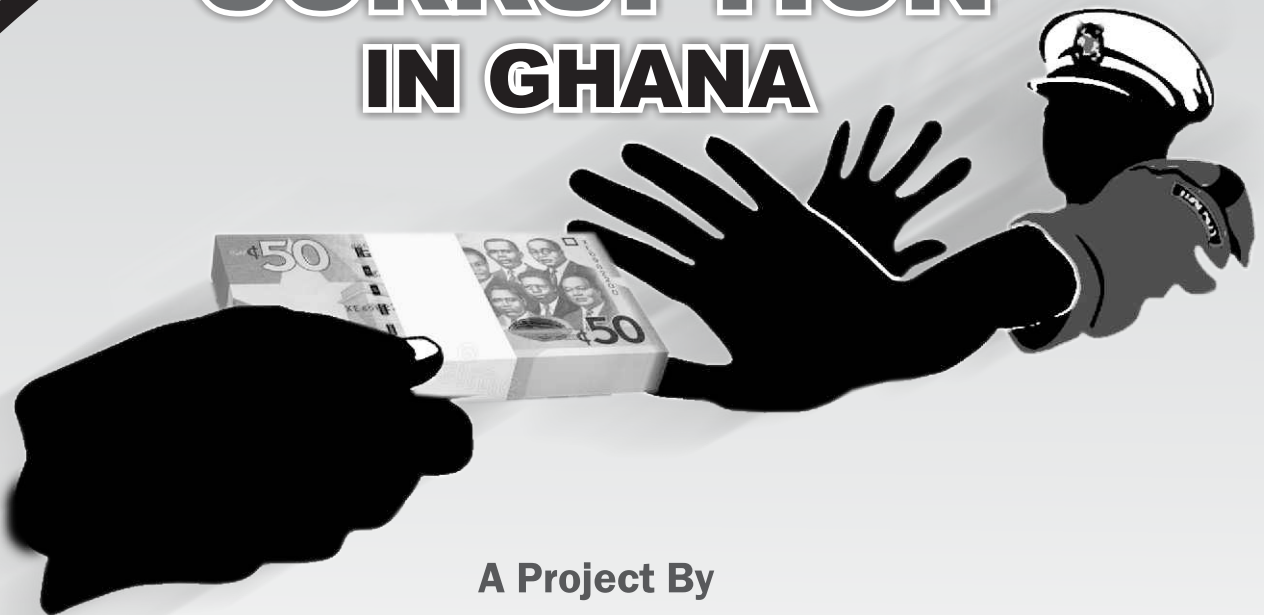
AUGUST, 2018



IN COLLABORATION WITH NCCE AND GES

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AUGUST, 2018

FUNDED BY:



**STAR
Ghana**

Strengthening Transparency,
Accountability and Responsiveness



UKaid



EUROPEAN UNION

MINISTRY OF FOREIGN AFFAIRS OF DENMARK
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GRANTEE:



NATIONAL CATHOLIC SECRETARIAT (NCS)

IN COLLABORATION WITH NCCE AND GES

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This Manual for organizing and orienting of the Integrity Clubs of the I-SHAME Corruption in Ghana Project, is a product of partnership and mutual cooperation. First, it is the idea of our innovative alliance of diverse Faith Groups – the **Forum for Actions on Inclusion, Transparency and Harmony (FAITH) in Ghana**. The Anti-Corruption Campaign, **I-SHAME CORRUPTION**, is the second project of our Innovative Alliance after the 2016 General Elections Project that promoted social cohesion in Ghana before, during and after the elections. The **FAITH in Ghana Alliance** has demonstrated, through this second project, that it has come to stay for the common good. This is quite commendable and must be celebrated!

The Steering Committee of **FAITH in Ghana** set up a five-member Drafting Committee comprising Hajia Ayishetu Abdul-Kadiri, Mr. Samuel Zan Akologo, Sheikh Armiyawo Shaibu, Mrs. Doris Bramson and Mrs Doris Ashun, to facilitate the development of the Manual. Ghana Education Service (GES) and the National Commission for Civic Education supported the drafting process through their liaison persons; Madam Cynthia Tagoe and Irene D. Minston-Amihere respectively. Prof. Albert A.O. Tsolu volunteered his time and attended the review meetings of the Drafting Committee. Ms. Vera Kumbal of the Catholic Education Unit in Accra served as Secretary for all the meetings of the Committee. We are very grateful for the services rendered by all these individuals.

The Manual Drafting Committee worked with Mr. Vitus Adaboo Azeem, a distinguished Anti-Corruption Campaigner, who provided technical guidance and drafts for this Manual; as an External Expert. Mr. Azeem also facilitated the validation session for the Manual with Coordinators (Teachers) of the Integrity Clubs at a meeting in Kumasi in June, 2018. The validation session with the Coordinators was particularly important since the Teachers would be the primary users of the Manual and also have a good understanding of pedagogy and the school environment and its actors. We wish to gratefully acknowledge Mr. Vitus Azeem and the Integrity Club Coordinators who attended the validation session in Kumasi. (See their Group photograph in Page 9).

The Manual is work in progress to be used, tested and get feedback for possible revision during the **I-SHAME Corruption in Ghana Project** implementation period. May this Manual help us to uproot corruption from its tap-root in Ghana!

SAMUEL ZAN AKOLOGO

Executive Secretary

Caritas Ghana and Head of Department of Human Development

National Catholic Secretariat – Ghana Catholic Bishops' Conference.

Accra: August, 2018

ACRONYMS

CDD-Ghana	Center for Democratic Development Ghana
CHRAJ	Commission for Human Rights and Administrative Justice
CSOs	Civil Society Organizations
CYO	Catholic Youth Association
EOCO	Economic and Organized Crime Office
FAITH	Forum for Action on Inclusion, Transparency and Harmony
GACC	Ghana Anti-Corruption Coalition
GES	Ghana Education Service
GII	Ghana Integrity Initiative
I-SHAME	Inter-Faith Shaping Hearts, Attitudes and Mind sets
JHS	Junior High School
NACAP	National Anti-Corruption Action Plan
NCCE	National Commission on Civic Education
SMC	School Management Committees
STAR-Ghana	Strengthening Transparency, Accountability and Responsibility in Ghana
OSP	Office of Special Prosecutor
PTA	Parent/Teacher Associations
UNCAC	United Nations Convention against Corruption

INTRODUCTION TO THE MANUAL

1.0 The Background

Ghana has always had a problem of corruption, which is often reported in the news and discussed in commercial vehicles and entertainment spots on a daily basis. There is a much higher perception of corruption than actually reported as most corrupt acts are not reported, especially when it involves lower amounts and ordinary citizens who pay for services.

Over the past few years, Ghana has fared dismally in the Corruption Perception Index (CPI) report compiled by Transparency International, a civil society organization that focuses solely on curbing corruption globally. In fact, the country's score on the CPI has dropped consistently since it achieved its highest score of 48 out of a clean score of 100 in 2014. The 2017 score of 40 out of 100 is particularly worrying as it represents the country's lowest score in more than six years. Ghanaians have often viewed corruption as occurring mostly in the public sector although corruption is not the prerogative of that sector. Virtually all Ghanaians, including our young people and school children, engage in corrupt behaviour.

It must also be noted that whether one is involved or not, all members of society are affected by the impact or cost of corruption. From this understanding, all citizens must engage in the fight against corruption. This is why the FAITH in Ghana Alliance has decided to undertake this project which starts by the development of a Training Manual for Basic Schools after the official launch of the Project. In doing so, FAITH in Ghana Alliance hopes to strengthen the capacity of the members of the Integrity Clubs as primary message carriers to their families and peers within and outside of the school community and to instil the principles of integrity in them. This is a critical step towards positively impacting individual and community values, attitudes and behaviours and contributing to building a better nation without corruption.

This Manual is being prepared with the aim of imparting lessons to Basic School pupils on the menace of corruption and the way to tackle it. It is hoped that the Government of Ghana, through the GES, will adopt the Manual as part of the school syllabus with appropriate chapters on the various aspects of corruption, the approach to tackling it and eliminating or reducing it from society. The main aim will be to teach the pupils about the debilitating effects of corruption on the socio-economic sphere of the country and to build their capacity to demand action from duty bearers to eliminate it.

In Ghana, the FAITH in Ghana Alliance is not the only organization that has advocated the adoption of corruption as a subject or course in the curriculum of Basic Schools. The National Commission for Civic Education (NCCE) is advocating the adoption of civic education in the Ghana Education Service (GES) curriculum for schools because the absence of the course in the schools is a major contributing factor affecting the fight against corruption as the young

ones are not well armed to join the fight. As they grow up they only see people, including their own parents, with riches and power as their role models and end up associating with them.

Meanwhile, the NCCE is in the process of developing a Manual on civic education and the adoption of it into the GES curriculum would have a great impact in developing the capacity of the youth and children in civic responsibility. This will not only encourage the education of children on anti-corruption in Basic Schools but also back its advocacy. The Commission is of the view that introducing the Constitution and its prescriptions to school children at a young age would facilitate the understanding of their rights and civic responsibilities and this would have an overall impact in the fight against corruption. The NCCE has already piloted the draft Manual in Winneba and its surrounding areas in the Central Region “which proved to be a very powerful tool in churning out good citizens.” The Commission for Human Rights and Administrative Justice (CHRAJ) has also been organizing Annual Human Rights and Integrity Camps for Schools. Ghana Integrity Initiative is also facilitating the establishment of Integrity Clubs in some schools in selected parts of the country.

A private citizen has also established an anti-corruption school, “Defeat Corruption International School”, in Obuasi aimed at capturing the minds of young and future leaders in and around Obuasi and indoctrinating them on the principles and ideals of anti-corruption. The school, which is located in Bogobiri-Obuasi in the Ashanti Region, has over three hundred pupils, comprising kindergarten, primary and Junior High School (JHS) pupils and has operated for over ten years.

The expected outcome of the I-SHAME Project is to produce pupils (as they grow up, enter into the corporate and public sector employment and take up leadership positions) who embody and promote attitudes and behaviours of integrity and who share and influence similar attitudes, values and behaviour among their peers, within their families and communities. However, for this to be achieved, teachers, guidance counsellors and other personnel in basic schools are expected to be well-equipped to sustain integrity training among pupils.

1.1 The Project Partners

The I-SHAME Corruption in Ghana Project seeks to work with a number of partners drawn from a number of religious groups and other stakeholder institutions in the country. The Partners, which are expected to perform various roles in the implementation of the project, comprise the following:

1. FAITH in Ghana Alliance (Forum for Actions on Inclusion, Transparency and Harmony);
2. State institutions comprising the National Commission for Civic Education (NCCE) and the Ghana Education Service (GES);
3. The selected Schools made up 20 Junior High Secondary Schools (JHS) and Primary schools);

4. The Leaders of the Religious bodies which make up the FAITH in Ghana Alliance;
5. The Funding agency that has provided funding for the Project is the Strengthening Transparency, Accountability and Responsibility in Ghana (STAR Ghana);
6. The School Management Committees (SMCs) and the Parent/Teacher Associations (PTAs) of the project schools;
7. The media will definitely be involved in disseminating information about the project but also hosting some of the programmes of the project such as debates and quizzes.

1.2 The Establishment of the Integrity Clubs (ICs)

The first duty of the Coordinators (and their Assistants) is to facilitate the formation of the Integrity Clubs. These Clubs will be made of, in the Primary Schools, pupils from the Upper Primary classes (Primary 4 – Primary 6) and pupils from the Junior High Secondary Schools. The target is to have a minimum of 50 members in each of the Clubs. However, the hope is that the numbers will increase as time goes on although the numbers should be manageable. There is a need to provide Rules and Regulations for the Integrity Clubs. However, the Rules and Regulations will be drawn up in consultation with the members of the clubs and guided by the Coordinators as the conditions and cultures of the children may differ from school/community to school/community.

1.3 The Purpose of the Manual

The main objectives of this Manual and the training are:

- To enable Basic school pupils, pupils and the youth understand corruption, its nature, causes, manifestations and effects;
- To build the capacity of Basic school pupils, pupils and the youth to demand responsiveness, accountability and transparency from people and institutions in Ghana;
- To mobilize the support of Basic school pupils, pupils and the youth to become anti-corruption monitors and crusaders;
- To facilitate the sharing of experiences and encounters with corruption and how they have dealt with it.

In the end, the hope is to produce young Ghanaians of integrity who detest corruption as they grow up and take up positions of responsibility in society.

1.4 The Structure of the Training

The Manual is made up of four modules which comprise a total of 13 sessions in all with each module having at least three sessions or topics. The first module focuses on the concepts of corruption (and anti-corruption) and integrity while the second module focuses on the efforts

by the government in combatting corruption, mainly the laws, the accountability institutions and the anti-corruption strategy. The module examines the role of religion and cultural values in the fight against corruption and the final modules looks at the role of the individual, particularly the youth, in the fight against corruption.

The general approach of the delivery of each session includes an introduction, a discussion stimulated possibly by some activities and a wrap by the Teacher/Coordinator. Relevant anti-corruption materials will be produced in simplified format to guide the teachers but also for the children to read them on their own as well. The approach is organized as follows:

1. Look and Listen: The pupils will generally listen to a (Power point) presentation, view a film/video clip and watch a play or some performance on corruption. The Teachers/Coordinators will also be encouraged to use infographics such as pictures and illustrations as well as patriotic songs during the classes as a way of indoctrinating the children;
2. Think it over and discuss it: The pupils will be facilitated in a discussion of the issues they have listened to or watched and ask questions or share experiences;
3. Walk the Talk: The pupils will then be required to make commitments as to how they can contribute towards the fight against corruption either on their individual basis or in the schools and communities.
4. Manageable audience: It is expected that membership of the Integrity Clubs will increase over time. It is the responsibility of the Coordinator to organize them into manageable audience sizes for the instructions.
5. Familiarization visits to institutions mandated to fight corruption.

More specifically, the following co-curricular activities will be used:

1. Quizzes, debates, drama, poetry, drawings, paintings, etc. on anti-corruption whereby awards will be given to winning pupils and schools;
2. Crosswords puzzle with words related to corruption (list of 10 statements and explanations);
3. Short briefings on anti-corruption during early morning worships in schools where such activities take place. They can also be encouraged where they do not exist;
4. Counselling on the possible effects of corruption such as arrests and jail terms where members of the Integrity Clubs have problems with the law;
5. Use of slogans in the fight against corruption developed as part of the Manual (Appendix III);
6. Picking the child's brains about corruption in order to find out if what they are taught has sunk in.

This means that there will be formal classes for the Integrity Club members. For primary school pupils, the classes will take 30 minutes per session while for the Junior High Secondary school pupils, the classes will last 45 to 60 minutes each. This is because the primary school pupils will not be able to concentrate on what is being taught or discussed after 30 minutes, more especially if the class is being held after the normal classes. In order not to interrupt the normal classes, the anti-corruption classes will be held only once a week but the actual time of the classes will depend on the Coordinators and the school heads. This would require close collaboration with the heads of the schools involved.

The patriotic song composed by the late Dr. Ephraim Amu titled “Oman yi be ye yea efri yen ara” has been adopted for the Project to be sung before or during the anti-corruption class. The song is very appropriate as its patriotic contents will ginger our children to giving all they have to protect our dear country. The song will be translated into the local languages for children from different parts of the country. The Manual will include appropriate pictures and cartoons identified by the Manual Drafting Committee to help the Coordinators make the pupils understand the topics and issues being taught.



Mr. Samuel Zan Akologo, Mr. Vitus Azeem, and the Integrity Club Coordinators

I-SHAME CORRUPTION



**Inter-Faith
Shaping Hearts,
Attitudes and
Mindset**





THE TRAINING MANUAL





MODULE 1:

ABOUT INTEGRITY AND CORRUPTION

It is important that learners understand the meaning of corruption, its causes and effects as well as to appreciate the benefits of fighting corruption by shunning corruption and upholding integrity. Corruption thrives where integrity is lacking. This first module will, therefore, focus on the concepts of corruption and integrity as well as the types of corruption, the factors that give rise to corruption and the impacts of corruption.

Session 1: Concepts of Integrity and Corruption

In order to enable the pupils understand what they are expected to resist and condemn, CORRUPTION, it will be important to start the first session by defining the corruption and anti-corruption terminology. The United Nations Development Programme (UNDP) defines corruption as the abuse or misuse of entrusted power, office, or resources (by either public officials or those in private sector) for personal or private gain¹.

Transparency International's (TI) working definition of corruption is “the abuse of entrusted power for private gain”. The World Bank defines corruption as the “abuse of public office for private gain”. However, some institutions and many Ghanaians limit corruption to bribery only,

¹Manual for the Establishment of Integrity Clubs in Institutions of Learning in Kenya

limiting corruption to the payment, made directly or indirectly, whether monetary, in kind or by way of services, to a public official, for the purpose of securing a government contract or other political favour.

Apart from this technical definition of corruption, there are other definitions of corruption such as the impairment of integrity, violations of virtues and moral principles, violation of public or private responsibility or authority for personal gain or advantage of others close to him or her and acts of commission or omission resulting in personal gain at public expense or even dishonesty in matters of trust. In fact, in recent times, there are calls for corruption to just be boldly called “STEALING”

It is important to explain the various parts of the definition of corruption for the pupils to understand it better. The entrusted power means that somebody has given you the power. For example, the electorate, that is, Ghanaians elect the President (the politician), a Priest is ordained by the Bishop (the religious), a chief is installed by the King Makers (the traditional ruler), etc. Thus, it is not only people who occupy public office who are capable of abusing their office or power. Many other people are entrusted with power to perform various roles. Even the Head Teacher, the Teachers, the School Prefect and office workers of your school have been entrusted with power which they can easily abuse if there are no rules and supervision.

The word “Abuse” refers to the use of something in a wrong way. In this case, it refers to using power wrongly. For example, if your teacher sacks you from class because you met him in the market place and did not greet him. In other words, “abuse” is any behaviour or action that harms another person or the public interest. This includes the abuse of fundamental human rights or the denial of certain entitlements of some members of the society. “Private gain” refers widely to include gains by close family, tribe and political party members and even to business and charitable institutions to which one belongs or owns.

To make this clearer to the pupils, it will be necessary to set various scenarios and ask them to indicate whether they are corrupt acts or not and for them to decide whether they will do it or not. Where possible, the teachers will also be encouraged to translate corruption into a number of Ghanaian languages in order to facilitate the children's understanding.

Integrity has to do with the act of doing the right thing at all times even when no one is watching or is likely to know what you did. It is a sum of positive qualities or virtues such as honesty, trustworthiness, goodness, loyalty, truthfulness, courage, impartiality, firmness and steadfastness or principled behaviour. Integrity is the quality of being honest and having strong moral principles. It is the inner sense of "wholeness" deriving from qualities such as honesty and consistency of character. Integrity is the hallmark of a person who demonstrates sound moral and ethical principles in whatever he/she does. It is the foundation on which people build relationships, trust, and effective interpersonal relationships. A person of integrity lives his/her values in relationships with co-workers, customers, and stakeholders. Honesty and

trust are central to integrity as people of integrity are trustworthy, dependable and principled even in situations where no one is watching or even knows about their performance.

An Integrity Club is an association of pupils whose goal is to inculcate and advocate integrity and good governance in institutions of learning and society at large. The main objective of an integrity club is to instil integrity among the community or society in which club members live, mainly aimed at building a corrupt-free environment and ensuring that integrity traverses social boundaries. The uprightness of character, honesty, upholding integrity is the first step towards the eradication of societal vices such as corruption. The effects of corruption and lack of integrity can be tackled through progressively changing a student's or individual's way of life by inculcating morals and values of life socially, economically and ethically. The youth have great potential and ability which they can fully commit towards facilitating and accelerating the fight against corruption, guided by the values of integrity, accountability and responsibility as the key aspects of achieving a corruption free society.

The anti-corruption training will enable the Integrity clubs to work to spread values through activities like sharing anecdotes, narrating stories and reciting poems on the values of society, in particular, promoting integrity among their members. In addition to the formal training, the activities of integrity clubs include group discussions, music, drama and painting aimed at creating awareness on integrity as well as comics on instances where people stood up against corruption and exploitation as well as jingles on the importance of vigilance.

Session 2: Types of corruption

Corruption is a hydra-headed phenomenon or a creature with several heads. There are several types of corruption and it is so pervasive (prevalent) that it is often difficult to make it out. It will, therefore, be necessary to make the pupils familiar with the different types of corruption so that they can identify it when they encounter it or witness it. Corruption includes the following:

- Bribery - Bribery is an exchange of favours between a briber and a bribe, mostly using money in return for a favour such as a contract.
- Favouritism (tribalism, nepotism, cronyism, etc.)
- Nepotism is favouritism shown by public officials to close family members or relatives;
- Tribalism refers to favouritism to persons from the same tribe (geographic area, etc.).
- Cronyism refers to favouritism to friends, old boys and girls, etc.
- Fraud: Fraud is an economic crime that involves using tricks, deceit, manipulation or distortion of information or facts, etc. to cheat. Fraud is cheating (the government or any other person) through deceit, definitely for one's own benefit.
- Embezzlement: Embezzlement refers to the theft of resources belonging to the government or your employer. It usually refers to the stealing of money by disloyal employees from their employers but also apply to other company assets/property).
- Looting: Looting is a type of corruption that involves the illegal transfer of money or

goods from one (official) destination to another (private). It prevails where institutions are weak, especially in Third World Countries where leaders allegedly siphon monies to Western banks. This is often condoned by external governments and banks through the use of tax havens and bank secrecy laws. Looting is the way in which people with custody and control of state resources literally collect it for their own benefit

All the rest of the types of corruption listed below will be defined in simple terms to enable the pupils understand and identify them when they are confronted with any of them although some of them are obvious. The teacher will help the pupils to define the rest of the types of corruption.

- Dishonesty in matters of tax (tax evasion and tax avoidance)
- Solicitation
- Political patronage
- Extortion
- Money laundering
- Facilitation payments
- Influence peddling
- Market rigging,
- Insider trading,
- Illicit party funding,
- Non-disclosure of conflict of interest
- Breach of Trust
- Bid rigging
- Damage of public property
- Engaging in a project without prior planning
- Failing to follow procurement and disposal rules
- Abuse of office
- Misappropriation of public funds
- Sexual harassment and favours

Corruption can also be described as petty or grand. Petty corruption involves relatively minor amounts of money or gifts changing hands, e.g. small tips to facilitate processes and movement of files or other small favours by low placed public servants, like the hospitals, schools, local licensing authorities, the Police, customs and tax authorities, etc. Grand corruption usually involves substantial amounts of money and is perpetuated by high-level officials exploiting their position to extract large bribes in return for favours. It involves extortions of huge amounts of money very often from business persons by government officials of senior rank. Grand corruption usually leads to increases in cost of contracts and supplies as the businesses try to recoup their costs and still make profits.

There are also two main categories of corruption: Administrative Corruption and Political Corruption. Administrative Corruption is corruption that alters the implementation of policies such as issuing and procuring of licenses to favour people in return for favours - often people who do not qualify for it are given the licenses. Political Corruption is corruption that influences the formulation of laws, regulations and policies aimed at favoring various people and/or groups. It is a manipulation of policies, institutions and rules of procedure in the allocation of resources and financing by political decision makers, who abuse their position to sustain their power, status and wealth.

It is important for the teacher to understand these types of corruption so as to be able to explain them to the children or Integrity Clubs. The teacher is encouraged to translate these acts of corruption into the local languages of the children to make it easier for them to understand. This session will enable the pupils identify the various types of corruption any time they encounter or witness it.

Session 3: Factors that give rise to corruption

There have been various reasons and explanations as to why people engage in corruption. These reasons include the following:

- Economic: poverty and deprivation, scarcity of public goods, poorly paid workers (low salaries and inadequate pensions), limited opportunities and inadequate motivation can lead to corruption;
- Insatiable greed for wealth and power;
- Social relations and networks of patrons and clients found in political parties, government institutions, businesses, etc. promote corruption;
- Pressure from social groups, peers and family;
- Pro-corruption cultural practices that enable corruption to entrench itself in society, such as gift-giving culture and Ghana's proclaimed hospitality;
- Loopholes in existing laws and gaps in the current legal framework on anti-corruption
- Lack of enforcement of existing laws;
- Weak institutions and refusal/failure to follow laid down procedures and regulations.
- The desire to avoid time wasting (cutting corners), bureaucracy and to get off the law (prosecution).

Some of these reasons are debatable and often used as mere excuses but it is important that the Integrity Clubs know the factors that give rise to the canker so as to be able to campaign against corruption. Most of the reasons can be handled such as enacting the relevant laws or amending inadequate laws, strengthening the institutions and insisting that the institutions enforce the laws. Integrity clubs can advocate these actions, especially as the overall aim is to establish the clubs throughout the entire country.

Session 4: Effects of corruption/Implication of corrupt acts

This session will examine the effects or implications of corruption on society. In the literature, corruption has several negative effects on society, the economy and the country at large. The Integrity Clubs will also be encouraged to bring up some of the effects of corruption and how it impacts societies in various ways from their own experiences. The effects can be political, economic, social or environmental. In simple language, corruption costs lives, costs people their freedom, health, or money. The trainer should be able to give examples of these effects such as when a poor man is locked up in cells because a rich person has paid money to the Police to punish the person. Politically, corruption is a major obstacle to democracy and the rule of law whereby offices and institutions lose their legitimacy. In addition, corruption undermines people's trust in the political system, in its institutions and its leadership. For example, these days, some people don't vote because they are disappointed with the system. A distrustful or apathetic public can then become yet another hurdle to challenging corruption as they will not ask any questions even when the leaders fail to deliver on their promises or account for their actions. In such a situation, impunity reigns.

In summary, corruption negatively impacts a country, its government and its people in the following ways:

- Corruption discourages both citizens and foreign businesses from investing in the country;
- Corruption reduces the amount of money available to the government to provide infrastructure and basic social services as it ends up having to pay more;
- Corruption distorts how a country uses its money as there is a tendency for decision makers to provide projects which would yield higher kickbacks rather than much needed social services;
- Corruption seriously reduces citizens' trust in the government and its officials with citizens taking the law into their own hands to settle disputes;
- Corruption also creates unfairness in society and allows those with money or connections to bend the law or government rules in their favour such as paying off the Police or Judges or diverting scarce drinking water to their favoured areas;
- Corruption leads to waste of public resources such as vehicles left to the vagaries of the weather, completed clinics waiting for years to be commissioned, all for political purposes.
- Corruption encourages the brain drain as professionals wait for recruitment to no avail;
- Corruption kills innocent people such as the accidents on the roads due to shoddy work by road contractors and inefficiency of supervisors.

Knowledge of the effects of corruption is obviously necessary to convince the youth on the need to fight corruption, hence, the importance of this session.

**NO CORRUPTION
REPORT THE
CANKER**

REPORTING



MODULE 2:

GOVERNMENT'S EFFORTS AT CURBING CORRUPTION

Having defined corruption and/or anti-corruption, it will be necessary to take the pupils through the country or government's efforts at curbing corruption. These efforts include preventive action against corruption by passing anti-corruption laws and putting in place agencies to deal with the canker as well as avenues for reporting corruption. These efforts also include the possible protection and support for persons who take up the fight against corruption. The second module looks at these efforts, including the national strategy to fight corruption.

Session 1: Ghana's Laws on Corruption

In addition to the 1992 Constitution of the Republic of Ghana, the Parliament of the Republic has enacted several laws that seek to deal with corruption and ensure good governance, transparency and accountability in the use of public resources. These laws include the following main ones, in addition to the 1992 Constitution of the Republic of Ghana:

1. Commission on Human Rights and Administrative Justice Act, 1993 (Act 456)
2. Economic and Organised Crime Act, 2010 (Act 804);

3. Anti-Money Laundering Act, 2008 (Act 749);
4. Criminal Offences (Amendment) Act, 2007 (Act 726);
5. Public Financial Management Act, 2016 (Act 921);
6. Audit service Act, 2000 (Act 584);
7. The Public Officers (Disqualification and Assets Declaration) Act, 1998 (Act 550);
8. The Office of Special Prosecutor Act, 2017 (Act 959).
9. The Whistleblowers' Act, 2006 (Act 720)

Most of these laws also have Regulations that elaborate on how they should be enforced although some of them still do not have the relevant Regulations. The relevant provisions of the Constitution and the Acts will be extracted and summarized for the teaching of the children.

Session 2: Institutions established to Curb Corruption

It is necessary to make the pupils understand that laws alone cannot curb corruption as the human being has a natural tendency to do what pleases him/her. It appears human beings need to be compelled to do the right thing. This means that the laws must be enforced and that, we need the appropriate institutions to enforce the laws that have been enacted. Thus, the Constitution and the laws that have been enacted by Parliament to deal with corruption also provide for the establishment of appropriate institutions to enforce the laws. It is important for the pupils to be familiar with these institutions, especially when it comes to where to seek redress or report corruption. This session focuses on these institutions and their mandate.

The main anti-corruption institutions are the Commission of Human Rights and Administrative Justice (CHRAJ), the Economic and Organized Crime Office (EOCO), the Audit Service, the Ghana Police Service (crime in general) and the Judiciary (justice delivery in general) as well as the recently created Office of Special Prosecutor.

The CHRAJ

CHRAJ is a constitutionally mandated institution for the protection and promotion of fundamental human rights and freedoms and administrative justice and anti-corruption in Ghana. Thus, CHRAJ combines the work of the Anti-Corruption Agency, the Ombudsman and the Human Rights Commission under one umbrella. It has an anti-corruption mandate which stems from the 1992 Constitution and Act 456. The Commission both investigates and works to prevent corruption. It is mandated to investigate abuse of power and all instances of alleged or suspected corruption and the misappropriation of public monies by officials. It also carries out public education on corruption. CHRAJ is the lead organization in the development and implementation of the national strategy for fighting corruption (NACAP) discussed below.

The EOCO

The EOCO was established in 2010 to replace the Serious Fraud Office, mainly to prevent and detect organised crime and generally to facilitate the confiscation of the proceeds of crime. Its

main functions include investigating and, on the authority of the Attorney-General, prosecuting serious offences that involve financial or economic loss to the State, money laundering, human trafficking, prohibited cyber activity, tax fraud and other serious offences. The EOCO has the mandate to recover the proceeds of crime, among others.

The OSP

The Office of Special Prosecutor was also established recently by the Office of Special Prosecutor Act, 2017 (Act 959) with the mandate to investigate and prosecute corruption and breaches of the public procurement law.

The NCCE

The National Commission for Civic Education (NCCE) has also been involved in public education on the citizens' civic responsibilities and duties, including the negative effects of corruption and building the capacity of citizens to fight corruption.

The Anti-Corruption CSOs

There are a number of civil society organizations (CSOs) that also contribute to the fight against corruption through the training of citizens and anti-corruption groups and empowers them to demand transparency and accountability from duty bearers, hence help to curb corruption. These CSOs include the Ghana Anti-Corruption Coalition and Ghana Integrity Initiative which both focus solely on curbing corruption in Ghana.

The teacher will need to take the children through all the institutions listed above and their functions so that they can make use of them when the need arises.

Session 3: The National Strategy to Fight Corruption

Ghana embarked on designing a national strategy to fight corruption in compliance with the United Nations Convention against Corruption (UNCAC) in December, 2009. A technical Committee made up of representatives of the various sectors of society, comprising the Executive, Legislature, Judiciary, civil society and individual experts, was set up to work on the strategy. The development of the strategy, called the National Anti-Corruption Action Plan (NACAP), went through regional consultations and a national validation before being finalized and approved by Ghana's Parliament in July 2014. Ghana, therefore, now has a single or primary anti-corruption strategy that guides all stakeholders, including civil society, in the fight against corruption. It also spells out the roles and responsibilities of the various stakeholders in the fight against corruption.

The main aim of the NACAP is to ensure that all stakeholders agree to contextualize and mobilize all resources to combat corruption in the country. To achieve this, NACAP has formulated three action points to deal with the challenges and these include building of public

capacity to fight corruption; transparency, accountability and efficiency in preventing corruption and investigation and prosecution of corruption cases.

It is important for the pupils in the Basic Schools to become familiar with the basic tenets of this anti-corruption strategy as they grow up and join the struggle against this canker. Thus, the trainer will have to make the pupils aware of the NACAP and the roles that various stakeholders have to play in its implementation, especially the role of citizens and the youth in the fight against corruption.



Don't be a SPECTATOR be a CITIZEN
Together Let's Fight against
CORRUPTION

MODULE 3:

THE ROLE OF CITIZENS IN THE FIGHT AGAINST CORRUPTION

Corruption is initiated and perpetuated by the citizens. Stopping corruption, therefore, requires bringing in the entire citizenry to join the fight against it. However, citizens' behaviour and attitudes are defined and/or affected by their morals and values. This module focuses on the role of citizens and the factors that guide their behaviour towards corruption. This module combines traditional beliefs with the culture of doing good and avoiding evil.

Session 1: The Cultural Dimension of Corruption

In the Ghanaian traditional belief, God is the source of all good things and goodness is the first quality of God. In this belief, virtue is sustained in things, actions, or circumstances and associated with pious attributes such as holiness and sanctity, purity or cleanliness. Moreover, all traditional communities have set up long lasting rules and regulations, unwritten laws, standards of behaviour, customs, taboos, etc. to help the people put up good behaviour. Traditional believers believe that God is concerned with the good moral life of man, therefore, He is the final guardian of the moral law. They also believe that there is life after death and that ancestors are close to God and can intercede for them before God who is Lord, King, and Judge

over mankind. Only people who led good lives on earth are qualified as ancestors and a bad life on earth will deny one access to one's ancestors. The most important aspect of the Ghanaian culture, with regards to the fight against corruption, is that most traditional societies believe that God punishes evil-doers here on earth. He is everywhere and sees everything and so when a person commits a crime, God will definitely punish that person.

Most traditional believers also believe that the gods and ancestors which some Ghanaians worship are in a position to help control the behaviour of society. The ancestors are concerned with the customs and traditions of the living and protects them against harm and wrong doing. They, therefore, make sure that nothing evil happens to their living relatives and the community but they also have power to punish the living with a misfortune, illness, or even death when they break the society's rules. Many traditionalist believe that the anger of the gods is very serious, compelling the believers to live good and exemplary lives to escape the anger of the gods.

However, offenders are also punished by society as they are seen to have brought disgrace to themselves and their families. Some of them are ridiculed in folk songs and bodily gestures when they pass by. In other cases, good families do not allow their children to marry from families with criminals. The session will make integrity clubs see evil and wrongdoing as the same as corruption and cultivate the habit to condemn and snub it.

Session 2: Faith's Role in the Fight against Corruption

“The Ghanaian is incurably religious” says Most Rev. Philip Naameh, Archbishop of Tamale Archdiocese and President of the Ghana Catholic Bishops Conference (GCBC) at the national launch of the I-SHAME Corruption in Ghana Project. Yes, and all religious bodies condemn corruption. There are several verses in the Bible and the Quran which condemn corruption, although using different words. However, a couple of quotes will illustrate the point.

The Bible condemns corruption as it says,

- “Do not accept a bribe, for a bribe makes people blind to what is right and ruins the cause of those who are innocent [Exodus 23:8].
- They have sunk deep into corruption, as in the days of Gibeah. God will remember their wickedness and punish them for their sins. [Hosea 9:9]
- Woe to the sinful nation, a people whose guilt is great, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him [Isaiah 1:4].

The Quran condemns bribery and evil (mischief) as it says,

- “Allah Curses the giver of bribes and the receiver of bribes and the person who paves the way for both parties-Islam (Sayings of the Prophet)”
- Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right? (Surah Sâd, 28).
- Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good. (Surah Al-Araf, 56).
- “Bisimillahi”, which means “In the name of Allah”! If everything a Muslim does is done “in the name of Allah”, why should any Muslim engage in corruption? You cannot invite God into activities that are evil.

Thus, whether one is a Christian or a Muslim, one can quote from the scriptures to persuade one's followers to snub corruption. Also, as discussed earlier, traditional beliefs and norms also condemn evil and wrongdoing, including acts that can be described as corrupt acts. Faith can, therefore, play a very important role in the fight against corruption. The trainer must take advantage of this and cite as many sources of scriptures and beliefs as possible that condemn corruption to educate the Integrity Clubs so that they can in turn use it for their campaigns. The teacher can also use examples in the classroom and avoid those that we do not have evidence to substantiate.

Session 3: The Role of parents

Education, including anti-corruption education, has a lot to do with schools but ultimately, it starts from home. In the first place, parents must provide a stable home life for pupils to find success, offer support and openly discuss goals for future educational achievements. In addition, parents must be good role models for their children and teach them the values and morals of society and the need for them to comply with these values and morals. Parents must desist from enticing teachers and school administrators for preferential treatment as it not only puts those who cannot pay such monies at a disadvantage but also makes the child think it is okay to do that. Parents should also find out from their children what they think about corruption and encourage them to be part of the school's Integrity Club.

In general, parents have a right and a responsibility to get involved in school management, including the fight against corruption not only in the schools and the education system but also in society in general. The parent must start by making sure that the child is actively involved

and is staying on top of homework, assignments, and participating in class and extra-curricular activities, while instilling good moral values into the pupil.

Moreover, all Basic Schools are required to have School Management Committees (SMCs), which includes parents, as the governing body of the schools. Also, virtually all schools in Ghana have Parent/Teacher Associations (PTAs). It will, therefore, be helpful if all SMCs and PTAs support teachers in the schools and their teachers in their work. They can help to instil discipline amongst their children and discuss issues affecting the teachers and pupils. Parents can also support integrity groups in their children's schools as patrons or provide financial support for their programmes. A parent can speak and bring the message to other parents and ask them to get involved in the fight against corruption. The members of the Integrity Clubs will, therefore, need to inform their parents about the clubs and what they do so as to get their buy-in and support as well as participation or contribution.

Finally, as part of the monitoring and evaluation framework, parents will be expected to provide feedback on the behaviour of their children as well as their knowledge about corruption and its negative effects. They can also provide feedback on how they are fighting corruption in the family and community.



Be **RESPONSIBLE** and **STOP CORRUPTION**

MODULE 4:

THE ROLE OF THE INDIVIDUAL IN FIGHTING CORRUPTION

The pupils/pupils or members of the Integrity Clubs will definitely want to know what and how they can contribute to the fight against corruption. They even question why they should avoid certain acts of corruption (incentives and disincentives) or fight the canker. There are various ways in which individuals can contribute towards the fight against corruption that the children will need to know. It may also be necessary to discuss this with the clubs and agree on a consistent approach. This module will look at the various ways that an individual can contribute towards the fight against corruption and how the teachers can use the values and morals of society to indoctrinate the children and members of the Integrity Clubs.

Session 1: Ethics/moral values

“Values are important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable. Values have major influence on a person's behaviour and attitude and serve as broad guidelines in all situations. Some common business values are fairness, innovation and community involvement”. Values mean standards or ideas which most people have about the worth of good qualities such as kindness, freedom, mercy, respect, and love. There are moral and social values. Moral values

have to do with the rules and regulations which guide the members of a community in their behaviour, mainly good behaviour. Thus, members of the community, etc. are able to decipher right from wrong. Moral values include honesty, justice, loyalty, patriotism, and generosity.

Christian values include respect for life, friendliness and love, respect for authority, service to “your neighbour”, hospitality, gratitude, loyalty and patriotism. These values all have implications for the fight against corruption, For example, a patriotic citizen will neither engage in corruption nor betray his/her country through corruption, looting the country and stashing it away in another country. It should be possible to preach to our Christian children against corruption on these values. For example, members of the Catholic Youth Organization (CYO) salute each other with the words “For God and Ghana!” and the response is, “Thanks be to God”. This can be used as a call for patriotism and a pledge to protect the country and not to engage in corruption.

The Islamic religion has many values which Muslims are expected to know and follow and remain good Muslims and to please Allah. The five pillars of Islam teach many important Islamic values. These values include “Salat” which teaches chastity or purity of character, “Zakaat” which teaches generosity and “Fasting in the month of Ramadan” which teaches discipline and obedience. Being incorruptible means being honest or upright, truthful and just. It should, therefore, be possible to preach to our Muslim children using these values to help in the fight against corruption.

Traditional values include the belief in God and morality, which refers to rules and regulations, laws, standards of behaviour, customs, taboos, etc. These help the people to behave well while breaking them disturbs the order and peace in the community.

The Coordinator/Teacher should be able to use these values as a basis for convincing the child to fight against corruption and it should yield positive results. It may even be more effective to use traditional values and morals to teach the pupils on anti-corruption as they promise and prescribe punishment on earth against evil and wrongdoing. The trainer may also draw examples of good and patriotic acts from old books like the “Courtesy for Boys and Girls”, Guide Book for Boys Scouts and Girl Guides”, “CYO Handbook for Crusaders”.

Session 2: What can an Individual Citizen contribute to the Fight against corruption?

There are so many things that an individual can do as his/her contribution towards the fight against corruption. These include the refusal to demand or pay bribes, respect and protect public property, avoid engaging in corruption, be a role model, especially to the youth and children and talk to other people about the evils of corruption. Moreover, an individual who develop an interest in national issues can stigmatize ill-gotten wealth, correct and reprimand bad behaviour, name and shame corrupt people and send anti-corruption articles to the media

or newsletters for publication. The trainer will elaborate on these issues and encourage them to use them in campaigns against corruption.

Members of the Integrity Clubs are expected to avoid certain acts that are usually found in schools, some of which can be described as corrupt acts. These acts include vandalism of school and personal property of colleagues, bullying of junior pupils, truancy, stealing, drug abuse and laziness. The Integrity Clubs will be made, through the training, to understand that these acts are unacceptable and should be avoided and even reported to the authorities.

Session 3: Why should I (a child) not be corrupt or want to fight against corruption?

For a change in behaviour and an adoption of certain attitudes, there is often a need for some incentives. A child may, therefore, ask why he/she should not be corrupt or why he/she should want to fight corruption. This session will, therefore, look at the incentives for fighting corruption or the disincentives for not engaging in corruption.

As discussed under the effects of corruption, there are at least three main reasons why citizens, particularly the youth, must fight corruption. In the first place, corruption is the most important cause of the terrible public services that we endure such as poor health care delivery, lack of furniture and equipment in schools and poor water and sanitation services. When citizens do not get efficient power supply, potable drinking water, adequate security and protection, when the Police is inefficient and unduly slow, among others, it can all be traced to corruption as the main reason. These public services are our entitlements but we often do not get them or we are compelled to pay for them when they are supposed to be free or the monies we pay go into private pockets. It is necessary to teach the children on the need to stop this as these services are not favours done to us by the government and public officers as is often portrayed.

Secondly, corruption has a huge economic cost because where there is corruption, it makes legitimate transactions difficult while perpetuating mis-governance, by destroying any incentive for the government to reduce red tape. Slow and convoluted processes tend to stall economic growth. Thus, curbing corruption makes life a lot easier and ensures prosperity grow.

Moreover, corruption erodes legitimate values, because it unjustifiably enriches people who do not add any economic value to the system, sending out the wrong message to people. People tend to conclude that anything goes and that the end justifies the means. Some think that once one is not caught it does not matter even if it is illegal.

The teacher needs to give examples of situations where corruption directly or indirectly affects pupils and pupils, such as bribing for grades to enable one gain admission into certain

institutions and courses when they are not better than their colleagues. This definitely deprives the better pupils of what should have been theirs.

As a child or a young person, you should be interested in fighting corruption because corruption undermines young people's ability to work towards a brighter future. Corruption denies them access to quality education, affordable and quality health care, brighter economic opportunities, general and overall economic development and safe and sustainable environments that are devoid of poverty and discrimination. Finally, in order to win the war against corruption, there is a need for an anti-corruption culture that is cultivated within the country's citizenry and, more particularly, the youth who are tomorrow's future.

However, there are some disincentives for engaging in corruption that should be made known to the Integrity Clubs. These include the fact that corruption is a crime and those caught engaging in corrupt acts can be made to face the full rigours of the law. A young person will definitely not want to spend the early years of his/her life in prison or sacrifice his/her small savings paying court fines. Moreover, the stigmatization that goes with being corrupt is also a disincentive for engaging in corruption.

CONCLUSION

This Manual focuses on the topics that will be dealt with during the training of Integrity Clubs to be established in Basic schools. It is, therefore, aimed at serving as guide on the topics. Although these are introductions on the modules and the sessions, this Manual is not intended to serve as a textbook for the training. The teacher will, therefore, need to build his/her capacity on anti-corruption and related topics to be able to effectively deliver the training. Alternatively, the I-SHAME Corruption in Ghana Project, under the FAITH in Ghana Alliance, will need to consider providing detailed materials on the topics and use them to build the capacity of the teachers for that purpose.

APPENDICES

APPENDIX I

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.

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

Almighty 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

APPENDIX III
PROJECT SLOGANS

1. "Anti-Corruption – Don't cut down the tree which gives you shade”!
2. Our ancestors will not be happy to see their offspring and posterity suffer on earth. Do the Right Thing!
3. “Anti-Corruption – Don't eat the chicken that lays the golden egg!”
4. “Corruption is stealing from your family!”
5. Corruption is the same as Murder!
6. Corruption is killing your brothers and sisters!
7. Corruption is thievery!
8. God Abhors bribery and all forms of corruption!
9. Corruption- robbing Peter to pay Paul!
10. Corruption, kill it now!
11. Corruption: Kill it or it will kill you!
12. Corruption: Arise and destroy it!

APPENDIX IV
A MONITORING AND EVALUATION INSTRUMENT TO BE
ADMINISTERED BEFORE AND AFTER THE TRAINING.

The FAITH in Ghana Alliance will monitor the efficiency and effectiveness of the Integrity Clubs and the education programme through monitoring and evaluation surveys. The Monitoring group will ascertain change in the level of knowledge about corruption, the change in attitudes of children towards corruption and practices of the club members. In line with this, a Monitoring Team will visit the project schools twice a year and conduct the survey. The information gathered during the monitoring will be used to make recommendations and suggestions for improvement to ensure that the education meets the children's needs and makes progress. The overall impact of the programme will be evaluated at the end of the project period.

The survey questionnaire is presented below:

Please, score “0” for “No” and “10” for “Yes” for the following questions.

No.	Question	Before training (Score)		After training (Score)	
		Yes (10)	No (0)	Yes (10)	No (0)
1	Have you ever heard about the term “corruption”?				
2	Can you define corruption in your own words?				
3	Is corruption a negative phenomenon?				
4	Do you know the negative effects of corruption?				
5	Has corruption got any positive effects on society?				
6	Do you think Ghana should fight corruption?				
7	Do you know how to recognize corruption?				
8	Do you know how to protect yourself from corruption?				
9	Do you think corruption can be stopped in Ghana?				
10	Do you think you can contribute towards the fight against corruption?				
	Total score out of 100				

However, the various partners and stakeholders will also have some roles to play at their levels in the Monitoring and Evaluation framework as shown in the table below:


No.	Level	Responsibility
1	School level: The formation and growth of membership of the Integrity Clubs, attendance to meetings, the recording of Minutes and the keeping of books as well as the number of classes held and topics covered. It will also be necessary to report on the co-curricular activities such as debates and quizzes held.	Coordinator/Teacher
2	PTA/SMC: The PTAs/SMCs will be expected to provide feedback and information on what the Clubs are doing and their achievements, if any.	Head Teacher
3	Project Management: There is a need for regular and overall monitoring of programme implementation through surveys and unannounced visits	Project Officer
4	Funder: The funder is responsible for monitoring the implementation of the project	STAR – Ghana/Consultants
5	Quarterly Assessment: There will be quarterly assessment of the execution of club activities and performance, such as debates, quizzes, etc.	NCCE Regional Officers
6	Peer review: From time to time, there will be a peer review with regards to the progress and achievements of programme activities.	Coordinators/Teachers
7	Operational/Club Management: There will be need to monitor and assess club management to ensure that the clubs follow the rules and regulations and are delivering as planned.	Focal Faith-based organizations
8	Terminal Project Evaluation: At the end of the project, there will be an evaluation of the entire project to assess its success and promote peer learning and best practices.	Grant Partner (NCS)/STAR Ghana

APPENDIX V


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