

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*A Study of Karen Residents' Perception of Corruption in
Kenya Police With A Special Implication for Discipleship*

BY
STEPHEN NDIRANGU NJUGUNA

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of Masters
of Arts in Missions*

JULY 2006

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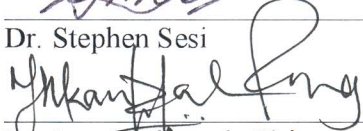
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July, 2006

Student's Declaration

A STUDY OF KAREN RESIDENTS PERCEPTION OF CORRUPTION
IN KENYA POLICE WITH A SPECIAL IMPLICATION FOR
DISCIPLESHIP

I declare that this is my original work and has not been submitted to any
other College or University for academic credit

The views presented herein aren't those of the Nairobi Evangelical
Graduate School of Theology or the examiners.

(Signed)



Stephen Ndirangu Njuguna.

July, 2006.

ABSTRACT

There are few issues that generate reactions like someone being associated with corruption, worse still in a Christian or rather in a religious setting and environment like Kenya. This is because before right thinking human beings, nobody wants to be seen as wicked. The instinct to be right is the first and original position of man's heart according to our maker God Almighty. Evil is an intruder and in second position. In our hearts we love and always choose the best. Even a thief at times when caught in the act of stealing some would say, "I was keeping it safe." Some may say, "I did not give a bribe but a catalyst," which they also call facilitator. To the Police it is called TKK, meaning, 'Toa kitu kidogo,' In other words, give something small (bribe).

Those who demand TKK generally are Traffic Police on the road, or at the Police Station counter, or Regular Police on patrol. But, to the few high and mighty Police Officers in air-conditioned rooms their meaning of 'TKK' may construe 'Toa Kitu Kikubwa' meaning, give something big (bribe) which has to befit the status or rank.

A study of Karen resident's perception of corruption in Kenya Police, with its implication for discipleship seeks to understand this monster called corruption. At the same time, this study seeks to know the causes, the nature, extent and impact of corruption. It will then be known the effective interventions which Kenya government, the Church, the Society have made and are able to make in bringing an end to this vice. The choice of Karen area was because it represents the farming community since Kenya is basically an agricultural country. Karen also has business people who can afford a bribe if cornered or the need arises to avoid sleeping in Police cells. People are likely to give a bribe also to avoid being taken to court, which is a tedious, time and money consuming process. Karen has residents of all status, races and religious persuasion. The Karen Police area falls within Langata Police Division. Among the constituents of the region are top politicians who are advocating for change with eradication of corruption as their key agenda.

The study has three primary strands:

1. The individual encounters and experiences of the researcher who has spent over thirty years in the midst of corrupt elements in Kenya. He has also worked for sixteen years in the Tax arena an area infested with corruption.
2. A literature review that surveys literature from several disciplines
3. Field research

The findings indicate that, the majority of the society, given a freehand, would rather not have corruption but like sin many are helpless so they give in to the vice. For graft to be eradicated it would require divine intervention, the government, church and private sector efforts, all working together. This calls for witnessing and discipleship in the Police Force where the need is overwhelming. Certainly like any other human beings, not all Police Officers are corrupt, though most are perceived to be by society.

DEDICATION

To the Triune God, Father, Son, and Holy Spirit AMEN! To my loving wife Penninah Ndirangu, and our children: Esther, Deborah, Mary and Mathew, for their immeasurable support. They are my treasured gifts from God (Rev. 1:6).

To my parents, Jeremiah and Zipporah Njuguna, without whom I would not have existed to write this thesis. May God renew their strength (Is.40:31). To all my teachers, friends, the NEGST family for reducing my ignorance about Theology and Missions. To the Gideons International, whose theme is to cause righteousness globally (Prov. 14:34). Jesus Calls Ministry-India, Haggai Institute (Kenya and Singapore). To all believers and intercessors, permit me to remind you, you are precious in the sight of God. Your eternal homes' street is gold, settle for nothing less!(Rev.21,1 Cor 15:58,1 Pet. 4:13, Jam.4:7-8, Dan.11:32, Rev.1:6,Lk 1:37,Mtt. 13:26,2Cor.5:17-21,Dan. 1:8,Rom.8:28-31Acts. 10:38,Rev.12:7-12,Matt.11:32,Rev.3:7-11,Rev.7:9-17). Please pray for God's protection, help and guidance upon me and family as we stand for righteousness (Is.11:2, Eph.6:19,Jn 13:34-35,Gal.6:7-10,Prov.18:10,Ps.27:4-6,Ps.118:17,Prov.11:14,Prov.3:5-7,Ps 119:65-72). You are in my prayers. Team up with me in the war against this monster for the glory of God and for the mutual benefit and enrichment (Is.3: 10, Mtt.19: 29,Jos.1: 3-9,Ps.2: 8,Prov 13: 22). I hold the view, when we uproot corruption over half of our challenges in the family, education, church, and government will be reduced drastically. Trust God for over seven thousand committed intercessors for Kenya daily. To the entire Church of Jesus Christ whose mandate is to fulfill the Great commission, let us with love, compassion, passion for God and souls do our part (Mtt.28: 18-20, Acts.1:8, Mtt.24:14).

To the Kenyan Head of state, the Executive, the Legislature, the Judiciary and Private Sector in Kenya (Ps.72, Dan.4:17). To all Tax Collectors who often interact with corruption (Rom.13: 6-7,Lk.3: 12-13,Lk.18: 9-14,Lk.19: 1-10,Mtt.9:10-13). To all the Police Officers who daily put their life on the line in the course of duty (Rom.13:1-6,Lk.3:14). To all current and future African Heads of States and Governments. I beseech you as a servant of God to consider using Almighty God's weapons along with Human strategies enshrined therein to free Africa of corruption (Eph.6:10-18, 1Tim.2:1-6). Africa is the continent of the twenty first century and beyond, following Jesus (Gen. 17:1, I Sam. 1:3, Gen. 14:18, Prov.9: 8-11, Matt. 5-7). To the International Community and their leadership, who are candidates for Heaven.

To my fellow Kenyans who yearn for a corrupt free Nation and my desire for them is to be disciples of Jesus Christ!(Rom.10, Ps.80:3,7,19). Please let us all read (Ps 67;Is 41:10;Is 43:1-3a;Jer 33:3, Matt 22:36-40, Ps 97:2, Ps. 23:6, John 3:16).

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us all read (Mt 6:33; Jer 29:11-13; Ps 91, Ps 23:6). I plead for continuous support in my future assignments.

To all Kenyans, Government of Kenya (GK), Transparency International (TI) and International community who like me, wish to leave the world better than they found it. To my enemies (catalysts), for provoking me to watch and pray and to work more diligently and prudently to overcome their barriers.

To my fellow Kenyans" Kenya is my country and here is my pledge to you. All Kenyans are my Brothers and Sisters.

I love my country, and I am proud of its rich and varied heritage.

I shall always strive to be worthy of it.

I shall give my parents, Teachers, Leaders and all Elders Respect and treat everyone with courtesy. To my country and my People, I pledge my devotion.

In their well-being and prosperity alone lies my happiness.

Above all, I dedicate this work and myself to the Almighty God, creator of all things visible and invisible, who gives me strength, wisdom and hope of triumphing, through Jesus Christ my personal Lord and Savior in time and eternity. AMEN and AMEN.

TABLE OF CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGEMENTS.....	vi
LIST OF FIGURES.....	xii
LIST OF ABBREVIATIONS.....	xiv
CHAPTER 1.....	1
INTRODUCTION.....	1
Problem Statement.....	5
Purpose of the Study.....	6
Research Questions.....	6
Significance of the Study.....	6
Self.....	6
Ministry.....	7
Missiology.....	8
Limitations.....	10
Delimitations.....	10
Definition of Terms.....	11
CHAPTER 2.....	13
LITERATURE REVIEW.....	13
Definition of Corruption.....	13
Forms of Corruption.....	17

Factors contributing to corruption.....	18
Individual factors.....	18
Social Causes.....	20
Economic Factors.....	22
Organizational factors.....	23
Political Factors.....	23
Effects of Corruption.....	25
The Concept of Bribery in the Bible.....	29
Bribery in the Old Testament.....	29
Bribery perverts justice.....	30
Bribery is Motivated by Selfish Gain.....	31
Bribery Devalues Life.....	32
Bribery in the New Testament.....	33
CHAPTER THREE.....	40
METHODOLOGY.....	40
Research Design.....	40
The Population.....	41
Sampling Procedure.....	42
Data Collection.....	42
Administration of the Questionnaire.....	43
Validity and Reliability.....	44
Data Analysis.....	45

CHAPTER FOUR.....	46
FINDINGS.....	46
Description of Respondents’ Characteristics.....	46
Classification of respondents by sex.....	46
Classification of respondents by age.....	46
Classification of respondents by education.....	47
Classification of respondents by occupation.....	48
Classification of respondents by previous occupation.....	49
Classification of respondents by tribe.....	51
Classification of respondents by political affinity.....	51
Respondents’ Understanding of Corruption.....	53
Respondents’ Knowledge of Corruption in the Police Force.....	61
Cases of corruption.....	67
Tackling Corruption in the Police Force.....	70
Corruption and Tribalism.....	73
Corruption and Economic Development.....	77
CHAPTER FIVE.....	80
CONCLUSIONS.....	80
Recommendations for Further Research.....	87
REFERENCE LIST.....	89
APPENDICES.....	93
A. FIELD RESEARCH QUESTIONNAIRE.....	93
B. RESPONDENTS.....	106

C. PORTRAIT OF THE MONSTER CORRUPTION	107
D. MAP OF KAREN - LANGATA AREA	108
E. LETTER OF INTRODUCTION.....	109
F. VITA	110

LIST OF FIGURES

Figure 1: Classification of respondents by sex	46
Figure 2: Classification of respondents by age	47
Figure 3: Classification of respondents by education	48
Figure 4: Classification of respondents by occupation	49
Figure 5: Previous occupation	50
Figure 6: Classification of respondents by tribe	51
Figure 7: Classification of respondents by political party affinity.....	52
Figure 8: Party membership.....	52
Figure 9: Knowledge that taking a bribe is an offence.....	56
Figure 10: What do you think are causes of corruption?.....	57
Figure 11: In Kenya where do you find corruption practiced most?	58
Figure 12: Rating occupations and professions (on a scale between 1 and 10) in corruption, where 1 is the least corrupt and 10 are the most corrupt.	60
Figure 13: Respondents' knowledge of a corrupt Police Force.....	62
Figure 14: Respondents knowledge of a corrupt Police Force	63
Figure 15: Whether corruption is associated with Police Department only	64
Figure 16: Why our institutions (parastatals, corporations) fail to perform effectively.....	65
Figure 17: Is Police department corrupt by nature?	66

Figure 18: Whether it is possible to get services from Police Department without bribing..... 66

Figure 19: Whether you would offer a bribe to sooth your way out of a criminal problem 67

Figure 20: Whether government is doing enough to curb corruption..... 68

Figure 21: Who to be blamed most for spread of corruption in Police department 70

Figure 22: Whether everybody in Kenya is equal before the law..... 72

Figure 23: Whether belonging to your tribe is important in ones life..... 73

Figure 24: Feelings about ones own tribe..... 74

Figure 25: Whether relations between ethnic groups are good..... 74

Figure 26: Whether in Kenya you can't advance without belonging to the right tribe 75

Figure 28: Whether appointments in the parastatals and other state corporations are done on merit and competence. 77

Figure 29: Coming face to face with corruption in the last two years and number of times..... 78

Figure 30: Economic activity most adversely affected by corruption 78

LIST OF ABBREVIATIONS

A.C –Assistant Commissioner

A.C.K- Anglican Church of Kenya

ACP – Assistant Commissioner of Police

A. G. - Attorney General

AIDS-Acquired Immunodeficiency Syndrome

AKJV-Authorized King James Version

ATM- Automatic Teller Machine

CEO – Chief Executive Officer

C.G- Commissioner General

Chr. - Chronicles

CPA – Certified Public Accountant

D.C.-District Commissioner

Deut - Deuteronomy

Dip – Diploma

D.N.- Daily Nation

EAACE – East Africa Advanced Certificate of Education

EACE – East Africa Certificate

Eph. - Ephesians

Eze. - Ezekiel

G.O.K- Government of Kenya

Hab. - Habakkuk

HIV - Human Immunodeficiency Virus

HOD- Head of Department

H.R.M- Human Resources Manager

Ibid – Same as above reference

Is. - Isaiah

Jer. – Jeremiah

KACC – Kenya Anticorruption Council

KNEC – Kenya National Examination Council

LBP- Living Bible Paraphrased

LIB- Living Bible

MA- Master of Arts

MBA- Master of Business Administration

MUR- Muranga

NIV-New International Version

NPC – Nairobi Pentecostal Church

NZA- Nyanza

O.C.S-Officer Commanding Station

PA – Private Assistant

P.C.-Provincial Commissioner

Pet. - Peter

Prov – Proverbs

Ps. - Psalms

S.A.C- Senior Assistant commissioner

S.D.C- Senior Deputy Commissioner

T.I – Transparency International

T.K.K-Toa Kitu Kidogo/Toa Kitu Kikubwa

VAT – Value Added Tax

YMCA – Young Men Christian Association

CHAPTER 1

INTRODUCTION

Corruption in the Kenya Police Force is neither an African behavior nor a recent phenomenon. The vice, whose definition is extensively discussed in chapter 2, existed in the Kenya Police Force since colonial days. Measures to deal with this scourge were instituted by the colonial administration under the Corruption Ordinance Chapter 78 Part 3 (AG/52/83). Available data gives accounts of involvement of Police officers in corruption. Notable among these was the case of forgery and corruption by Chrysantus Dwallo between the periods 1955 to 1957 (PC/NZA/3/10/351). There were numerous cases of indiscipline, desertion from duty, alleged robberies and corruption in the Police Force in Murang'a between the periods 1943 to 1953 ((DC/MUR/3/10/8). Cases of this nature were generally dealt with as matters of indiscipline in the force and were, in most cases, followed by interdiction or suspension.

Transparency International (2002 and 2004) bribery index cited Police Force as leading among other institutions in Kenya. Corruption like sin and its originator the devil is no respecter of regions, color, age, race, status, religious affiliations or education. The demon can attack and infect anybody. However, most of the corruption cases in Kenya's colonial Police Force were postured to appear as dishonesty among the Africans only. This is because much of the corruption cases involving the white Police Officers were concealed. This was meant to protect the then existing racial notion that whites were

superior and had the noble mission of civilizing the otherwise sinful and primitive savage African. This served to make the African receptive to the expectations of the white men either from the point of view of administration or religion (Christian missions). Corruption is rampant everywhere in the world.

I hasten to add that corruption is an attitude of the human heart because the Bible states, “the heart is deceitful above all things and desperately wicked who can know it”(Jeremiah 17:9)(AKJV). Like HIV/AIDS, regarding corruption we are either affected or infected. Transparent International-Kenyan chapter- has over the years been carrying out bribery indexes in the public sector. It is noted in the 2004 bribery index that the Police Force retained position one in the bribery league even though there was a significant improved aggregate index score of 57.3 down from 69.4 in 2003 (Transparent International 2004).

The Bible states “guard your heart, for it is the wellspring of life” (Proverbs 4:23) (AKJV). We would be wiser to be courteous regarding anything that influences our emotions or thinking either way, right or wrong always bearing in mind that we are accountable for our decisions.

The first episode of corruption recorded in the Bible happened in Heaven when Satan corrupted one third of God’s Holy angles to rebel against their Creator (Ezekiel 28:11-17) The second corruption happened on earth in the Garden of Eden by the first couple when Satan corrupted the First lady Eve (Genesis 3:1-6) to steal the fruit that only belonged to God. She then ate and gave it to her husband Adam who did not resist. They wanted to be like God.

The third case of corruption is recorded in Gen. 6:11-12. The Bible declares; “Now the earth was corrupt in God’s sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.” (NIV) Corruption like any other sin is sweet in the short-term and tormenting in the long run. No one irrespective of age, sex, religion and status is safe from the tempting nature of the sin called corruption. The demon can attack and infect anybody. The view of corruption as sin provides the church with a special responsibility to participate in anti-corruption crusades. The church’s involvement in anti-corruption crusades in post independence Kenya has been overwhelming. Grand corruption involving government servants in high offices has been on the increase since the 1990s. These include Goldenberg Scandal (GOK 2005); land grabbing (GOK 2004) and most recent Anglo Leasing besides others. The Police have been at the center of some of these grand corruption episodes as accomplices.

The report of the Judicial Commission appointed to inquire into tribal clashes apportioned blame to the Police for laxity. The report stated, “In our view, it is not the lack of adequate security personnel and equipment or preparedness that contributed to the tribal clashes. The Police Force and the provincial administration were well aware of the impending tribal clashes and if anything connived at it” (GOK 1999:284). The church has opposed all forms of corruption by advocating for good governance in the nation.

Corruption generates resources to support bad governance on one side whereas on the other side bad governance encourages corruption. President Kibaki has stated clearly “good governance is crucial for economic recovery hence declaring zero

tolerance to corruption by his government. Corruption is the product of bad governance” (Gatabaki 2006:19). The most outspoken critics of bad governance in Kenya were Anglican Bishops Alexander Kipsang Muge and Henry Okullu and the Presbyterian minister the Reverend Timothy Njoya (Kamaara 2000). The late Archbishop Manasses Kuria was also very vocal against evil in Kenyan leadership. Anti-corruption crusades call for a multiplicity of players or agencies. These agencies must command public respect and be credible, transparent and fearless. The church is perceived to bear most if not all of these attributes and therefore, becomes one of the agencies whose participation in anti-corruption crusades is very much welcome. Commenting on the Anglo Leasing corruption scandal recently, Archbishop Ndingi Mwana Nzeki said, “Satan influences humanity to do corruption” (D.N.19-2-06).

Today, the Kenya Police are perceived to be more corrupt than anyone else. The reason for this perception is that all of us come into contact with Police on duty more than other government agents. We get in touch with other government workers like nurses, administrators, veterinary and teachers; when we need their services. So we generally have a positive attitude toward them. But police look for us and normally not for a visit but tracing crime. Therefore people have a negative attitude, for which mostly the police are to blame. In my research, I will be objective. Police are not the only corrupt people. Corruption happens everywhere, in the family, education, church, government and private sector.

To be precise, in the New Testament it was the Priests who recruited the Police to corruption. The Bible declares, “As the women were on their way to the city some of the temple Police who had been guarding the tomb went to the Chief Priests and told

them what had happened. A meeting of all the Jewish leaders was called and it was decided to bribe the Police to say they had all been asleep when the disciples came during the night and stole his body. If the governor hears about it, the council promised, we'll stand up for you and everything will be all right". So the Police accepted the bribe and said what they were told to. Their story spread widely among the Jews and is still believed by them to this very day (Mathew 28: 11-15) (LBP).

This is not meant to blacklist the Priesthood and exonerate the Police from the blame of being corrupt, but to state facts. Both were corrupt. Corruption takes a giver of a bribe and a receiver. Both are guilty. The point here is that nobody is above corruption but we have to guard our affections (heart). "Above all else, guard your affections for they influence everything else in your life". (Proverbs 4: 23)(LIB). However, the goodness is that the gospel of Jesus Christ transforms the human heart regardless of persuasion, profession, race, status, color, age or sex. This study is an attempt to give an overview of corruption with a sharp focus on the Police and the method of discipleship relevant and effective to their situations. It inquires into what Evangelists, Pastors and generally the Church have done to discipline the Police regarding corruption in the Kenya Police Force.

Problem Statement

This study seeks to examine the perception of Karen residents on corruption in the Kenya Police Force. The study will further seek to understand the nature, extent, levels and impact of corruption, with implications for strategies and methods of disciplining the Police Officers at Karen.

Purpose of the Study

It is the purpose of this writer to investigate the subject of corruption in the Police Force. The researcher will recommend ways of responding to the problem of corruption in the Kenyan Police Force from a Christian perspective. This is to improve the approaches with a view to be more efficient and effective in disciplining Police Officers in Christian values of justice and honesty.

Research Questions

This study is guided by five research questions which arise from the above stated research problem.

1. What is the nature of corruption within the Police Force?
2. What is the Karen resident's perception of corruption within the Police Force?
3. How is corruption perpetuated in the Police Force?
4. What are the interventions offered by the State and Church to counter the vice within the Police Force?

Significance of the Study

Self

- Before I got born-again, I worked in corruption prone organizations. I suffered (and still do) hostility and injustice in the hands of corrupt persons. I hasten to add even in corrupt zones there are still persons of integrity.
- My life was threatened while fighting corruption, Police locked me up in Police Cells and I was arraigned in court with a fabricated case. I have been many times in my Gethsemane and by God's grace live to tell the story.

- God in His love and mercy preserved and protected me when my life was threatened (Ps.124).
- I worked in the Tax arena for 16 years where issues like Goldenberg were going on and retired honorably with a testimony; but my heart agonizes and cries for an end to corruption, which have become a scourge. In this regard, I have resolved to stand for righteousness for it exalts a Nation (Proverbs 14:34, Matt 6:33). Though a Tax Collector, I also evangelized my colleagues. To those who share the same sentiments with me, let us team up, partner and network to make the world a better place (Lk. 1:37, Matt 28:18-20).

Ministry

I will be involved in Holistic Ministry, based on Luke 2: 52 which declares “And Jesus increased in Wisdom, in Stature, in Favor with God and Man”. Hence the ministry will focus on, encouraging, counseling and nurturing of very strong individuals and corporate members in Christian faith. This will entail a four-fold approach:

- Mental development, encouragement, advancement of professional skills and career development of members of the ministry.
- Physical development to encourage practical strategies of growth and changes in the issues touching on physical needs of the human being and living. This entails better housing; personal ownership of homes, health, enhanced financial empowerment through co-operative loans. This will translate into better and quality living.
- Spiritual development – Disciple strong and mature Christians through teaching and neighbourhood Bible Studies, evangelism and church planting. Develop praying individuals and families, which culminate in a praying Police Force and nation. This will translate into a Police Force that will impact Kenya for God

being salt and light in their families, within the neighborhoods, country and the entire world (Matt.5: 13-16).

- Social development – To encourage self-help groups within congregations and also social interactions like forming membership day on a selected Sunday where feasting is conducted to welcome new members in the congregation at least twice a year. Organize once a year family day, especially slot it in during National holidays where families will have Fun day with all sorts of games and activities including eating together “Nyama Choma” and also Bible quiz’s. Congregation can be divided into four groups with T – Shirts, for example, red for zone one, blue, yellow, white and members have fun games like football together with Pastors and Leaders so that congregation members interact on Table Tennis, darts, Tag of war, Children- cycling, running and others which are possible within the day and award winners medal on that day and also announce it from the pulpit following Sunday (the winners and positions of each team). Medals to be presented from the pulpit on a Sunday to the leaders of the winning teams. Challenges will however develop out of all these strategies, like NPC does.

It is anticipated by the grace of God, the ministry will strengthen its outreach ministries, which will in turn experience further growth. Some of the possible challenges include developing the congregation members to be thoroughly grounded on the word of God. To teach and train children and Youth who are more easily trained than old adults. However with God all things are possible and a paradigm shift in Mind, Body, Soul and Lifestyle is achievable for all. The ministry will aim at grounding individuals and families and the entire church on the word of God. All these will be impaired by corruption unless zero- tolerance to corruption is effected and geared towards total elimination of the vice.

Missiology.

- Christ Himself knew that the corruption was an issue to His Ministry hence in my view He appointed a former Tax collector by the name of Matthew to

bring the element of Tax collection wealth of information into missiology for God's glory. A person who was deep in the sin of corruption and interacted with sinners like the Tax collector has a different worldview even for missions. A person who is faithful, available, and with zeal, to collect money can be successful to collect anything else including souls. I hasten to add that once Christ embraces such a sinner, he becomes a mighty tool in the hand of God. The person comes with all his heart. Two cases in point are Zaccheus and Paul who have moving testimonies and were used by God. It is possible that Matthew's background of tax collection with the corruption in his background contributed to his writing of the longest gospel of Jesus Christ. He ends his gospel with a call to great commission – missiology {Matthew 28:18-20}.

- In a similar way it is my conviction that my Lord and Saviour Jesus Christ will certainly use the findings of this study to promote missiology. When corruption is reduced in the Police Force it will have a chain reaction in the whole country, on self, ministry and missiology. It is possible to produce missionaries from the Police Force to serve in the local and international community.
- Reduction and elimination of corruption will bear financial, economic, political, social, spiritual, agricultural benefits, improvement of infrastructure-roads, clean water, electrical power, health, food sufficiency and education among others. People will have more money to tithe for the ministry, money to support missionary work within, have happier families,

stability in the government and the entire Nation will be uplifted for mutual benefit and enrichment.

Limitations

Time and resources were inadequate for the researcher to make a comprehensive research which has been a great constraint. Walking in Karen has been an issue as in most places there was no public transport. Personal interviews especially in homes of Karen residents who are from all walks of life were not easy. The element of fierce dogs and homes in big compounds without bells was another. Some residents who were possible sources of information were reluctant to give information. Access to data especially from the Police was not very easy.

For a student walking and knocking on gates instead of driving in and hooting at the gate was another disadvantage in such a locality. People had fear of admitting having bribed or of revealing the whole episode. However the interview guide and questionnaire were well constructed so that no required information was left out. I managed to get more than 40 questionnaires filled from various selected respondents, which was a reasonable size in terms of the scarce population. Most Churches within the area share the same approaches of discipleship.

Delimitations

The Karen population and even the Police Station is small compared to the densely populated areas like Kibera in Nairobi. Despite the size of the area, fewer people live per square mile, meaning that the population of those low cadre people with a lot of petty crimes which solicit bribes with a big turnover, was not represented. If

people had been more open in giving information, such data would have been more useful. The lower cadre and often-poor people are more appreciative of the idea of evangelism. Unfortunately again, they are also minority, as some of the rich residents do not employ workers, as they like to save. I did not interview those Police who have heard the gospel, accepted and backslided due to bribes.

This would have helped to access the measure to take in grounding well the disciples. However it was taken care of by interviewing believers who were a sizeable percentage of the population. Within the Karen Police Station, the information from interviews of top-level officers like Assistant Commissioners or Senior Assistant Commissioners, information was not captured. This would have given an idea of the very unique discipleship approaches needed for such elite. The assumption was a soul is a soul and what applies to a Chief Inspector can also apply to Commissioner of Police when it comes to disciplining and salvation.

Definition of Terms



“**Afandee**” is respectable title used by junior Police officers while on duty.

“**Bribery**” is derived from bribe which is a thing given, offered or promised to somebody to influence or persuade him to do something (often dishonest) for the giver.

Bribery is giving or taking of bribes.

“**Buddaa**” is a sheng name referring to a rich man.

“**Police**” is a short name for Police constable.

“**Corruption**” according to Macmillan English dictionary it means a dishonest or illegal behavior by officials or people in positions of power, especially when they accept money in exchange for doing things for someone.

“Karao” is a colloquial or sheng name used by matatu touts referring to Police.

“Matatu”-microbus used for public transport

“Nepotism” is a practice among people with power or influence or favoring their own relatives, especially of giving them jobs.

“Nyama choma” is roasted meat

“Soldier” is psychological uplifting used by Police officers while addressing each other.

“T.K.K.” (Toa kitu kidogo/Toa kitu kikubwa) is a common word in the Force. It is meant to encourage the Police customer, the lawbreaker not to be anxious or fear as it only costs a little, bribe and one gets off the hook.

CHAPTER 2

LITERATURE REVIEW

Definition of Corruption

In this chapter I will review literature dealing with the causes and factors that contribute to corruption and its effects on people and nations. I will also look at bribery in a biblical text in order to understand the biblical perspective. I will also review the unpublished paper by Ndirangu, Mukanga, Wambua, and Lwamba and make my own observations. Among other things, corruption is an evil that needs to be understood in order to manage it effectively and efficiently.

No single definition has been universally accepted on the term corruption. Definitions depend on the perception from which the word is used. Corruption in my view touches on moral conscience or rather psychological decay which causes someone to illegally give some money, or consideration of money or kind or service or sexual favor with an aim of acquiring goods or services or position which normally and justly one would not obtain. It is unethical behavior, which causes someone to contemptuously ignore and break three cardinal authorities namely the law of God, the law of conscience, and the law of the land. Having committed corruption, the person or persons involved has no other fear or hesitation and can commit any crime including murder. Corruption involves a giver and a receiver. Both are equal in the offence. Hence corruption is immoral, unchristian, inhuman, ungodly, evil, unjust and unacceptable.

There are as many definitions of the term corruption. Corruption can also be understood as abuse of office for private gain or abuse of rule of law and acting contrary to the legitimate and moral expectations of the society. Kibwana, Wanjala and Owiti (1996) have quoted Robin Theobald who states that corruption like many other forms of behavior, when placed under the scrutiny of the social science lens proves to be an elusive and complex phenomenon. In fact the more one examines it, the more difficult it becomes to separate corruption from other forms of social exchange. The task of defining is not made easy by the fact that corruption by its very nature is inseparable from questions of public morality in general. It has sometimes excited a tendency to condemn, which has impeded objective analysis. It is not surprising; therefore, that some writers whilst dealing with the phenomenon in some detail have deliberately avoided it. Muti (2003) contends that corruption is deviant behaviour motivated by the spirit of private gain at the expense of the public. The advantage could be monetary, promotion or a favour that benefits not just the corrupted, but his or her family, clan, tribe or class. The maturity of corruption is witnessed in the decomposition of the political system in operation through moral decay of the citizenry.

Chege (2003) asserts that corruption is the behavior on the part of members of a corporate organization in which they unlawfully and improperly enrich themselves or those close to them by misuse of corporate power entrusted to them. Kangwa (1999) refers to corruption as abuse of office for private gain and involves soliciting, accepting, obtaining, giving or offering a gratification by way of a bribe or other personal temptation or inducement. Police Inspector Kibinge states that corruption has reference to rottenness, the puril, the impure and the debased. It touches every part of human

existence and is found in homes, marriage, school, businesses and workplace, church, sports field and in the political arena.

The Prevention of Corruption Act Cap 65 of the Laws of Kenya provides a definition of corruption from a legal point of view in two ways. It states that a person shall have committed corruption if:

by himself or in conjunction with any other person corruptly solicit or receives or agree to receive, for himself or any other person [or corruptly give, promise] any gift, loan, fee, reward, consideration or advantage whatever as an inducement to or reward for, or otherwise or account of any member, officer or servant of a public body, doing or forbearing to do, or having done or forborne to do anything in respect of any matter or transaction whatsoever or, actual or proposed or likely to take place in which the public, body is concerned shall be guilty of a felony called corruption (see The Prevention of Corruption Act Cap 65 of the Laws of Kenya, section 3(1), adapted from Justice Lesiit-Christian Police Magazine No 4 of April 1997)

Corruption is the evil that lies within those involved in it and signifies moral deterioration (Gatabaki 2006). It has been noted that Africa's problems were rooted in governance crisis exacerbated by corruption, indiscipline; general incompetence and failed leadership (cf. Dogbey 2001 in Adesida and Oteh 2001). Corruption, for example, has been identified as being at the center of Africa's governance crisis. Its impact on governance is manifest in ways such as irrational, shortsighted and greed-motivated decision-making processes. Corruption also squanders resources as projects are approved not on the basis of their suitability but on the returns that they may yield to decision-makers.

Corruption is a complex issue and yet it has devastating effects on individuals, societies and nations. From the preceding definitions it is clear that corruption involves a person who has an official position from which services are required and yet uses that position to provide the service for personal gain. Persons hold no office perpetuate the

vice by giving bribes. President Mwanawasa of Zambia (Masunu, 2001, 7) identifies three types of corruption.

- a) Petty corruption (normal or small-scale corruption) often pre-treated as a means of supplementing meager income.
- b) Grand corruption or large-scale corruption involves diverting resources or funds meant for programs and projects for the advancement of people.
- c) Institutional or political corruption entails improper conduct done in the name of the institution even as such conduct violates the principles that promote the distinctive purposes of and for which the institution was established.

Therefore I can observe that corruption happens at individual, organizational and national levels. This at once is an indicator that corruption is a pervasive sickness that affects people at all levels of society. Justice Robert Kapembwa describes corruption as "a cancer festering sore that eats away at the morality, development and stability of the nation" (see Service Vol. 4, 2001). Corruption is a widespread issue in society because it happens at the center of service providing areas. As long as society remains and services are provided corruption will always be an issue to deal with either from the officers, who provide the services and the clients who receive these services.

The private sector is one of the biggest movers of corruption in any society. The biggest bribes are normally of kickbacks given to public officers to finance this or that project (Editorial 2001,4: 10). Mr. Kanyugi, a civil engineering contractor, said that corruption occurs at this level in two ways. The contractor will be forced to make cost projections of a project far beyond the actual cost by a public officer who demands part of that money to be paid to him. The only people who know the cost of the project are

the officer and the contractor who does the project. In this way people make more money than they are likely to get at their retirement. Or on the other hand, the officer will demand to be given a certain amount of money before the contract or the tender is awarded. Easy and quick money is made in this way. The temptations to such practices are high given the poor and meager salaries of civil servants. It will be shown later that this is one of the factors contributing to corruption tendencies.

Forms of Corruption

Corruption takes various forms. It surfaces in many ways that are closely linked. The underlying motive in the practice is the personal gain of those who engage in it. The most common forms are:

- Bribery. The Webster Dictionary defines it as "something given, or offered or promised in order to influence or persuade a person". This is primarily done in legal business and other service providing situations. The focus of this reflection will be on this form of corruption because it appears to be the most common thing that cuts across the sections of societies.
- Nepotism. The Webster Dictionary defines it as "the giving of special favor to ones' relatives especially good jobs because one is in a powerful position."
- Patronage. Again The Webster Dictionary defines it as "the right to appoint a person to a high position, office, to grant privileges." This form happens in political, employment and in sporting circles. Stories are told where coaches

make teams based on the money they receive from the players' allowances. For a person to be included in a team he must buy his position rather than merit it.

Factors Contributing to Corruption

In Kenya, the main cause of corruption is moral decay, which illuminates the lack of standards or virtues of living in society. The possession of wealth or riches is the important thing in society. How you get it is a non-issue.

Therefore, the causes of corruption are identified to lie at the personal, social, economic, organizational and political levels. From this it will be observed that corruption has multi causalities.

Professors Kibwana, Wanjala, Owiti in their book "*The anatomy of corruption in Kenya* states, "in Africa Kenya included the following are cited as some of the many causes of corruption: moral depravity, sin, greed, poverty, lack of education, cultural, political approval patron-clientism, high economic expectations of the populace, high levels of competition within the capitalism, mode of production, etc. Causes are legion and often agreement on a specific cause can be elusive especially within a defined context such as a country or a specific sector in a country" (Kibwana: 1996, 82)

Individual Factors

Clement Kangwa, in *Market Intelligence*, observes that individuals are corrupt because of personal greed and dishonesty. They further do not feel bound to a code of ethics, which compels them to act with integrity (Kangwa: 1999, 14). Personal gain is preferred to the effects such practices have on the larger society. Also at a personal level

the inner corrupt nature of man seeks his own good rather than the good of others. The moral character in man is not strong enough to resist the temptation. The Bible says, "from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly" (Mark 7:21-22). The root of the matter is the sinfulness of man; other causes of corruption are secondary.

The people at the bottom level of the economic ladder engage in corruption as a means of survival. Coupled with this need for survival is the meager salaries the people in the public service receive. The amount of money that people receive does not allow them live above the poverty datum line. Poverty is both a cause and a very severe consequence of corruption. The temptation people have is to look for ways of making quick money in the shortest time with little or no effort at all.

In the Police Force Kibinge Wa Muturi in his book *The Christian Police*, states, "corruption in the Police service has a great many facets as far a Police responsibilities are concerned". Corruption is expressed in various ways:-

- Using the Police powers for personal gain
- Accepting or demanding one's favor:
- Not enforcing the law
- Enforcing the law selectively and unjustly
- Threatening innocent people with arrest or prosecution to coase them to part with money or other favors
- Using Police powers inappropriately, including torture and extortion
- Providing special attention or favors

- Falsifying evidence

Social Causes

At the social level corruption thrives where there are no role models among people in key positions to inspire and influence conduct of the highest moral standards. There is also weak religious teaching (Kangwa 1999, 14). The lack of role models could either be attributed to the persons of integrity not participating in top leadership of society. Or the fact that the Church has not been able to disciple believers in such a way that they live their Christian witness in the marketplace. Believers do not translate their faith into practical ethical daily living. Insistence on salvation without the practical outworking of that salvation is not better enough to impact society and arrest the prevalent decay of the society.

Corruption will also thrive where there are large numbers of people competing for insufficient services (Kangwa 1999, 15). In this way services will be available for people who are prepared to pay more to the officers above the normal cost of the services. Rather than permitting the public institutions to provide services officially, unscrupulous officials turn the institutions into fund raising ventures. In government circles the common saying is, "One needs to benefit personally from government employment". Most of the times it involves a syndicate from the senior officers to the juniors. Patronage also plays a very big part in such situations. Officers who provide huge returns for their superiors are considered for certain tasks irrespective of their qualifications. For example, Police officers would like to be given tasks to man roadblocks. This is considered one of the quickest ways to get money from road users

who do not abide by traffic regulations. The junior officers are likely to find themselves given this task because they bring some money for their superiors.

The other cause of corruption in African society originates from our socio-cultural heritage. Otenyo observes that in African communities, it was customary to give gifts to a chief or a clan leader as a token of appreciation (Otenyo 1998, 42). Among the Lamba people of Zambia, gifts to the chief are regarded as homage. The customary law states that no one should go before the chief empty handed whether or not you have your requests granted.

This practice can be misused and provides fertile ground for corruption. One of my friends went to the traffic department to do his test for a driving license. He presented his papers to the officer who stared at him without saying a word for about three minutes. This friend asked the officer whether there was anything more that was needed. The officer then told this friend to bring the car on the other side so that they could begin the test. He was failed twice until one of the officers came and said to him, "Didn't your friend from the mission tell you what to do? Give us a little bit of money and I will give you this paper". This friend said, "I am a Christian pastor and if I give you this money today and then you find me preaching against this vice what will you say about me?"

The other officer said, "The man from the Mission is very committed to the Church, he will get his license from his pastor. I will make sure that he gives a bribe."

Economic Factors

In these factors the revenue collecting departments such as tender boards, immigration, customs, road traffic etc... of the public sector provide fertile ground for corruption. Kangwa mentions that tax collection, trade restriction, favoritism in industrial policies such as subsidies and tax deductions all contribute to the flourishing of corruption (Kangwa 1999, 15). At this point officers have power to show discretion and with this privilege the door is open for corrupt practices to flourish. For instance in tax penalties it has been discovered that business people pay huge sums of money to avoid such penalties. The officers collect money for themselves, or share half of what they are supposed to collect for the government. These officers are civil servants but they have been found to have very expensive cars. People would like to have quick services provided to them and in this way they fall prey to the evil desires of these officers.

Great inequity of wealth is another factor contributing to corruption. Coupled with this is the apparent low salaries given to professional civil servants. The temptation is that people, who are equally qualified, if not more qualified than others, have poor salary scales. And if they are in a position where they can enrich themselves they will easily succumb to the temptation. On the other hand the people who need their services can offer to pay large amounts of money to secure the loans or projects on which the said officer has jurisdiction.

Organizational Factors

Kangwa has observed the following regarding organizational factors contributing to corruption (Kangwa 1999, 15):

- Outdated or inadequate policies and procedures.
- Inadequate or excessive instructions. He observes that inadequate instructions allow for discretion to staff, which is not equipped for their level of decision-making. Discretion is an important lubricant of productive management. However, it can facilitate corruption. There are instances where junior officers show discretion when their position does not allow them to show discretion. This will bring the person under obligation to the junior staff.
- Insufficient supervision. If there is supervision to see that instructions and procedures are followed, the policies of the organizations will be frustrated. Lack of supervision will turn the situation into a free – for - all.

Political Factors

The political system of a given society will either by principle or practice provide fertile grounds for or curbs to corruption. President Mwanawasa of Zambia just like President Mwai Kibaki declared a zero tolerance of corruption in his country. However, a situation arose in Zambia where a parliamentary aspirant was picked and imposed on the people because he was known by the then Vice-President. This action divided the party and forced the legitimate candidate to contest the election as an independent candidate. Sad to say that the man at the center of the controversy

was a Church leader. He had just returned from the USA and was an ardent supporter of the former President (Kaunda) up to the time of the elections in 1991. The other party members under instructions from the higher office changed his party membership and backdated it three years.

Chege has observed that where a political system is not transparent, corruption takes place because the regime in power wants to reward its supporters (Chege 2003, 2). From such practices the rule of law will be disregarded and corruption will flourish. The saddest thing to find is that such acts are done before the public eye and provide an example for lower levels of society to follow. Seeking a civic or parliamentary position is not to serve the community, but considered as an opportunity for personal gain. People in this case will be tempted to use every opportunity that presents itself to them in order to maximize personal gain. This makes it very difficult for people to trust civic or parliamentary leaders. Leadership in such cases is regarded as a pathway for personal gain and for those who are connected to the leader.

Nepotism sets in. Appointments based on political affiliation rather than professionalism become the order of the day. In the end, the public service institutions are plundered and rendered ineffective. This has been the fate of most of the parastatal organizations. Otenyo calls such systems kleptocratic states, that is, states whose leadership mode is based on universal and systematic corruption (Otenyo 1998, 54).

One of the Lamba Chiefs was appointed as governor of his district whilst at the same time he was a traditional ruler of the same district. He did not distinguish between civic power and traditional power. He is quoted to have said, "I have two positions: - A traditional one, which is hereditary and the other by appointment. Please let me benefit

from these, too". It is not difficult to read the man's mindset and motivation for such positions. Furthermore, it is not hard to read the motive of the appointing authority. Patronage is clearly at play in such power play.

In helping to define corruption as a system, Kangwa represents it as a formula: $C=M+D-A$: Corruption equals Monopoly plus Discretion minus Accountability. He further states that one will find corruption when an organization or person has monopoly over a good or a service, he has the discretion to decide who will receive it and how much that person will get and is not accountable. He further defines corruption as a game of calculation not passion. When bribes are large, the chances of being caught are small, and the penalties if caught are meager, many officials will succumb (Kangwa 1999, 14).

Effects of Corruption

If the definition of corruption "as a cancer festering sore that eats away at the morality, development and stability of the nation" (Kangwa 1999, 2) is anything to go by, then it will be observed that corruption has devastating effects on people and communities. No person, institution or nation will engage in this wickedness and not face the consequences. God gave instructions to the people of Israel regarding kingship and judiciary that they must not accept bribes because "a bribe blinds the eyes of the wise and twists the word of the righteous" (Deut. 16:19). At the end of this chapter, I have largely discussed the concept of bribery in the light of the biblical teaching. Corruption tends to upset values, standards, and procedures and leaves room for anarchy. Corruption is a perversion of reality. The most vulnerable are the poor and the

weak in society. This group of people will live at the mercy of the powerful and rich. The Vice-President of the USA, Allan Gore argues, "Corruption is a serious crime with devastating consequences. A cold, vicious often violent sacrifice of citizen's security, for a narrow, greedy private personal profit on the part of a crooked official" (Oloo 1999:2).

The effects of corruption are many. But I will limit myself to the list below. (I have adapted some of the suggestions from Kangwa's article and made my own observations).

- It brings an acute impact on the poor. The marginalized and powerless encounter corruption everyday but they cannot afford its cost. The services, which were meant to reach them, are not affordable and this brings them into deeper and greater poverty. The situation will be survival for the most corrupt and powerful. The negative effect will be that people will tend to engage in some civil crimes such as: drug trafficking, prostitution, robbery in order for people to survive. President Mwanawasa says, "corruption was associated with and may even be one of the primary causes of high levels of poverty, a culture of fear and poor governance" (Kangwa: 2001, 7).
- It creates social unrest and instability. When people are favored because they have paid a bribe and others who do not pay do not receive such favors, there will be bitterness. Corruption further produces inequity in wealth among people.
- It produces political instability. Corruption has been named as one of the reason for many military coups in Africa leading to political instability.

According to Katambo Wakamo in his book, *Coups d'etat, Revolutions and power struggles in post-independence Africa*, the following are examples of political instability.

In Egypt, the army overthrew the corrupt regime at King Farouk on the night of July 22, 1952. The coup was carried out by the free officers movement, which was led by Col. Abdel Nasser (Wakamo 1985, 104).

In Ghana, the army and Police overthrew President Kwame Nkrumah's government in February 1966. Nkrumah had socialist policies and embarked on lavishing public money on parlous and grandiose socialist ventures, which nearly bankrupted the once-rich country. He appointed his hand picked socialist supporters to top positions in the private sector and the civil service. Most of his appointees were corrupt people with shady parts (Wakamo 1985, 134).

In Niger, the military toppled President Hamani Diori government on April 15, 1974. He was accused of condoning corruption, egoism and rampant injustice (Wakamo: 1985, 219). Often the coup makers turn out also to be corrupt in their rule.

In Nigeria, the military on the 1984 New Year staged a coup and arrested President Shehu Shagan and most of his ministers. The military accused Shagan of: -

- Keeping rapacious and corrupt government officers.
- Wasting public money in unviable projects.
- Disregarding the good management advice government agencies had provided
- Failing to enforce financial austerity during hard times (Wakamo: 1985, 239).

Hard work and professionalism is suppressed by allowing substandard goods and easy money to be received through shady deals. No country can develop without professionalism.

- Break down in law and order in society. When corruption affects all law enforcement agents in the country anarchy will reign. Kangwa remarks that when court officials succumb to corruption, the fountain of justice becomes polluted. The outcome of cases no longer depend on the sufficiency of evidence but on the amount of bribes paid (Kangwa 1999, 16). The law enforcement agencies shield the lawbreakers in preference for the bribes. The security of the nation will be compromised because National Registration Cards and immigration permits will be given to undeserving people and criminals.
- Economically money laundering, bank frauds and other economic crimes are facilitated making it impossible for genuine investors to invest in the country.
- When the public service is afflicted with corruption delivery of the whole range of social services is jeopardized. There will be a total break down in service delivery from the public service.

At a personal level, there will be pressure for people to succumb to such a crime because it will be virtually impossible for people with high moral standards to function. The immoral say, "Everybody is doing it, why can't I?" No sphere of social life will be spared if corruption becomes a way of life. Qualification to higher institutions of learning will depend on the amount of bribes given and not merit. It is indeed true that corruption is a menace, which affects adversely morality, development and stability of a nation. This necessitates an all-out assault on this monster wherever it surfaces its ugly

head. But at the core there is need to strengthen the moral fiber of individuals by helping them to see the motivation for the decisions they make and the consequences of those decisions on the personal, institutional and national levels. The biblical truth still stands, "righteousness exalts a nation, but sin is a disgrace to all peoples". It is only the fear of God, which produces the right kind of life and disposition to do right.

The Concept of Bribery in the Bible

The biblical literature has a lot to say about corruption in general and bribery in particular. Many terms both in the Old and the New Testaments refer in one way or another to bribery. In the discussion below I intend to highlight the biblical teaching about bribery in both Testaments.

Bribery in the Old Testament

The Mosaic literature, the Prophets and the Wisdom literature contain many allusions to bribery as a breach of God's will in the life of his people. Bribery runs counter the concept of justice and righteousness that the biblical narrative presents as the basic foundation of the new society God creates through his authority and power in the midst of this corrupt world. Corruption in the world has persisted since the days of Noah when God decided to wipe out all creation except Noah and the few who were in the ark (Genesis 6:11-13). The biblical authors present bribery as a negation of justice and therefore a threat to the welfare of the Israelite society. J. Clinton McCann, Jr. says that a bribe was "a gift that put the giver in an advantageous position with the receiver and often led to discrimination against others" (McCann 1997, 1: 694).

The basic texts which refer to bribery include Exodus 23: 8 and Deuteronomy 16: 19. In these passages, the Lord prohibits the practice of bribery because it has a devastating bearing on the judicial system of the nation. Besides the perversion of justice, bribery devalues life and more than ever it makes man to find his security not in God but rather in material possessions. Bribery dethrones God and enthrones in man's heart that unsustainable desire of gaining more and securing one's life without God's intervention. The apostle Paul equates covetousness to idolatry (Ephesians 5: 5).

Bribery Perverts Justice

Morally looked at, the Law is a code of conduct that God gave to his people to enable them build a society, which would stand in contrast to the ethics of the surrounding nations. The commandments would make other nations say of Israel that she is a great nation and an understanding people (Deut. 4: 6). One basic aspect of this Law was its prohibition of giving or receiving bribes. Among the many Hebrew words rendered as "bribery" in English, which meant to give a gift with the intention of influencing the verdict of judgment, it appears twenty-three times in the Hebrew text. The word *diva* { , , means "gift", "bribery". In all its instances God prohibits this practice because it perverts the right rendering of justice. Passages such as Exodus 23: 8 reads: "And you shall not receive a bribe, for a bribe blinds the discerning and perverts the words of the righteous" (KJV). The same prohibition to pervert justice is mentioned in Deuteronomy 16:19 and Proverbs 17: 23 among other passages. Bribery is therefore a threat to the welfare of the society inasmuch as it opens the way to injustice with its corollary, which is oppression and wickedness.

The Old Testament mentions some cases of bribery. The record in 1 Samuel 8:3 reads that the sons of Samuel did not follow the footsteps of their father. They sought their own interests, took bribes and perverted justice. The Israelites used this fact as one of their arguments when they asked for a king as other nations (1 Samuel 8:5). Bribery is an outward expression of the rottenness and perversion of justice, and wherever this practice prevails people long for a new order. The judicial system that was headed by the sons of Samuel was bribery-based. Bribery can also occur at the level of states or nations as I have mentioned in the previous chapter. In 1 Kings 15: 16-20 King Asa bribed King Ben-Hadad to influence him to back him in his conflict against King Baasha of Israel. A similar case is recounted in 2 Kings 16: 8.

The theological foundation of the prohibition of bribery rests in God's character. He will not himself be bribed (Deut. 17: 2; 2 Chr. 19:7; Ps. 15: 5). God will not favor the powerful at the expense of the weak or the fatherless. He acts with equity and sustains the defenseless (Deut. 10: 17-18). Drawing from these, it suffices to understand that powerful people should not crush the weak by use of bribery. Therefore when a person takes bribes he/she ignores God's priorities for his people, which include justice, righteousness and concern for the helpless.

Bribery is Motivated by Selfish Gain

Another frequently used term for bribery is "pesa". It generally means "gain", "profit", and "advantage". The concept points to a selfish, personal gain that a person or a group of persons get from a transaction, most of the time irrespective of moral and judicial norms. The gain appears to be unjust (Prov. 28: 16; Hab. 2: 9), selfish (Ps. 119:

36; Prov. 15: 27; Jer. 6: 13) or sinful (Isa. 57: 17). Whoever works for his own gain irrespective of God and other people sin against the Almighty. God condemns greed. Bribery is motivated by greed, the desire to accumulate for oneself riches and belongings. A person who is motivated by greed will not hesitate to shed blood, oppress or commit violence. This is the type of attitude that prophets have risen against while warning their contemporaries of the imminence of God's judgment.

The prophet Jeremiah announced God's wrath upon the Northern Kingdom because from the young to the aged, people were full of covetousness (Jer. 3: 13) and because of that, powerful people would shed innocent blood and oppress the poor (Jer. 22: 17). The same is echoed by prophets Ezekiel (Ezek 22: 13) and Habakkuk (Hab. 2: 9). The picture that is given in these passages and in many others is the prevalence of bribery as a way to gain personal riches with an outcome of a rampaging degree of murders, and an ever-increasing oppression and violence. God has never changed his standards. If judgments befell ancient Israel because of these sins, it is evident that today's world will not escape from judgment unless a radical change is done in political, economical and social arenas of our life.

Bribery Devalues Life

As mentioned above, bribery led to bloodshed and violence. Human life was not sacred. What drove mighty people was their own interest. The Hebrew word "koper", which means literally ransom or price of a life was also used to mean bribery when it was used as influence to cover up wickedness. J. Clinton McCann argues that this term referred to "money paid to cover up a crime" (McCann 1997, 2: 711). Where crime is

tolerated because it is compensation by payment to appease a person who has been deprived of his fundamental rights life is not longer valued, society becomes a jungle where only the most powerful survive at the expense of the weak. Proverbs 6: 35 speak of a man who seeks revenge for the misconduct of his wife. This man will not accept any payment to cover the crime that has been made against him and his reputation. The same attitude of bribery that devalues life and promotes injustice is blamed by prophet Amos (Amos 5: 12).

Bribery in the New Testament

The New Testament contains less documentation in the area of bribery, than the Old Testament. Nevertheless the theme is implicitly present in both the teaching of Jesus Christ and the letters of the apostles. Jesus, the apostles and even the apostolic fathers referred to the battle against the filthy desire to accumulate more

One major allusion to this attitude is found in Luke 12: 15 where Jesus gave a fundamental warning against greed, (*pleonexi*). The Greek word *pleonexi*, refers to people's striving to increasing their possessions in which they finally find their security. While Jesus does not clearly state how this accumulation is done, he rather underlines an eternal truth: "for even when someone has more than enough, his possessions do not give him life." The life Jesus talks about contrasts the type of life people seek in bribery or in no other way of accumulating riches. Humans generally think that life is made by what they have. But the New Testament teaches that life is made by what one is vis-à-vis God. Therefore greed estranges man from God inasmuch it leads man to find security for his life in material possessions and not in the author of life, God himself.

In his discussion of the word *pleonexi*, Gerhard Delling mentions that the primitive Christian community fought against the sins of material possessions. Even the non-Christian world battled against this vice, for in those times, the ideal for the society was equality among men. Greed led to injustice, murder and oppression. So in general, greed was seen as the greatest evil for a man himself, but also as a social evil inasmuch as it does not seek goods for others. He argues that "along with sensual desire, which includes immoderation in food and intoxicating drink . . . , material covetousness is a special threat to the new life of the Christian. It brings him under an ungodly and demonic spell which completely separates him from God through serving an alien power" (Delling 1968, 6: 271).

The word *pleonexi*, appears in Romans 1: 29 in the list of major vices that describes man's abandonment of God. Again Delling argues that "here it is possible that *pleonexi*, signifies man's 'snatching beyond the sphere ordained for him in society' with its expression in acts of violence... towards his neighbor, If not, the introduction of *pleonexi*, shows how very serious an offence is covetous grasping at the property of others" (Delling 1968, 6: 272). In Matthew 7: 22 it points to an inner driving desire that leads people to commit evil deeds. The apostle Peter warns against false teachers whose motive is covetousness (2 Pet. 2:3). On the other hand Paul affirms in 1 Thessalonians 2: 4, 5 that his preaching was not motivated by covetousness or for the purpose to enrich himself.

A well-known case of bribery is the betrayal of Jesus Christ by Judas Iscariot where he was paid money to betray His master by the top religious leaders. Another obvious case of bribery is reported as aforementioned in Matthew 28: 11-15. Soldiers

who had been posted to guard the tomb of Jesus were given money by the Jewish religious hierarchy in order for them to spread false rumors about the resurrection of Jesus. Again, the motive was not the justice of God but the interests of the religious group and the people in power at Jerusalem. From this discussion above, it appears that bribery in its outward expression or its motivation is a blatant rejection of God's rule, a devaluation of the value of man by his fellow man, and a threat to the welfare of society and a thorough perversion of justice.

Among the scholars who have made similar observations on the damaging effects of corruption as discussed above include, John T. Noonan, Loise Ruhiu, Gershon Mwiti, Kibinge wa Muturi, Kivutha Kibwana, Smokin Wanjala and Okech Owiti. Other publications on corruption include; The Enterprise News, Corruption in Kenya, Kenya Anti-Corruption, Public Service Integrity Programme, The Weekly Review and the Christian Polity whose ideas feature in this chapter.

John T. Noonan, Jr

John T. Noonan, Jr has produced a highly scholarly work in his voluminous book entitled *Bribes* on a least understood crime against society with its major heading corruption. He has propounded the notion that corruption is an old behaviour since 3000 B.C, which exists even today. He has stated that bribes are socially disapproved, have history, bribery is universal, bribery as a concept runs counter to normal expectation in approaching a powerful stranger. He further asserts that bribery in its origin depends on religious teaching, and that religion- Jewish, Christian, pagan- has been, however, profoundly ambivalent in its teaching on reciprocity. He further writes that in several

religious traditions particularly in the Western cultures, certain reciprocities as bribes are taken as acceptable *quid pro quos*. The distinction between a bribe and gift is however, fundamental. He has rightly asserted that bribes come openly or covertly, disguised as interest in business, lawyers fee, or very often as a loan.

Truly he has said bribes have included every variety of business, from small to multinational. At the same time claiming the bribe is neutral that charge of bribery can be used by an old class attacking a new class especially in leadership. He has said enforcement of the law against bribes has been nearly always a function of prosecution discretion. Rightly so, he declares the commonest objection against bribes are moral—the invocation of guilty before God and shame before society, guilty being equally relied on.

He has raised the issue that prosecutors, politicians and journalists are those most attentive to contemporary corruption. Academic lawyers, anthropologists, psychoanalysts and theologians have had little to say. And finally in his fifteen point argument he said the material injury bribes and bribes inflict is often difficult to demonstrate. On Police in the USA he states that “The sheriff’s office is a den of Celtic thieves. Law does not protect property (Noonan, Jr. 1984, 514).

My own view is that the book is a wonderfully scholarly work, but he has not given a sharp focus on the solutions for eliminating bribery and consequently corruption. I find it hard to accept his statement that “Even in its most primitive form, Christianity rests on a transaction carried out between God and the son of God which theology labeled the Buy Back, a term in Roman civilization often used to mean pay off to a judge to escape punishment. Job and Jesus himself to the contrary, religion can be

read as reinforcement of the iron law," I give that you may give", a law requiring reciprocity with every power holder including God (1984: xxi). By implication Noonan, Jr is stating there was bribery in the case of redemption. It is like salvation was bought by bribing God. God owns everything, what can we bribe Him with? God cannot be involved with a bribe, which is sin He is a Holy God. Jesus laid his life and also God raised him from the dead. Salvation is a free gift from God (Eph. 2:8).

In summary Noonan's, Jr book does not give adequate solutions to how we can reduce corruption within the Police Force at the same time disciplining them.

Loise Ruhiu

The book by Loise Ruhiu, *Corruption in Kenya only I have the answer*, though small has thought provoking ideas. While the writer has not come out very clearly that corruption is a spirit, by implication she involves God's power in the solution.

But certainly it is not a research focused on the Police. So it has not addressed my research as such. I do share some of her sentiments, especially her challenge to the church to rise to the occasion to fight this monster corruption. But it is not very detailed in dealing with the issue of corruption or bribery. It has not recommended a sharp focus on steps in the spiritual dimension at personal level. For the Police continuous intercession and mobilizing the Church nationally in addition to public prayers would be the solution.

Gershon Mwiti

Gershon Mwiti's book on corruption is a wonderful piece of writing. I agree with many of the sentiments expressed because, perhaps we share the exposure of a corrupt prior working environment, and as Evangelists. But I am not sure if he ever rubbed shoulders with huge amounts of money such as in the tax arena and in a few exposures such as I have had.

He does clearly articulate that corruption is a condition of man's heart. But his approach is not focusing on the Police and also disciplining them, so his ideas do not have a sharp focus on the Police and their environment. His recommendations and solutions settle on more secular solutions of many committees. It is a wonderful idea, but my solution for Police is making them disciples of Jesus Christ who are going to make other disciples, till Jesus returns. It has to be a constantly followed up process after starting and bathed with prayers of intercessors. It is a blending of spiritual and physical measures, invoking constantly divine intervention, which has to have the upper hand as God has always to have an upper hand in human affairs for good success (Joshua 1:8).

Kibinge Wa Muturi

The book, *The Christian Police* by Kibinge wa Muturi on the Christian Police is relevant for the Police Force. It has many valuable ideas but as it was not a research on corruption it has not captured the issues this research has addressed and captured.

The book's recommendations for fighting corruption are not very exhaustive, as only one small chapter had been given over to the topic. It has not come out clearly with a sharp focus that corruption is a spirit and needs to be handled from a divine and a

physical angle. It has however thought provoking ideas. My findings will add value and bring better results in the Police Force when applied as the research was focused with a view to disciplining the Police.

There are a number of other books, magazines and materials written on corruption but they have not looked into the spiritual dimension of corruption.

Kivutha Kibwana, Smokin Wanjala And Okech Owiti

The book, *The Anatomy of corruption in Kenya* by respectable scholars Kivutha Kibwana, Smokin Wanjala, Okech Owiti, is quite relevant to handling corruption in Kenya. Its credibility lies in the fact that it was the result of research just like my case. However it has missed totally the spiritual dimension hence its short coming to find a total solution to corruption in Kenya, even though it was written in 1996.

In my view, if the research had considered the spiritual aspect with recommendations, which are practical in implementation, some reasonable results would have been experienced in this Nation.

CHAPTER THREE

METHODOLOGY

The study gathered data on perceptions of residents of Karen on corruption in the Police Force, by use of a questionnaire, which was then analyzed qualitatively and quantitatively to arrive at the findings, which appear in the next chapter. The questionnaire consisted of both closed-ended and open-ended questions, which enabled the author to give a qualitative and quantitative picture of the responses. Information gathered will assist in and around Karen to carry out mission work among residents and Police.

Research Design

The research design used in the study comprised mainly fieldwork, which involved interviews and daily conversations between the author and the residents of Karen. However, questionnaires generated the bulk of information for analysis. Questionnaires are useful instruments of research because they generate factual information. Only one questionnaire was administered to all respondents who exhibited different occupations, education levels, age, sex, political, and socio-cultural backgrounds.

The Population

The study was targeted at residents of Karen, which is a mixture of middle and upper class households. However I did not attempt to interview households but individuals who are members of households in Karen area. Karen is a low-density population area, which is adjoined by a high-density residential estate called Kibera. Residents of Karen experience petty crimes from the residents of Kibera and how the Police deal with the vice was an important concern for the author. Residents of Karen make numerous reports of petty crimes to Karen Police station. This frequent interaction between the residents of Karen and the Police over crime and over time constituted one of the reasons why I chose to interview Karen residents. Kibera provides domestic labor to residents of Karen and complaints either by employers or employees over such matters as non-payment of wages or theft by servants is common at Karen Police station. The other reason, which occasions interaction between Police and Karen residents, concerns breaking of traffic laws. Most of the Karen residents own motor vehicles, which is a source of conflict over traffic rules.

Karen estate is well served by churches which shepherd and minister to both Police and residents of Karen. As a source of interaction to both Police and residents, the churches also address different vices in society, which shepherd and minister to both Police residents of Karen. My approach to the study was from a missiological point of view. I undertook to interview a population, which was comprised of believers and non-believers. The intention was to capture the believers' and non-believers' view of corruption in the Police service and how this information can be utilized by church missions in Karen to reach out to the entire Karen society and mitigate the crime.

Sampling Procedure

The author did not employ any sampling procedure. This is because the study was targeting residents of Karen. The author was interested in interviewing as many respondents as would be available and willing to participate in the study. However, the study was constrained by both time and financial resources, which caused the study to be terminated after interviewing a total of 43 respondents. The researcher employed the method of moving from door to door. Even though the study did not employ any sampling procedure, the characteristics of respondents by age, sex, occupation and educational level are diverse and have added flavor to the study.

However, the researcher encountered several problems because I either failed to find residents or I was not allowed entry as most of the houses have security gates and other security gadgets. Because of crime in the area, many residents have taken stringent anti-crime measures, which include non-welcoming of “strangers”. In some cases I failed to find occupants of some of the houses I visited. There are those who welcomed me but did not agree to be recruited in the study.

Data Collection

The researcher utilized questionnaires and informal conversations to collect data. Informal conversations took place between the researcher and residents of Karen in church settings, in cyber cafes, public passenger vehicles, and sometimes by the roadside. Through this process, the author was able to dig deeper into subjects on corruption, which could not be captured by the questionnaires. The respondents were free to narrate their experiences in hands of Police with regard to corruption.

The study was conducted at a time when corruption had become a sensitive subject in Kenya and most respondents were cautious about discussing it in public. Administration of the questionnaire constitutes a formal process between the researcher and the respondent. For a sensitive subject like corruption, such formal conversation may yield little in terms of eliciting respondent's experiences with corruption. Informal conversations were thus helpful in complementing questionnaires. The process of administering the questionnaire was preceded with a pilot study, which was meant to test the research instrument.

The study also utilized data derived from literature review. Most of secondary sources included books, journals, newspapers and magazines. Library and information institutions were useful in providing access to their resources. I bought some books from bookshops. Information institutions, which were helpful to me, included Kenya National Archives, Hekima College Library, Kenyatta and Nairobi University libraries and my college library. Individuals helped me to access their home library materials. I also had access to Internet information especially online journals.

Administration of the Questionnaire

Administration of the research instrument began with pre-testing through a pilot study. A total of ten respondents were subjected to the instrument and this led the author to make a few revisions. There were some questions, which did not lend themselves to easy understanding, and they were revised to make them straightforward in order to capture the intended responses. The questionnaire was extensive and was meant to capture as diverse views of respondents as possible on various aspects of corruption including causes and effects. This included capturing respondents' understanding of

corruption both in Police Force and in other public and private sectors. Respondents were also asked to state if they have been involved in corruption both as givers and receivers of bribes. The questionnaire also intended to capture respondents' suggestion of how the wickedness can be tackled. The questionnaire was adapted from the Kibwana, Wanjala and Owiti report and given a slant to suit the research on corruption in Police Force.

The study employed mainly structured questionnaires to capture most crucial data. A sample of these questionnaires is appended to this report. However, the author also used open conversations to capture individuals' opinions and views. Closed-ended questions enabled the author to analyze the data in a quantitative analysis.

Validity and Reliability

Several measures were employed to ensure validity and reliability of data collected. These included.

- Seeking advice from research professionals to verify my research instrument/questionnaire.
- Pre-testing of the questionnaire in a pilot study to improve their accuracy in measurement. I have described this in the section under administration of research questionnaire.
- The author followed scientific procedures in the formulation of the questionnaire and interviewing process to avoid bias and influence on responses.
- The author was careful in the process of coding and summarizing data to ensure reliability.

Data Analysis

The author designed a data summary sheet and coded each question. Information was entered in the data summary sheet according to codes. Responses for each code were collected together and this enabled the researcher to know response to each question. This was done for both closed-ended and open-ended questions. The pattern of responses was established enabling the researcher to derive themes out of the data. Themes were subjected to content analysis and interpretation. The author was then able to match his interpretation with a review of secondary data. The discussion of the findings is elaborated in the next chapter.

CHAPTER FOUR

FINDINGS

Description of Respondents' Characteristics

Classification of respondents by sex

The total number of respondents was 43 out of which males constituted 33 and 10 were females as shown in figure 1.

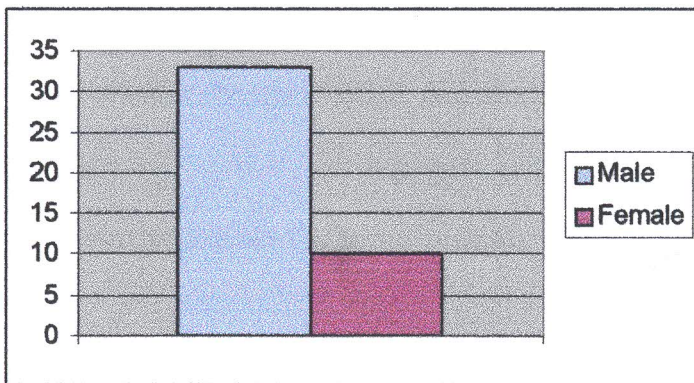


Figure 1: Classification of respondents by sex

Classification of respondents by age

The majority of respondents were aged below 50 years, with males constituting the majority. The majority of women were aged between 31 and 50 years. This is summarized in figure 2 below.

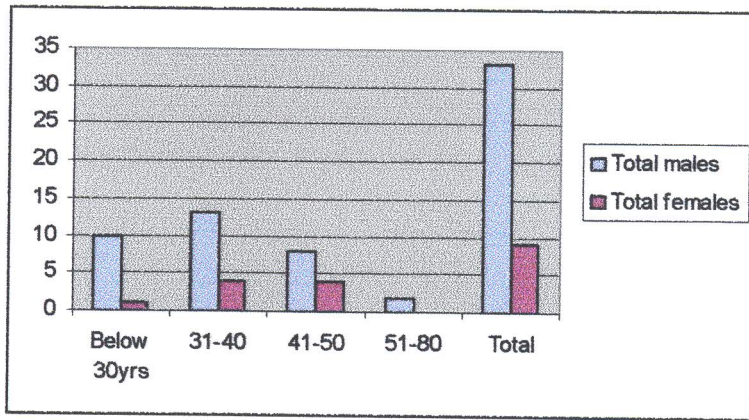


Figure 2: Classification of respondents by age

Classification of respondents by education

The majority of respondents had some formal education with most of them having university education. This was helpful as most of them were able to fill in the questionnaires on their own. A majority of females were above primary education whereas few males stated they were of primary education. Summary of respondents by education is illustrated in figure 3 below.

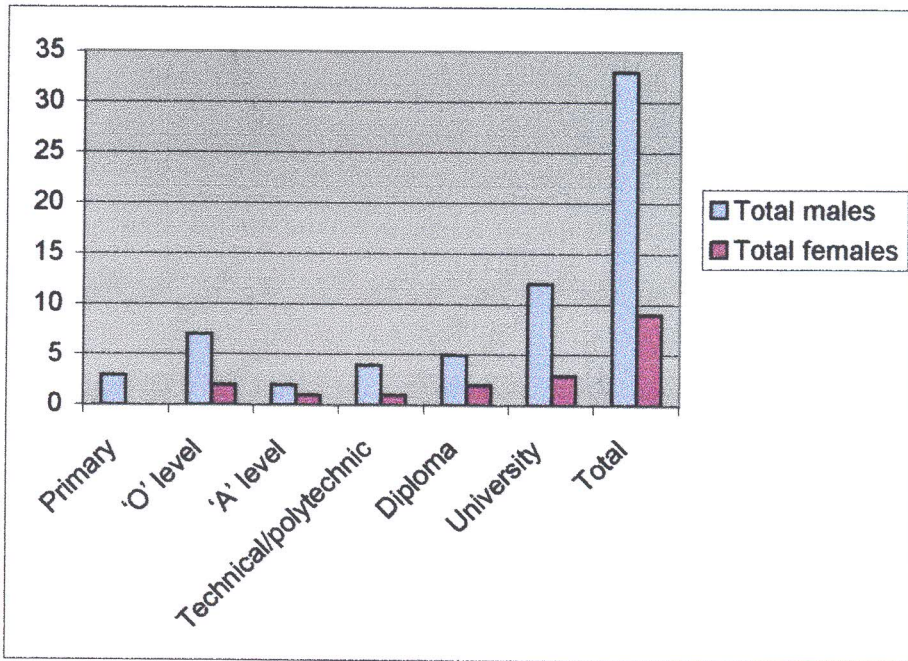


Figure 3: Classification of respondents by education

Classification of respondents by occupation

Respondents interviewed came from diverse occupations as shown in figure 4 below. This meant that most of them had diverse experiences with regard to their encounters with the Policemen as well as with corruption in Police department. I found generally the lower classes within Karen are workers who do not reside there. They come and go back to their residence in the neighborhoods such as Dagoreti, Kibera, Ongata Rongai, Ngong, Kawangware and Kikuyu. The interviews were carried out in a mixture of middle and upper urban residential area.

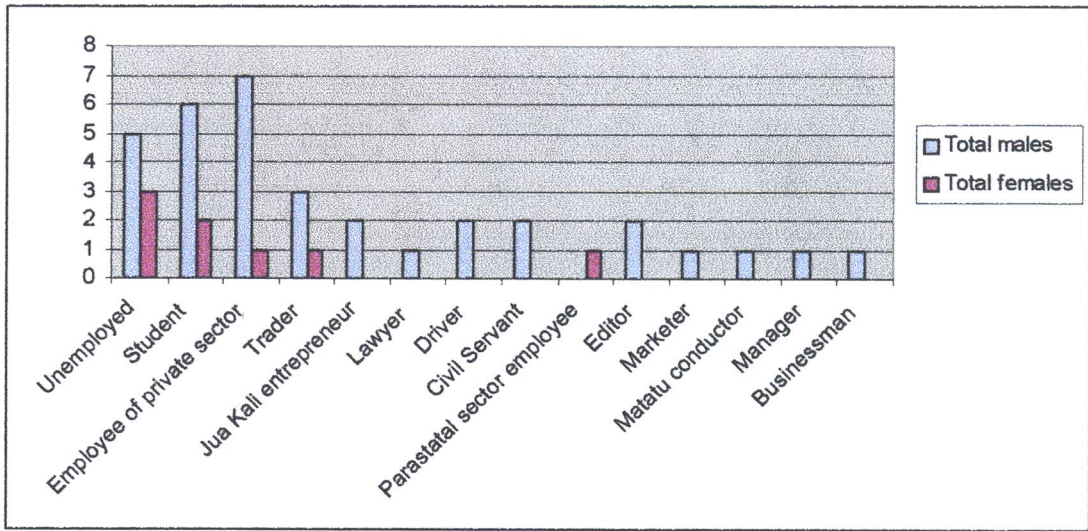


Figure 4: Classification of respondents by occupation

Classification of respondents by previous occupation

A reasonable number of respondents lacked previous occupation, as most of them had previously been students. A summary is given in figure 5 below. The description of the names on the figure below and figure 12 are printed on smaller font so that the message can fit according to the tabulation of the data.

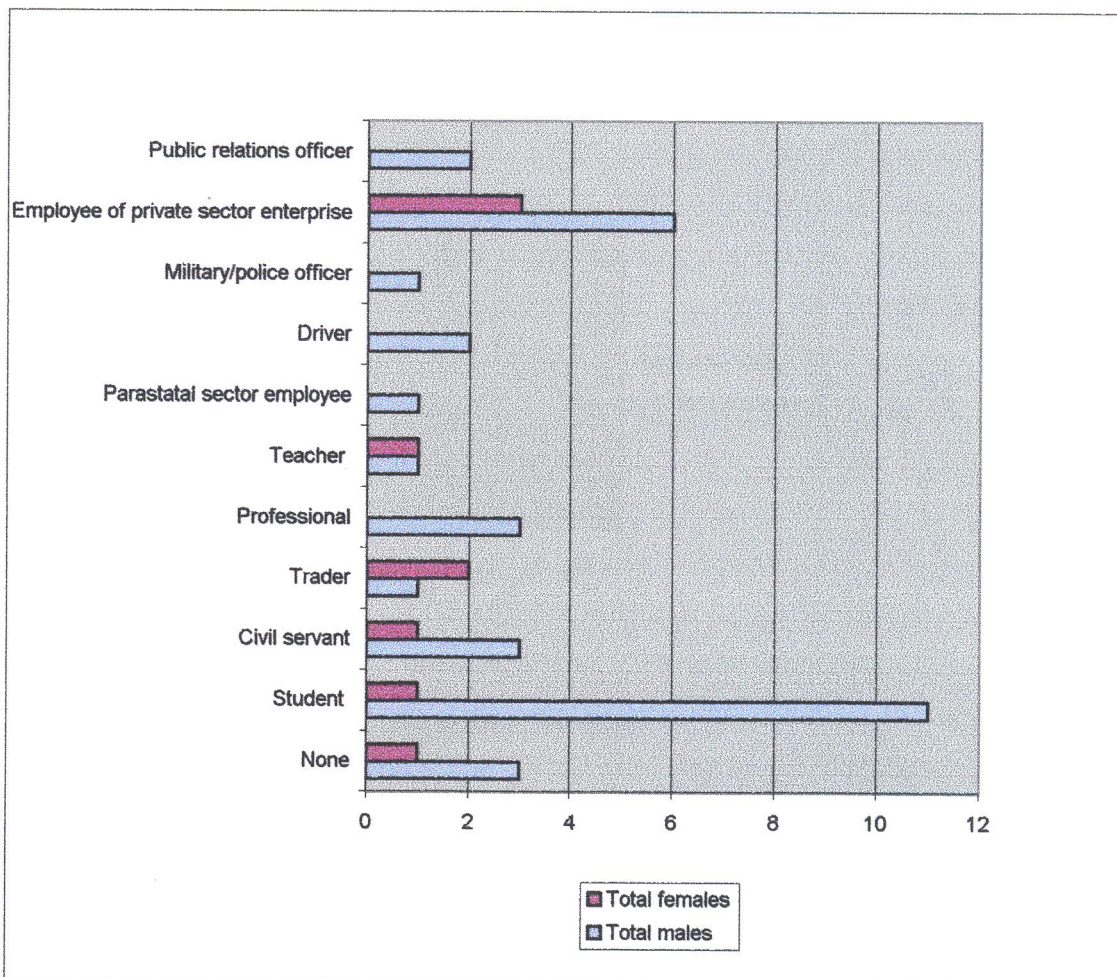


Figure 5: Previous occupation

LIBRARY
 TIROBI EVANGELICAL GRADUATE
 SCHOOL OF THEOLOGY
 Box 24686, NAIROBI

Classification of respondents by tribe

Respondents interviewed came from diverse tribal backgrounds as illustrated below.

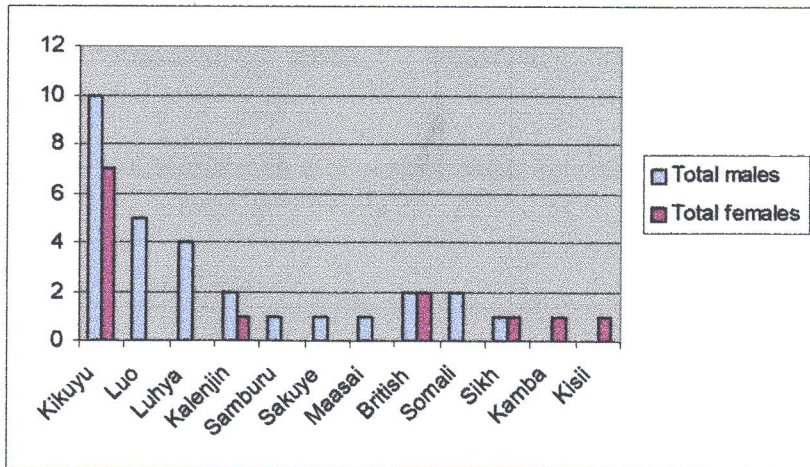


Figure 6: Classification of respondents by tribe

Classification of respondents by political affinity

Almost half of the respondents identified with the ruling political party and half with the opposition as shown in figure 7. This was the case despite more than a third of them denying political party membership and another third unable to state their political membership status as illustrated by figure 8 below.

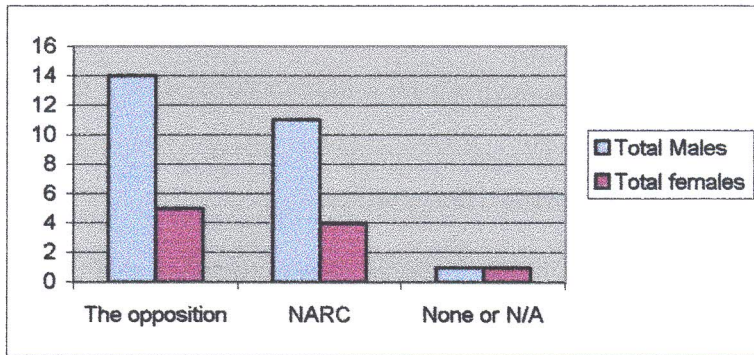


Figure 7: Classification of respondents by political party affinity

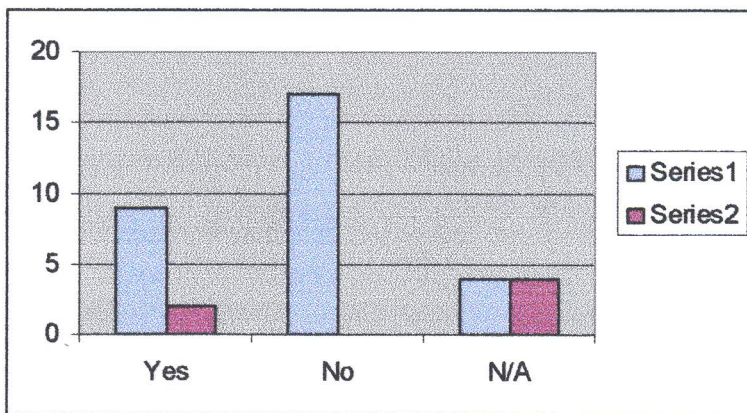


Figure 8: Party membership

Relationship of Party Affiliation to this Study

The party influences its members' perception of corruption. Subsequently this perception is carried forward to the way they view the Police Force as well. The leadership of the party determines the culture within its members. This was reflected during KANU's election by queuing system in 1988. It was alleged rigging was done in the open while counting the people, an administrator who took the role of a Returning Officer severally would declare the shortest queue to be the winner as opposed to the longest queue, they did this in full view of the police. Some of these leaders that were

beneficiaries of that system of corruption acquired wealth and are living in Karen with the same perception carried forward from their party.

Respondents' Understanding of Corruption

Respondents were asked to state what came to their minds when the word corruption was mentioned. Responses were very diverse but most of them identified corruption with monetary bribes (which is commonly referred to as *Toa Kitu Kidogo*, TKK, in local Swahili language). In particular, respondents stated that corruption was giving or receiving money in order to get favours or services unlawfully or through dubious means. Others associated corruption with professionals "Budaa" (the rich) politicians and Police. Others linked it with social vices such as selfishness, cheating and dishonesty. Ruhiu has also made similar observation when he states that "greed and selfishness have greatly contributed to the increase of corruption. People who are not satisfied with what they have will go to any length to obtain more without concern for the welfare of the rest of society (Ruhiu Undated Book: 9)." Respondents were asked to state the critical problems facing Kenya today. Most of them cited unemployment and corruption and further stated that corruption was a very serious problem.

Some associated it with ulcers, suffering of people, poverty and death, rottenness, fear, and demanding money, which is not yours. Some stated that corruption was all over and every Police was corrupt. Some expressed that without corruption you cannot either be helped or succeed. Respondents have expressed that corruption has spread its tentacles and affects all in society. The majority held the view that corruption is an evil spirit, which troubles God's creation and requires divine intervention. In the same breath, Ruhiu has observed, "all have sinned and fallen short of the mark. If

unchecked, corruption eventually leads to economic depression, resulting in increasing levels of poverty through unemployment, breakdown in existing infrastructure, and deterioration in health facilities (Ruhii Undated Book: 9).” Many of the observations made by respondents enrich the conventional definitions of corruption such as those provided by Chege and Kangwa. According to Chege (2003) corruption is the behaviour on the part of members of a corporate organization in which they unlawfully and improperly enrich themselves or those close to them by misuse of corporate power entrusted to them. (Kangwa; 1999) refers to corruption as abuse of office for private gain and involves soliciting, accepting, obtaining, giving or offering a gratification by way of a bribe or other personal temptation or inducement.

Others said that corruption was killing peacekeeping because the Police who are corrupt are charged with peacekeeping in society. The Police have contributed to insecurity in Kenya. The report of the Judicial Commission appointed to inquire into tribal clashes apportioned blame to the Police for laxity. The report stated, “In our view, it is not the lack of adequate security personnel and equipment or preparedness that contributed to the tribal clashes. The Police Force and the provincial administration were well aware of the impending tribal clashes and if anything connived at it”. (Akiwumi Report: 1999, 284). Corruption has been linked to blindness. Many respondents expressed the view that corruption compromises service delivery, leads to poverty and makes poor people suffer, denies people opportunities as well as justice and that it is extensively practiced. Corruption ‘greases the wheels’ by enabling individuals to avoid bureaucratic delays (Kaufman and Wei 1999). However, it also sands the

wheels by encouraging bureaucratic delays especially considering the time managers waste with bureaucrats.

Others stated that corruption had reached far in government circles and cited Anglo Leasing, Land grabbing (Ndungu Report: 2004) and Goldenberg (GoK: 2005) scandals as symbols of grand corruption in government. These scandals have involved government servants in high offices and have been on the increase since the 1990s. It has been observed that “the law must not be compromised over greedy importers (*The Enterprise News* 1996:1).” This means that nobody should be too high or too low to escape the wrath of law. In fact many respondents had knowledge that corruption constituted an offence against Kenyan laws especially in the realm of giving and receiving a bribe. Respondents answered in the affirmative when they were asked whether they knew that taking a bribe is an offence as shown below.

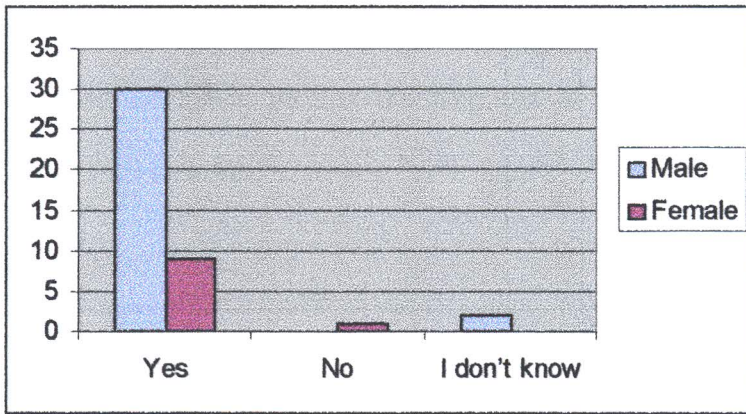


Figure 9: Knowledge that taking a bribe is an offence

The results were almost the same when they were asked whether they knew that giving a bribe was an offence. When asked to state whether they thought a person who gives '*chai*' (meaning a bribe) should be punished, 27 men answered in the affirmative, 4 in the negative and only in one case where no opinion was given.

When asked to state if they had an obligation to report cases of crime, most of them agreed. 25 males said they were under obligation to report cases of corruption with 8 denying obligation. All the women agreed that they had obligation to report cases of corruption. They however stated, as will be shown later in the study, that reporting corruption cannot assist in ending the vice because the Police rarely take required action.

From available choices, respondents cited poverty and ineffective laws as the main causes of corruption. Others linked corruption to sin. Those who cited sin as the cause of corruption made reference to the Bible, which narrated that one of the reasons why God destroyed the world in the time of Noah was corruption. God saw how corrupt the earth had become for all the people had corrupted their ways (Gen 6:5). Ezekiel

(32:8) talks of the blindness caused by corruption. In relation to church and corruption, Mbugua and Mbugua caution Pastors who dine and wine with corrupt politicians and ask them to “Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you.” The figure below summarizes this.

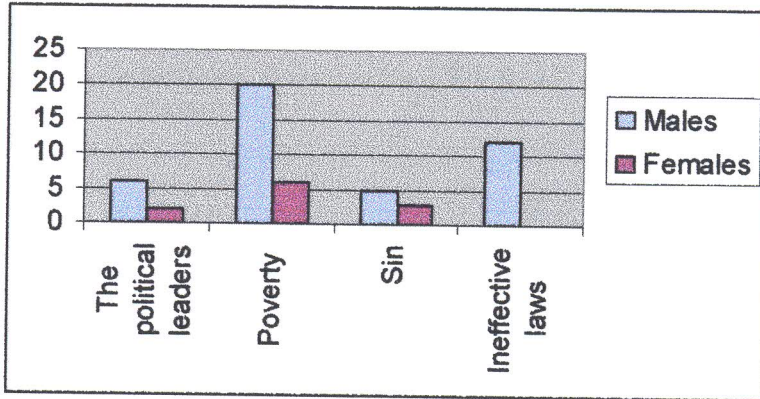


Figure 10: What do you think are causes of corruption?

Those interviewed had knowledge about places where corruption is practiced most. Respondents identified government offices as the arena where corruption is practiced most as illustrated in the figure below.

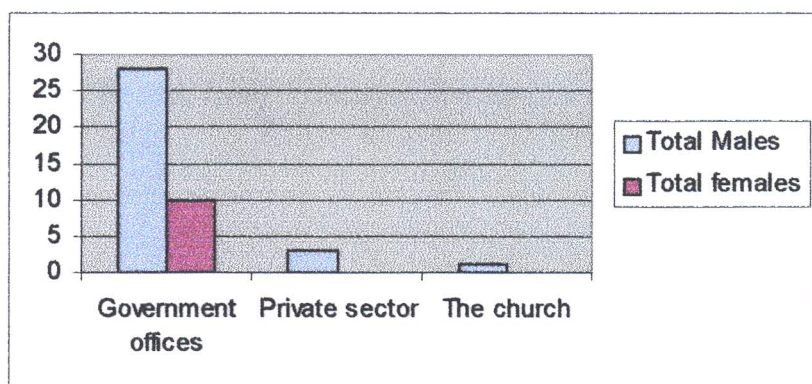


Figure 11: In Kenya where do you find corruption practiced most?

Comparison of corruption in various sets of groups

Respondents were given a set of comparisons to compare corruption between sets of groups of people. Most of them acknowledged that both sets were involved in corruption. However, they cited comparative specific differences. They cited that the rich were more corrupt than the poor and powerless, men are more corrupt than women, the urban dweller is more corrupt than the rural dweller, the educated is more corrupt than the uneducated, Kenyans are more corrupt than foreigners, Africans were more corrupt than the “Whites”, an Asian business person is more corrupt than an African business person and a senior officer in government is more corrupt than a robber.

Sets of reinforcing questions were designed to capture Kenyans’ knowledge of specific professionals who were corrupt. In one set of questions, they were asked to list the most corrupt professionals in the country. This was meant to establish if they knew of existence of corruption in among other professionals other than the Police. However,

the most captivating set of question required respondents to rate each occupation and profession listed on a nominal scale of between 1 and 10.

In this case, 1 denoted the lowest corruption rating and 10 was the highest corruption rating. However many respondents did not give rating of every entry.

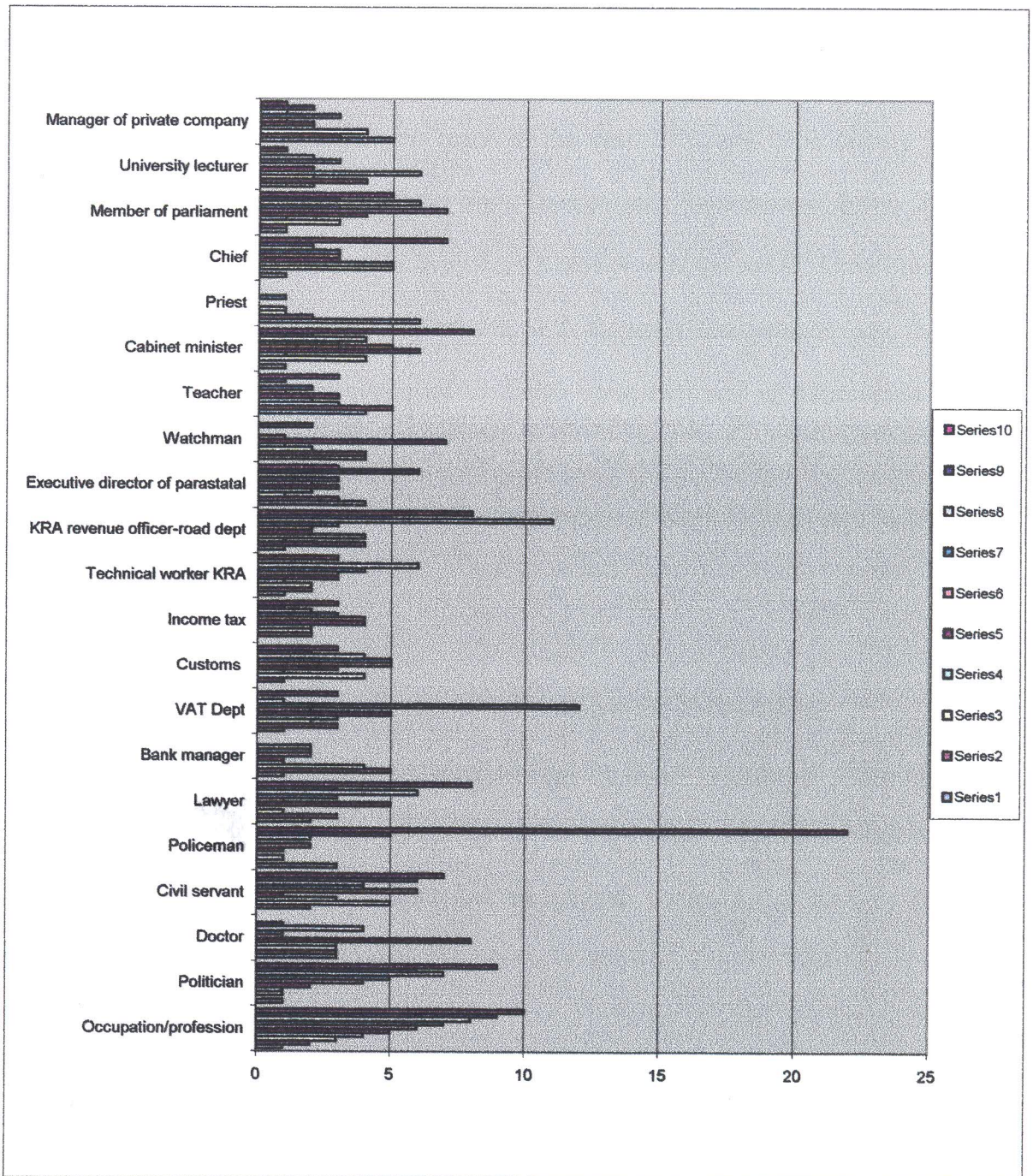


Figure 12: Rating occupations and professions (on a scale between 1 and 10) in corruption, where 1 is the least corrupt and 10 are the most corrupt.

From the figure above, it can be noted that the Police had the highest rating in the category of 10 with a score of 22 compared to University lecturer and manager of private company with ratings of 1 each. This observation has also been made by Transparent International-Kenya who noted in the year 2002 and 2004 bribery index that the Police Force retained position one (Transparency International 2004, 2002). Transparent International derives its data from Kenyans with the result rating Police as corrupt. This study bears resemblance to that of Transparent International even though different methodologies were employed to derive these two sets of information. The series is indicating 1 to 10, 1 as the lowest and 10 the highest. The respondents were allocating each person 1 to 10. The figure above indicates the ratings of every individual respondents to each profession.

Respondents' Knowledge of Corruption in the Police Force

Most of the respondents acknowledged that the Police are corrupt. Respondents have expressed their knowledge of corruption in the Police department with mixed responses. All those who were interviewed except one accepted that Kenya's Police Force was corrupt as illustrated below.

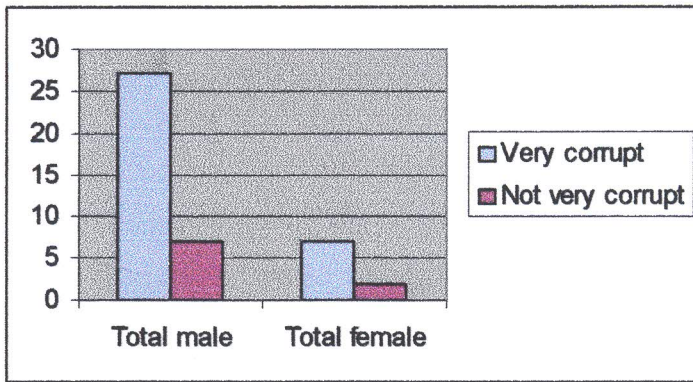


Figure 13: Respondents' knowledge of a corrupt Police Force

Corruption in Kenya has created a situation of apathy among the citizens, to the extent that many believe corruption cannot come to an end. Corruption in Kenya involves all and sundry. Therefore, tackling it requires the participation and involvement of all. However, it is surprising to note that many respondents are not willing to report incidences of corruption to the Police department because they hold that the Police department itself is so corrupt to take action. A few respondents sarcastically quipped, "though these Police refer to one another as 'soldier' (victorious Police Officer) and 'afande' (Sir), they are unreliable."

In fact one respondent expressed that he cannot report a corruption incident to the Police, especially if it is involving them, for fear of being trailed and killed. Again, it is immensely worrying for a Police officer to connive with criminals to commit a crime. During my research a story was told of a former Police officer in a condemned remand waiting to be hanged for deliberately renting his gun to criminals who committed robbery with violence. He has appealed against the judgment. And who knows if through corruption he may win the case. It is not that one would like him to be hanged, but the issue is, are the courts free from corruption also? If anyone is released

justly, well and good. Cases of Police being involved in all sorts of crimes are rampant; some coerce people to take them to the bank ATM.

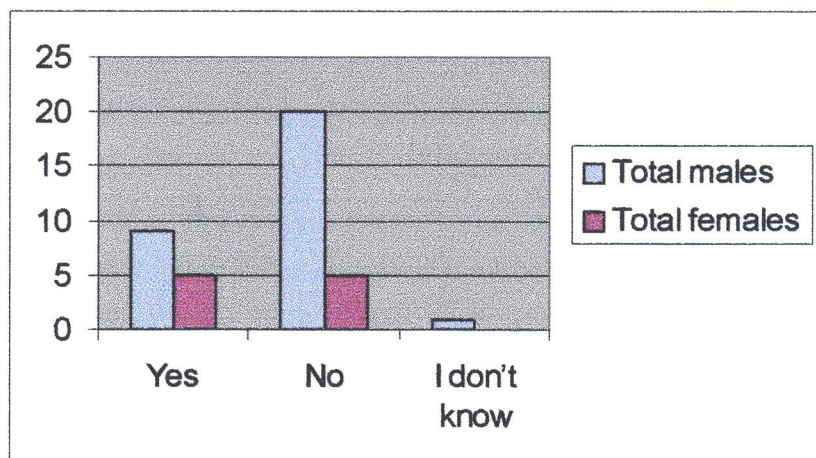


Figure 14: Would you report cases of corruption in Police Department?

There was an overwhelming recognition, among respondents; of the damage corruption had had on the Police department. Many respondents associate corruption in Police department with government. Corruption did not only taint the Police department but the entire government. Even though many believed that corruption was rampant in the Police department, they also cited other government departments as corrupt. They also stated that it takes two to tangle and therefore Police department cannot be the only corrupt government sector. Departments associated with corruption included the judiciary, Customs, Parliament, Ministry of Health, and the Kenya Revenue Authority (KRA) among others. The figure below explains this.

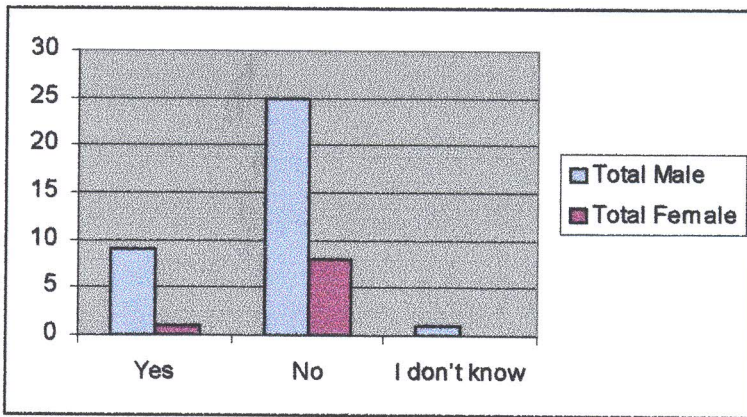


Figure 15: Whether corruption is associated with Police Department only

Respondents said matatu people are also corrupt. An incident was narrated where a Traffic Police lady arrested a matatu in the evening with instructions to the driver and the tout to drive to traffic Headquarters. When the vehicle neared the office, the driver speeded up to a different direction and far away into an obscure area. Then they threatened the Police Officer to do all sorts of things to her. After much pleading from her, as she was at their mercy, they agreed not to harm her but took all her property and even told her to give them all the TKK money she had collected during the day plus mobile phone. After that, she was chased out of the vehicle to walk to her destination. The problem was that the matatu people had broken the law and they sharply differed on the amount of bribe. They argued that the lady was always disturbing them and this “Karao” (Police Officer) needed to be disciplined.

Respondents also cited corruption in government parastatals and state corporations as the cause of their failure to perform as illustrated below.

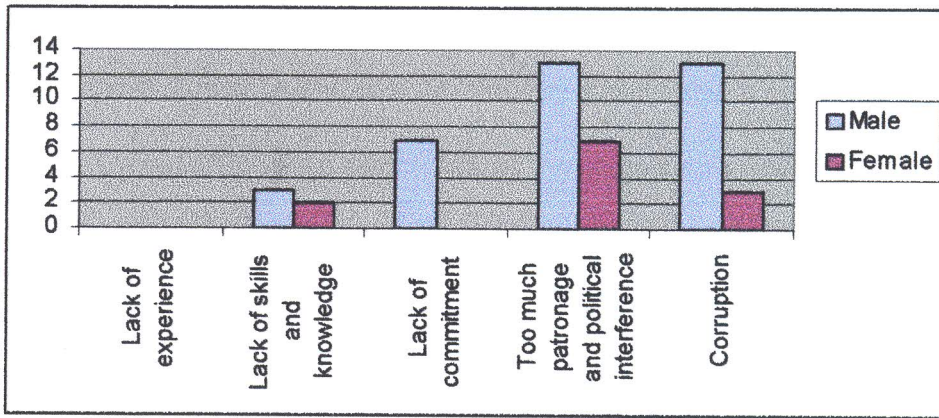


Figure 16: Why our institutions (parastatals, corporations) fail to perform effectively?

Regarding this question the respondents stated that lack of skills is the least of the reasons why parastatals, corporation have poor performance. The main problem they felt was patronage, political interference and corruption perpetuated by police and staff in these organizations. Police are the ones who investigate misuse of movable and non-movable assets in these institutions. They often give them a clean report. They often connive with those who drain the resources of these organizations. Sometimes the police do not arrest the accomplices.

The police at times guard these institutions and permit stolen properties go through the gates without arresting the looters. The security people are certainly not exempted from corruption. There was a case where a soldier was captured by Kenya Television Network (KTN) stealing petrol from the same vehicle he was driving. Such occurrences are likely to happen within the Kenya Police Force.

Corruption has tainted the Police department to the extent that almost half of the respondents believed that Police department was corrupt by nature. Figure 17 illustrates

this. This nature of response is further illustrated by the fact that almost half the respondents did not believe that one need to give a bribe in order to get Police services.

On the other hand almost half of the respondents believed that one could not get Police service without giving a bribe.

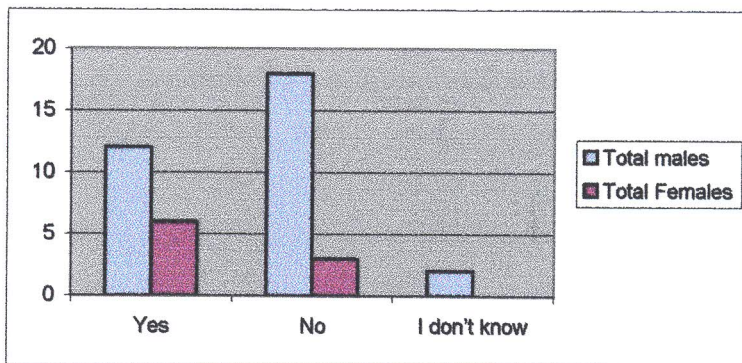


Figure 17: Is Police department corrupt by nature?

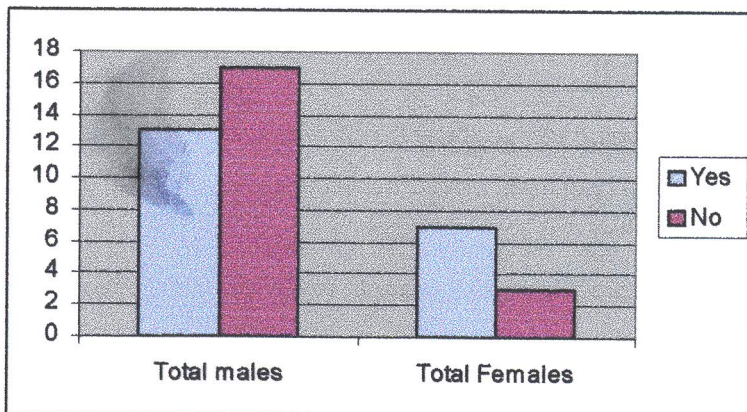


Figure 18: Whether it is possible to get services from Police Department without bribing

Interesting, however was the response given regarding whether or not respondents would give a bribe to defeat justice. Whereas the author assumed that most people would deny the possibility of giving a bribe, a good size of the sample admitted

that they would give a bribe. This is despite many respondents exhibiting knowledge that giving a bribe was an offence.

This means that respondents would break the law to escape punishment. This further illustrates that corruption is not only in the Police department as earlier alluded to.

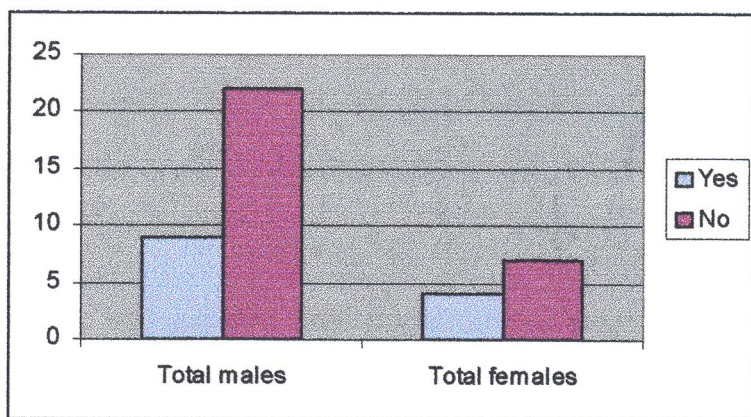


Figure 19: Whether you would offer a bribe to sooth your way out of a criminal problem

Cases of Corruption

Respondents were asked why people allow themselves to be corrupt or corrupted. Answers cited included search for easy money, the lure of money, gaining favours, influencing, setting oneself free, ignorance, need to climb the social ladder, lack of morals, and to make things easy. All these reasons suggest that corruption is very tempting and have a bearing on what causes corruption. Respondents cited laxity on the part of government to curb corruption, especially in its own offices. One respondent cited lack of political good will, on the part of government, to fight

corruption. It had been earlier cited by respondents that corruption was rampant in government offices.

Some respondents stated that the government was shielding its corrupt personnel and was particularly reluctant in prosecuting the rich. The figure below illustrates that government is not doing enough to curb corruption.

The Police represent the government. An incidence occurred where a believer's car was smashed by a matatu in the presence of Police officers. The matatu driver accepted the liability. The drivers pleaded for settlement out of court, which the believer embraced. The Police refused. The matatu driver was trembling not to be taken to court as he said, he had no driving license. He said he would certainly be jailed.

Both vehicles were towed to the Police station where the believer was asked openly to give the three Police officers each Kshs 200, in order for the case to be framed properly in his favour. He refused and testified that he is born again. As a punishment for refusing to be corrupt, he was given a notice of intention to be prosecuted.

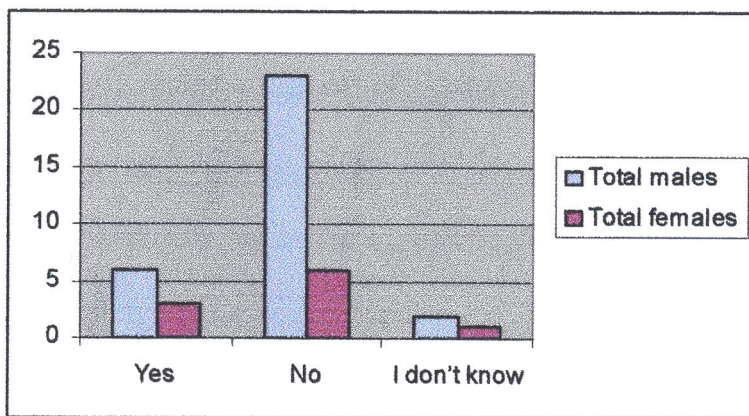


Figure 20: Whether government is doing enough to curb corruption

Related to the above issue, respondents were asked to state what was responsible for the spread of corruption in the Police department. Due to moral decay, the Police officers themselves are responsible for accelerating corruption. Revelations stated of an Officer Commanding Station (OCS) who lusted after a neighbour's wife similar to the case of Joseph and Potiphar's wife (Gen.48). The OCS kept on wooing the wife without success. After some time, he fabricated a case on the husband, which carried the death penalty. Indeed, the husband was convicted and condemned. He later appealed and got a life sentence. After several years in jail where he was born again he got a Presidential clemency and release. When he came out of jail he truly found his former wife had finally got married to the OCS as he divorced his first wife. As painful as it is, the believer forgave both and left them to God (vengeance is mine). The believer became a Prison Evangelist, as God comforts him (Rom.12: 19).

One respondent stated that junior Police officers were corrupt because their seniors were also corrupt. There were those who blamed corruption in the Police to inheritance. One said that corruption is as old as the Bible because those who were guarding the tomb were bribed to say that Jesus' body was stolen while they slept in order to deny the resurrection statement. Many of them identified the government as at fault in not fighting corruption. This affirmed their earlier observation that the government was not doing enough to curb corruption. Tackling corruption must start from the top (*Market Intelligence* 1992). Respondents variously identified those to be blamed for corruption in the Police department as illustrated in the figure below.

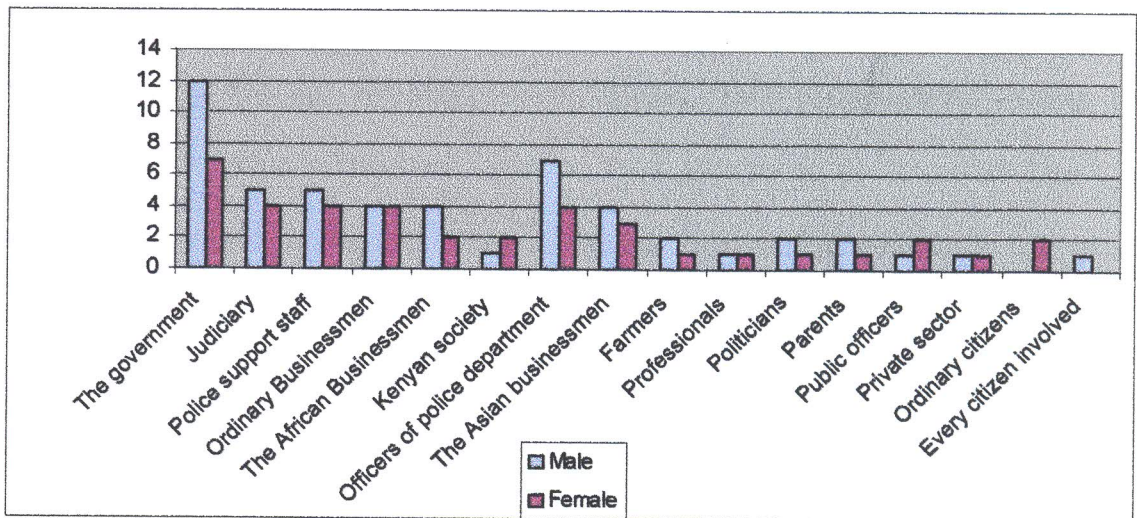


Figure 21: Who to be blamed most for spread of corruption in Police department

Tackling Corruption in the Police Force

Many respondents expressed their desire for an ideal Police department, which would exhibit the following characteristics, impartiality, straightness, articulateness, justice and selflessness. The Police department should be God fearing, patriotic, honest, fair, prompt, non-partisan, judicious, and sincere. It should be corruption-free, accountable, reliable, and efficient in its service. It should encourage the proper use of arms and should rapidly respond to the calls for help. It should be a well paid force, well equipped with modern radio calls and vehicles, a force with minimum powers, transparent, faithful, compassionate and disciplined. The professional cadre should be prayerful, trustworthy, witnessing to people. In addition, they expect them to exhibit qualities such as intelligence, integrity, maturity and knowledgeable.

Respondents were asked what should be done to end corruption in the Police Force. Many of them suggested the same solutions, which included improving Police

working conditions, fear of God, regular Police transfers and increasing their salaries. They further suggested instilling moral duty through training, working with citizens, institutional reforms and arresting corrupt officers. They recommended sacking the present crop of Police officers and replacing them with young and energetic ones who are not tainted with corruption. They suggested equal application of the law to all, following the right channels and changing our attitudes so that the Police can change theirs. As individuals, respondents suggested that we could fight corruption by abstaining from the temptation of corruption. However, there are those who stated that there is nothing they can do to fight corruption because the chances of action being taken are negligible or criminals will be set scot-free as the Police themselves are corrupt.

In an informal interview two different drivers and touts (conductors) suggested how to reduce or end corruption. Parliament should re-legislate all laws to incorporate sections where reasonable fines can be paid to Police and receipted at the scene of crime or Police station without delay. "Traffic cases of matatus" like obstruction should be fined 1000/= or 2000/= instead of the current 7000/= so that when Police demand 3000/= the driver will choose to pay government cash which helps the nation rather than an individual. They argued that people normally pay bribes to avoid lengthy court process, loss of income, vehicles being detained with possible additional disorders charged or being locked in Police cells.

Corruption in Kenya can best be tackled either from the side of society or the side of government with both sides having respect for law. Corruption is itself an offence against the law. Therefore, the importance of the law in curbing corruption

should not be undermined. Respondents expressed the view that the law has a part to play in curbing corruption especially when it is properly enforced against those who are found to be corrupt. There are those who stated that corrupt people should be subjected to severe penalties. There were those who suggested the establishment of a special Police division (non-uniformed) to investigate corruption in the Police and the sacking of those who are found to be corrupt. However, many Kenyans believe that the law is not equal to every Kenyan and that some Kenyans act above the law. It must be understood that “the law must not be compromised over greedy importers (*The Enterprise News* 1996:1)”. When asked whether every Kenyan was equal before the law, the variety of responses is very intriguing as shown below.

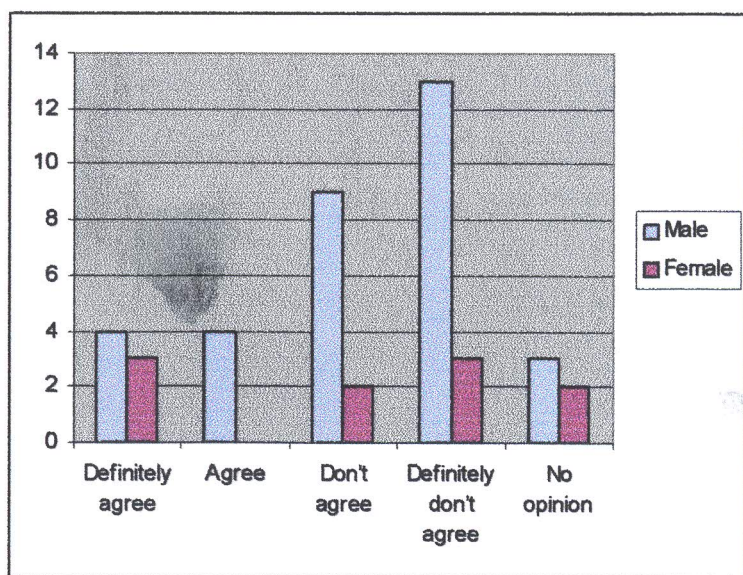


Figure 22: Whether everybody in Kenya is equal before the law

As a result, when law is made to apply to every Kenyan equally, then corruption can be tackled to a great extent.

Corruption and Tribalism

The relationship between tribe and corruption is not obvious. However, when tribe determines who gets a government job or who gets better government service, then the relationship begins to emerge. Categorization of respondents on the basis of tribe is presented in the first section of the discussion of findings. These respondents were asked to state whether or not they had strong or weak feelings about their tribes.

They were also asked to state whether it is possible to get a job, service or employment without belonging to the 'right tribe'. These questions are important in understanding perceptions about the relationship between tribalism and corruption especially in relation to employment and government services. Half of the respondents believed that belonging to their tribes were either important or very important whereas half believed that it was not important as the figure below shows.

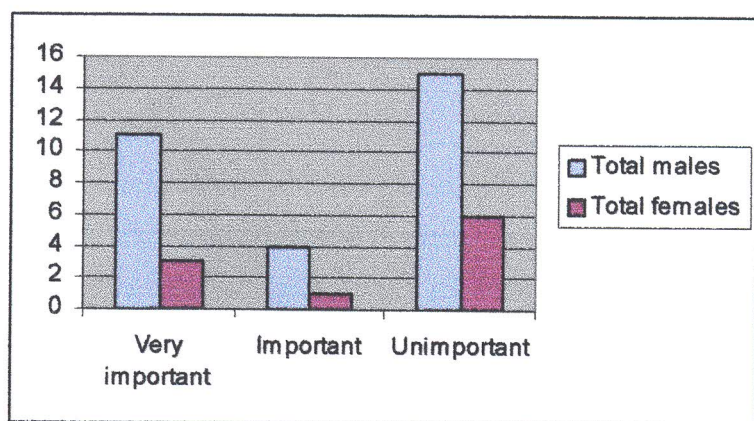


Figure 23: Whether belonging to your tribe is important in ones life

More than half of the respondents had very strong feelings for their tribe as illustrated in the figure below. Despite this, many of them strongly feel that there should

be efforts to build nationhood. In short, most of the respondents want cultural unity in diversity.

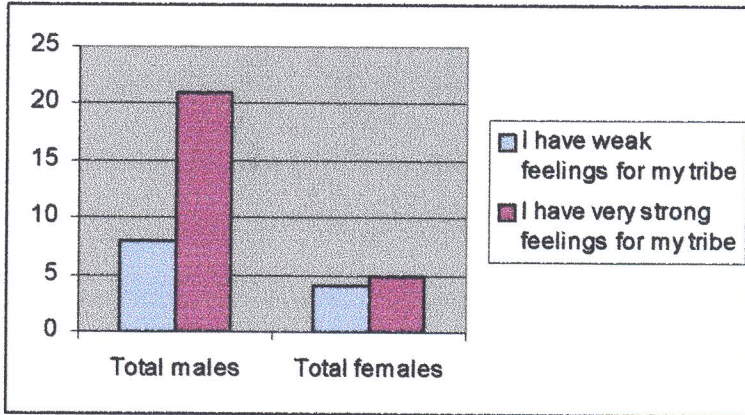


Figure 24: Feelings about ones own tribe

Only a few of the respondents feel that relations between ethnic communities are not good. More than half feel that ethnic relations are good. This is why most of the respondents also believed that the government should do more to build nationhood.

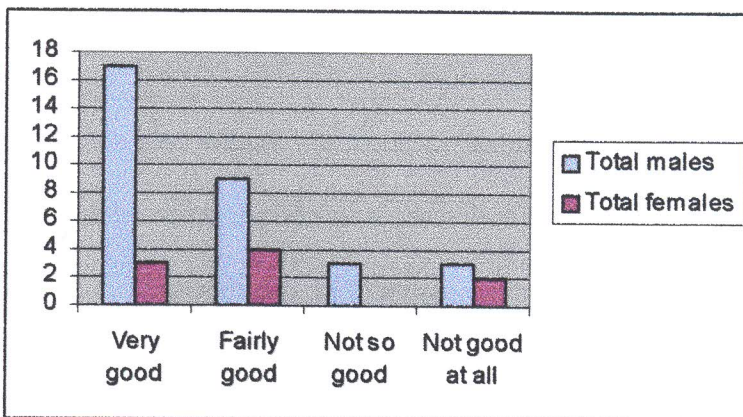


Figure 25: Whether relations between ethnic groups are good

Feelings about ones own tribe is not detrimental except when they are associated with undermining fairness, merit and competence in service delivery. Half of the respondents believed that you couldn't advance without belonging to the 'right tribe'. Half however, believed that you could advance without belonging to the right tribe. Those who believe that you cannot advance without belonging to the right tribe create an association between tribalism and corruption as shown below.

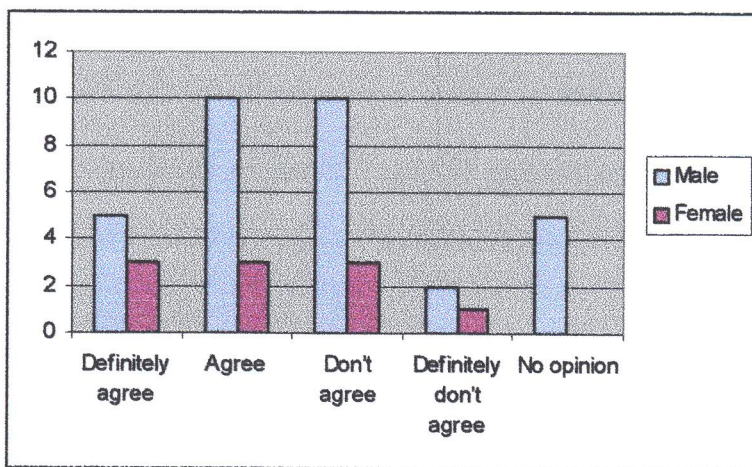


Figure 26: Whether in Kenya you can't advance without belonging to the right tribe

Responses indicate that there is perception among Kenyans that appointments in the public service are not done on merit and competence. This indicates that tribalism contributes to corruption in Kenya. The same case applies to appointments in parastatals and state corporations. The impact of corruption on economy is well documented. For example, it has been noted that “corruption has virtually wrecked the economy of Zambia and destroyed the reputation of people and institutions (Musuru 2001:7)”.

Gekonge has observed that it is “Needless therefore to point out that corruption is bad for development. Integrity and upholding of ethics will ensure that our

institutions/organizations are efficiently and optimally managed, resources are well utilized and invested, the human factor is well rewarded and, above all, corruption practices are avoided or eliminated (Gekonge 2003:3).” With the same understanding Kirianjahi observes that we can achieve organizational integrity “when an organization’s operational systems, corruption prevention strategies and ethical standards are fully integrated to achieve its purpose (Kirianjahi 2003:2)”

Competence and merit in organization has also been compromised due to people buying degree certificates. This graft was on the increase in the late 1990s when it was revealed that certificates were selling at between 2000 and 3000 Kenya shillings to those who failed to qualify to obtain genuine ones from KNEC (Oirere 1998:9).” Many Kenyans also do not agree that all Kenyans are equal before the law. These feelings are illustrated in the figures below.

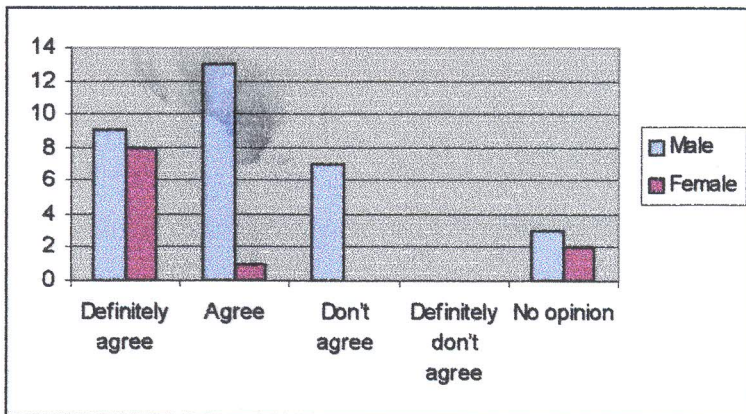


Figure 27: Whether Appointments and promotions in the public service are not on merit and competence.

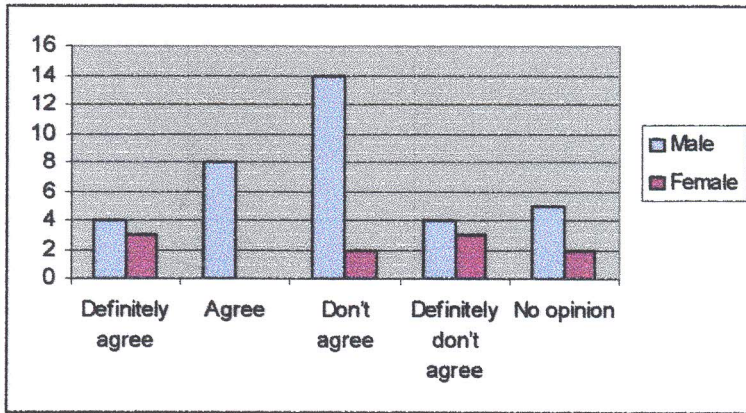


Figure 28: Whether appointments in the parastatals and other state corporations are done on merit and competence.

Corruption and Economic Development

Corruption increases the cost of doing business. In fact corruption has negatively affected National economies. Corruption lowers the level of competition in the business sector (Henderson 1999). Half of the respondents confirmed that their business has suffered due to corruption through incurring financial losses, suffering delays, closing down businesses, failing to start business, relocating business, failing to expand or diversify business and failing to secure businesses licenses. Most of respondents admitted coming face to face with corruption in the last 2 years at least more than twice both in government circles and in the private sector. As illustrated in figure 32, most of the transport businesses face corruption problems from the Police.

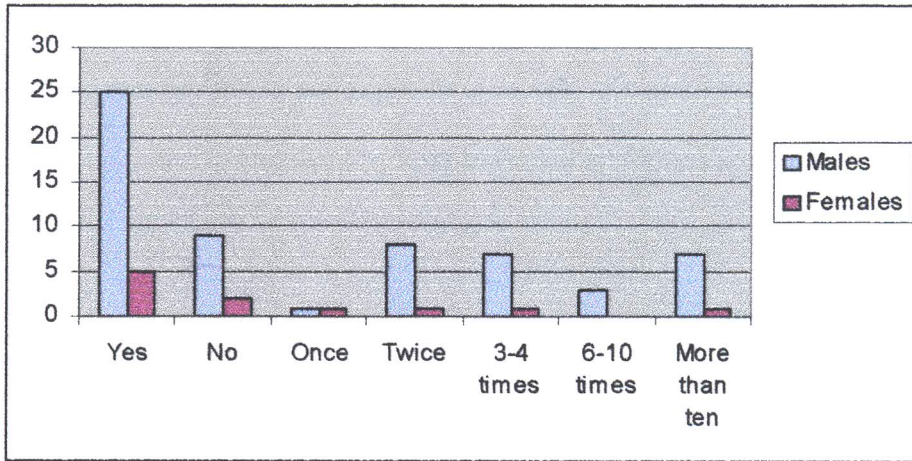


Figure 29: Coming face to face with corruption in the last two years and number of times.

Most of the corruption is faced in transport businesses. This is why most respondents cited traffic Police as the most corrupt division of the Kenya Police. However, corruption in the private business sector is rarely documented.

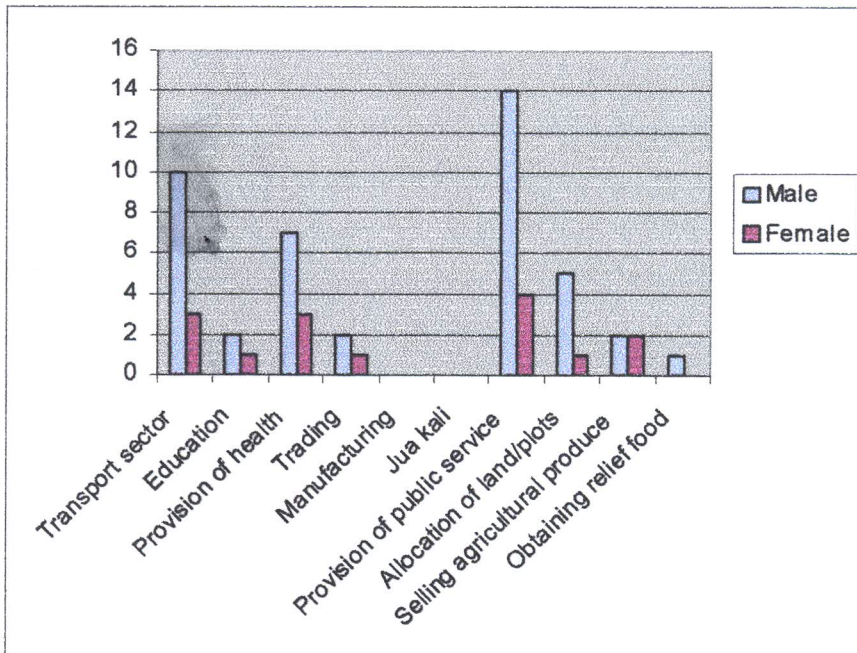


Figure 30: Economic activity most adversely affected by corruption

Service delivery in the public sector is mostly affected by corruption. Secondly affected is transport sector followed by health and lands. Others are indicated in the above figure.

CHAPTER FIVE

CONCLUSIONS

The research was aimed to examine the Karen resident's perception of corruption in the Police Force with a special implication for discipleship. The research has exhaustively discussed the issue and made the discovery that corruption has two dimensions: spiritual and physical. The research has clearly found out the nature and extent of corruption within the Police Force and the Karen resident's perception of corruption in the Police Force. At the same time the research has exposed how the evil is perpetuated in the Police Force and considered the State and the Church interventions to counter the scourge. Regarding the nature and extent of corruption the research has identified bribery and moral decay. Bribery is high in the Police Force as a result of moral decay but there are still few officers who are not corrupt. The perception of the Karen residents is that there is corruption in the Police Force. On how it is perpetuated the research has found out that society and Police are involved in and outside the Police Station mainly through bribery (TKK). The State and the Church have not done enough to eradicate the scourge.

This inadequacy is not only attributable to the church and the state but to writers and researchers. This is because most of the research done and actions taken on corruption in the past have never incorporated the spiritual aspect of corruption. The spiritual aspect calls for spiritual strategies, which this conclusion wishes to highlight. But before we interact with the spiritual angle let us interact with the physical angle.

From the surveys undertaken, Karen residents' critical concerns about corruption in the Police Force revolve around the following issues;

- Corruption has permeated the entire fabric of the Kenyan's Police Force, with a low response to crime generally.
- It is perceived that leading a corrupt free life is impossible and those who have purposed to do so are sooner or later caught in the mess, largely out of inability to withstand the scourge.
- Corruption tolerant Kenyan society is a major contributor to graft in the force as it takes a giver and a receiver.
- Low income and poor living conditions of the Police contribute to their involvement with the scourge, though this does not condone corruption.
- The Police interactions with criminals influence some to have criminal tendencies.
- The Kenyan society places people's identity and sense of worth on material success - Police are also human.
- From the inception to join the Police Force, there are allegations that people bribe their way in to be taken as Police cadets. Some even sell land to get the money. So they join while already with the seed of corruption in their system. So after training they have purposed to make good the bribe they paid to enter their career. The force should ensure that recruitment and selection is done with utmost professionalism and the highest level of integrity.

- Kenyans are no longer shocked by occurrences of corruption and Police know it so they are not ashamed to demand “TKK”. There are incidences where they give change if you have a note of a bigger denomination.
- Formal discussion during research with a responsible Police Officer in Karen revealed what churches have not done to evangelize the Police. Most Officers are confined to their work and use most of their leisure time in other activities rather than Christianity issues. There are also Muslim Police Officers who are hard to evangelize.

On the spiritual level, the following cardinal issues need to be considered if a solution on corruption is to be implemented with success: -

- The Police officer’s spirituality while in service, their ethics, and challenges.
- The Police officer’s relationship and involvement with the family, church and the government.
- The Police officer’s attitude towards three cardinal authorities namely the law of the conscience, the law of God, the law of the land.
- The Police officer’s personal goals based on holistic development namely mental, physical, spiritual and social development (Luke 2:52).
- The Police officers as servants of God (Roman 13).
- The Police officer’s fate in time and eternity bearing in mind love for God, love for neighbors, righteousness and justice and God’s final judgment (Ps 97:2).

Many scholars have previously made recommendations on how to end corruption in general. However, I make the following specific recommendations targeted at their ending corruption in the Police Force (physical dimension).

- Improving working systems in the Police while at the same time instituting controls, practices and procedures aimed at changing the attitudes and behavior of Police staff, for example through strict adherence to their code of conduct
- Incorporating a corruption prevention focus in their existing culture, policies and procedures while at the same time looking into their welfare in terms of remuneration, housing and promotions fairly and justly just as is the case in the private sector
- Eliminating the master and servant syndrome where the public is treated as servant and Police as master while getting service from them defeating the Police motto *Utumishi Kwa Wote* that means “service to all”. Public giving into corruption should be educated; it is their right to be served by Police free of charge.
- Increasing accountability and transparency within the Police Force
- Encouraging and promoting more effective administration within the Police Force
- Tightening security arrangements in various operational areas or procedures. Police need to be encouraged and be willing to work together with residents to minimize crime in the area with village/estate approved volunteering for public policing committees.
- Setting a timetable for developing and implementing continuous corruption free strategies that need review from time to time.
- Place enough staff that are adequately equipped and motivated.

But on the divine arena I recommend the following: -

- That churches think seriously in focused programmes on the spiritual welfare of the Police as many have challenges akin to themselves. They daily interact with an ethical and non-ethical seemingly ungrateful community, interactions with criminals, poor living and working conditions, inadequate working facilities, poor remuneration and poor career progression contribute to their being corrupt. NEGST made efforts on 19th November 2005 when it initiated a community policing in partnership with the Karen Police Station, but that should be Bi-annual and consistent. It is nevertheless commendable.
- Effective programmes would entail pastoral, friendship evangelism, Christian fellowships, discipling, visitation, house- to- house prayer gatherings, door- to- door witnessing, material provisions and generally caring for them and their families not only on Sundays but on their job spot during the week. At the same time, one should incorporate neighborhood Bible studies where they also interact with the public in the due course.
- Set specialized counseling for them as they are often very stressed or depressed while on duty by society, colleagues and bosses and this is why they commit suicide, commit berserk killings of bosses or public, commit sexual offenses to the complainants seeking help from them, on families and society in general. Some connive with local and International drug peddlers.
- Police and society need to view the Police career as a calling from God himself based on Romans 13:1-5, which states:

Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power. So those who refuse to obey the laws of the land are refusing to obey God, and punishment will follow. For the Policeman does not frighten people who are doing right; but those doing evil will always fear him. So, if you do not want to be afraid, keep the laws and you will get along well. The Policeman is sent by God to help you, but if you are doing something wrong, of course you should be afraid, for he will have you punished. He is sent by God for that very purpose. Obey the law then for two reasons; first, to keep from being punished, and second, just because you know you should (Rom. 13:1-5).

- During their training at Kiganjo Police Training college in Kenya and other seminars, there is need to incorporate spiritual programmes, ethics, counseling, human relations, being customer friendly, good time and resources management, marriage and family enrichment seminars and any other relevant courses which can help them do their work efficiently and effectively.
- Form village or estate believers outreach fellowships to the Police that will mobilize believers from different churches who live in the same estate to reach the Police while not forgetting their estate neighbors (the Jerusalem to Samaria idea).
- The public, priests, Police, should have bi-annual and annual social interactions with entertainment activities. This will bridge the gap, break the dichotomy or mystery of the uniformed and crowned “*Karau* (Police) and “*Pasi*” (Pastor) and “*Raia*” (citizen)”. This will enhance their public support on the activities.
- Set 5 years strategic plan with very aggressive, continuous campaigns, which are to be implemented by public policing, the Police and the church.
- Last and not least, set a reliable chain of intercessors, church and non-church based, to kill and bury the monster till the return of Christ (Ephesians 6:10-18).

All the above strategies will produce converts, but our aim is making disciples. So at a personal level, there will be a need to start a new Christians’ class, where the basic

Christian lifestyle is taught once a week preferably one afternoon in the police lines. The class will entail subjects like God's eternal plan of salvation, the new birth and assurance of salvation, basic fundamental knowledge on Triune God, issues on prayer and fasting, spiritual warfare, witnessing and discipleship, stewardship, church ordinances, identifying false teachings and have a session of question and answers. Then one should baptize them through immersion as Jesus' was done who is the Christians perfect role model. At the same time one should encourage their involvement in individual Bible study, reading entire bible annually, fellowship, prayer meetings, witnessing, serving in the church together with observing all the church ordinances. This will culminate in making disciples who will make other disciples with a multiplier effect in the Police Force till the return of Jesus Christ.

Discipleship making with annual multiplier effect (gradual process): -

(FORMULAE)

1ST YEAR-12

2ND YEAR- 24

3RD YEAR- 48

4TH YEAR-96

In one congregation, increase the number so that by the 15th year, we shall have over 20,000 Disciples in the Police Force being salt and light. According to Finish The Task (FTT: 2004) Report Kenya has 2034 protestants or evangelical churches in the urban area. If each church disciples 12 Police officers there would be '24,408. The total evangelical congregations countrywide are 15,387. If each congregation disciple 12

Police Officers in one year we have 184,644 disciples for Jesus. We can imagine in 15 years time with a multiplier effect the disciples we shall have! The Police Department and Kenya will never be the same! All the glory to Jesus (Matt 19:26; Lk 1:37; Rom 12:1-2; 1 Tim 2:1-4; II Chr 7:14; Rom 13; Matt 28:18-20). The Police are easy to minister to because they work in two shifts, night and day, so arrangements can be made once a week in an afternoon to have a church service in the Police Lines as many do not get time to attend churches as they work 24 hours.

Recommendations for Further Research

The study sought to evaluate approaches used in eliminating the scourge of corruption with an agenda to make disciples. The findings give a picture of the situation as it is currently. Based on the findings the researcher recommends the following as areas for further research:

- The respondents have surprisingly as it may appear rated priests as corrupt. As a result this study recommends research be done on the extent of corruption in the church and implications to discipling in the Churches.
- The research should be done to establish to what extent has Kenya Police Christians Association gone in influencing integrity within the Police Force.
- Research should be undertaken to establish to what extent the local churches; Para-church organizations within Karen, in their witnessing, have impacted the Police Force, making them incorruptible government agents who mentor others for the same.

- In addition to the above I recommend a study on the effect of corruption upon the society based on demographic environment urban or rural setting taking in consideration distribution of wealth.
- Research also needs to be done on the cost or price of fighting corruption.

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APPENDICES

A. FIELD RESEARCH QUESTIONNAIRE.

EMPERICAL STUDY ON CAUSES OF CORRUPTION IN THE PUBLIC SECTOR-A CASE STUDY OF POLICE DEPARTMENT IN KENYA.

Corruption is said to be like cancer and a monster in the economic fabric of our Kenya Nation. It is not only a major problem bedeviling Kenya but most of African countries. The problem of corruption is so bad that the patriotic and moral majority cannot suppress screaming for action. This phenomenon thrives best in financial and monetary institutions. In that case, we are trying to understand the nature and extent of this phenomenon; its implications and possible eradication formulae for the good of our society and mutual benefit all players in the affairs of our nation.

1. Name of the Interviewer.....
2. Name of the Respondent.....
3. Sex: Male Female
4. Age: below 30yrs 31-40 41-50
5. Formal Education background:
 - (i) None
 - (ii) Primary
 - (iii) 'O' Level
 - (iv) Technical/Polytechnic
 - (v) Diploma
 - (vi) University
 - (vii) Other {Specify}

6. {a} What is your current Occupation?

- (i) Unemployed
- (ii) Student
- (iii) Farmer
- (iv) Employee of Private Sector
- (v) Trader
- (vi) Jua Kali Entrepreneur
- (vii) Professional {Lawyer, Doctor, Architect etc. }
- (viii) Manufacturer
- (xi) Teacher
- (x) Driver
- (xi) Civil Servant
- (xii) Parastatal Sector employed
- (xiii) Other {Specify}.

7. {b} What was your previous occupation?

- (i) None
- (ii) Student
- (iii) Farmer
- (iv) Civil Servant
- (v) Trader
- (vi) Professional
- (vii) Teacher
- (viii) Parastatal Sector employee
- (ix) Driver
- (x) Military officer/Police Officer
- (xi) Employee of a private Sector enterprise.

SECTION ONE {SOCIOLOGICAL}.

1. What immediately comes to your mind when the word, “corruption” is mentioned?

2. How do you feel about the scourge of corruption in Police Department?

- {i} It is very damaging

{ii} It is part and parcel of life.

{iii} I don't know

3. What makes you feel that way?

4. Do you associate corruption with Police Department only? If yes, why? If no, why not?

Yes No I don't know

Explain

5. What do you think are causes of corruption?

- (i) The political leaders.
- (ii) Poverty
- (iii) Sin
- (iv) Ineffective laws
- (v) Other

6. Is Police Department employees corrupt by nature?

Yes No I don't know

7. In Kenya, where do you think corruption is practiced most?

- (i) Government offices/Parastatals
- (ii) Private sector
- (iii) The Church
- (iv) Other

8. Name five most corrupt professions in the country {in rank order}.

9. By grading points from 1 {being the lowest} to 10 {being the highest}. How would you grade the following characters and professions in corruption?

- (i) Politician
- (ii) Doctor
- (iii) Civil servant
- (iv) Policeman
- (v) Lawyer
- (vi) Bank manager
- (vii) VAT
- (viii) Customs

- (ix) Income Tax
- (x) Technical worker KRA
- (xi) KRA revenue officer-Road transport
- (xii) Executive Director of a parastatal
- (xiii) Watchman
- (xiv) Teacher
- (xv) Cabinet minister
- (xvi) Priest
- (xvii) Chief
- (xviii) Member of Parliament
- (xix) University lecturer
- (xx) Manager of a private company

10. Is it possible to get services from Police Department without TKK{Chai}?

- {i} Yes
- {ii} No

11. Would you offer TKK to sooth your way out of a criminal Problem?

- {i} Yes
- {ii} No

12. Name the Police Department (in rank order) which you think is most corrupt?

13. Between this two. Which do you think is the most corrupt?

- {i} Rich/Powerful {} Poor/powerless {} or both
- {ii} Men {} Women {} or Both {}
- {iii} Urban person {} and rural person {} Or both {}.
- {iv} Educated Person {} or both {}
- {v} Foreigner {} Kenyan {} or Both {}

{vi} Mzungu {} African {} or Both {}

{vii} An African Businessman {}. Or both {}

{viii} A senior Officer in Government {} and a robber {}.

14. Is the government doing enough to curb corruption? Explain. Yes.... No....

I don't know.....

15. What should be done to end corruption in the police department?

16. Would you report cases of corruption in Police department? If yes, to who? If no, why?

Yes..... No..... I don't know....

17. Why do people allow themselves to be {a} corrupt? {b} Corrupted?

18. Is there anything you as an individual can do to fight corruption?

19. In which ways do you think citizens can help to eradicate corruption?

20. What tribe do you belong to?

21. Do you think that belonging to that particular tribe is important to your life?

{tick one of them}.

i. Very important

ii. Important

iii. Unimportant

22. Tick one of the following.

i. I have weak feelings for my tribe

ii. I have very strong feelings for my tribe

23. Do you think relations between ethnicities {tribes} are good?

i. Very good

ii. Fairly good

iii. Not so good

iv. Not good at all

24. With what political trend do you identify?

i. The opposition

ii. NARC

25. Are you a party member and/or do you hold a post in any party?

.....

26. How important is it for you to criticize government's actions when justified?

i. Very important

ii. Not very important

iii. Not at all important

27. Do you personally wish to influence government policy?

i. Definitely yes

ii. No.

iii. Definitely no.

28. Would you say the government is doing enough to build Kenya as a Nation?

i. Much too much

ii. Too much

iii. Too little

iv. Much too little

29. Do you think multi-party politics destroy National unity?

Yes..... No..... I don't know.....

30. Do you think the government should devote more than evolving Kenya as a Nation?

i. Definitely yes

ii. Yes

iii. Perhaps

iv. No

v. Definitely no

31. To what extent should political competition be curtailed?

i. Should not be curtailed at all

ii. Should be moderately

iii. Should be totally curtailed

32. How far do you think the public servants should be politicized i.e. the politicization of administrative institutions, e.g. the Provincial Administration?

i. Should remain impartial and above politics.

ii. Should always serve the government in power.

iii. Should have no alternative but to serve those in power.

33. To what extent are you interested in the social, economic and political affairs of Kenya?

i. Very interested

ii. Interested

iii. Not interested

iv. Not at all interested

34. Do you discuss subjects concerned with Kenya with acquaintances – Friends, colleagues at work or family? About how frequently?

- i. Very often
- ii. Sometimes
- iii. Rarely
- iv. Not at all

35. State your opinion on the following.

{a} In Kenya you can't advance without belonging to the right tribe.

- i. Definitely agree
- ii. Agree
- iii. Don't agree
- iv. Definitely don't agree
- v. No opinion

{b} Appointments and promotions in the public Service are not on merit and competence.

- i. Definitely agree
- ii. Agree
- iii. Don't agree
- iv. Definitely don't agree
- v. No opinion

{c} Appointments in the parastatals and other state corporations are done on merit and competence.

- i. Definitely agree
- ii. Agree
- iii. Don't agree
- iv. Definitely don't agree
- v. No opinion

{d} Everybody in Kenya is equal before the law.

- i. Definitely agree
- ii. Agree
- iii. Don't agree
- iv. Definitely don't agree
- v. No opinion

36. Some people say that through elections, politicians utilize citizens for their own ends. Do you agree?

- i. Definitely yes
- ii. No
- iii. Definitely no

37. Think of the ideal Police Department you would wish to see in Kenya. What do you think should be its most important features/characteristics?

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)

38. Do you think people like you {or you and your friends} can expect influence on the police's policy decisions?

- i. Greatly
- ii. To some extent
- iii. To a small extent.
- iv. Decisions come from above.

39. Who would you say is more important in making decisions about this country?

- i. Parliament
- ii. The people
- iii. The president

40. State your opinion on the following:

{a} Why do our institutions {parastatals, corporations} fail to perform effectively?

- i. Lack of experience.
- ii. Lack of skills and knowledge.
- iii. Lack of commitment

iv. Too much patronage and political interference.

v. Corruption

{b} The manner in which the government has handled the Goldenberg issue.

i. Very well

ii. Well

iii. Not too well

iv. Not at all well

{c} The manner in which the Government has handled tribal clashes.

i. Very well

ii. Well

iii. Not too well

vi. Not at all well

{d} The manner in which the Government has handled opposition parties.

i. Very well

ii. Well

iii. Not too well

vi. Not at all well

41. With regard to the Ndegwa commission which allowed civil servants to undertake more than one occupation, what do you think should be the Government's policy?

i. Encourage it

ii. Limit it

iii. Stop it altogether

42. Do you think that the government is committed to solving the problem of corruption?

i. To a great extent

ii. To some extent

iii. To a small extent

iv. Not at all

43. {a} In your opinion, what is the biggest problem facing Kenya as a nation today?

i. Famine

ii. Unemployment

- iii. High cost of living
- iv. Lack of housing
- v. High cost of education
- vi. Corruption
- vii. Mismanagement of economy
- viii. Political instability
- ix. Pressure from donors
- x. Political opposition parties
- xi. The ruling party
- xii. Low agricultural producer prices
- xiii. Depreciation of the Kenya shilling
- xiv. Others {specify}.

{b} Explain

44. {a} How serious is corruption as a problem in Police Department today?

- i. Very serious
- ii. Serious
- iii. Not serious

45. Explain

46. {a} Have you personally come face to face with corruption in the last 2 years?

Yes..... No I don't know

{b} If yes, how many times?

- i. Once
- ii. Twice
- iii. 3-5 times
- iv. 6-10 times
- v. More than 10 times

{c} In what activity do you usually face the problem of corruption?

- i. Transport business
- ii. Movement of cereals
- iii. Obtaining trade and other business licenses.
- iv. Getting access to government services.

- v. Land cases
- vi. Legal cases
- vii. Admission to schools
- viii. Obtaining credit from banks
- ix. Obtaining credit from AFC
- x. Others {specify}.

47. From your experience, what sector or economic activity is most adversely affected by corruption in this country?

- i. Transport
- ii. Education
- iii. Provision of health
- iv. Trading
- v. Manufacturing
- vi. Jua Kali
- vii. Provision of public service
- viii. Allocation of land/plots
- ix. Selling of agricultural produce
- x. Obtaining relief food
- xi. Other (specify)

48. What do you do when confronted by an official who demands `chai` from you?

- i. Nothing
- ii. Reluctantly give nothing
- iii. Refuse to give
- iv. Report to the police
- v. Others (specify)

49. Have your business been affected by corruption?

Yes...No...I don't know.....

a) If yes,

- i. Incurred financial losses
- ii. Suffered delays
- iii. Lost contract

- iv. Business closed down
- v. My benefits fell
- vi. Failed to get license
- vii. Others (specify)

b) What is the biggest loss the Police Department have ever incurred due to the corruption?

- i. None
- ii. Less than 100/-
- iii. 100-500/-
- iv. 1000-5000/-
- v. 5000-10,000/-
- vi. 10,000-50,000/-
- vii. 50,000-100,000/-
- viii. Over 10,000/-
- ix. Over 1,000,000/-
- x. Over 10,000,000/-

c) What have been other effects of corruption on your business?

- {I} Had to close business
- {ii} Was unable to start business
- {iii} Had to relocate business
- {iv} Could not expand or diversify the business.

50. In your opinion, who can be blamed most for spread of corruption in the Police Department?

The Government Judiciary Police Ordinary businessmen.

The African bus

Businessman - Kenyan Society.

Officers of Police Department The Asian businessman.

Farmers Professionals Political parties KANU opposition parties Politicians

Parents Public officers.

Private sector ordinary citizens other {specify}.

SECTION FOUR: LEGAL.

51. Do you think corruption is an offence under the law?

Yes.....No..... I don't know.....

52. Do you know any person who has been taken to court for the offence of corruption?

Yes.... No.... I don't know.....

53. Do you think the police are corrupt?

Yes..... No.... I don't know

54. Do you think the politicians are corrupt?

Yes..... No..... I don't know

55. Do you think the Police Department is corrupt in Road transport?

56. Do you think magistrates and judges are corrupt?

Yes..... No..... I don't know.....

57. Do you think ordinary people are corrupt?

Yes..... No..... I don't know.....

58. Who else do you think practices corruption?

59. What do you think the law can do to ensure there is less corruption in the Police Department? Explain.

60. If someone gives 'chai' is that corruption?

Yes..... No..... I don't know.....

61. Should the person who gives 'Chai' be punished?

Yes..... No..... I don't know.....

62. Do you think you are under duty to report a corrupt practice to the police?

Yes..... No..... I don't know.....

63. Do you know that giving a bribe is an offence?

Yes..... No..... I don't know.....

64. Do you know that taking a bribe is an offence?

Yes..... No..... I don't know.....

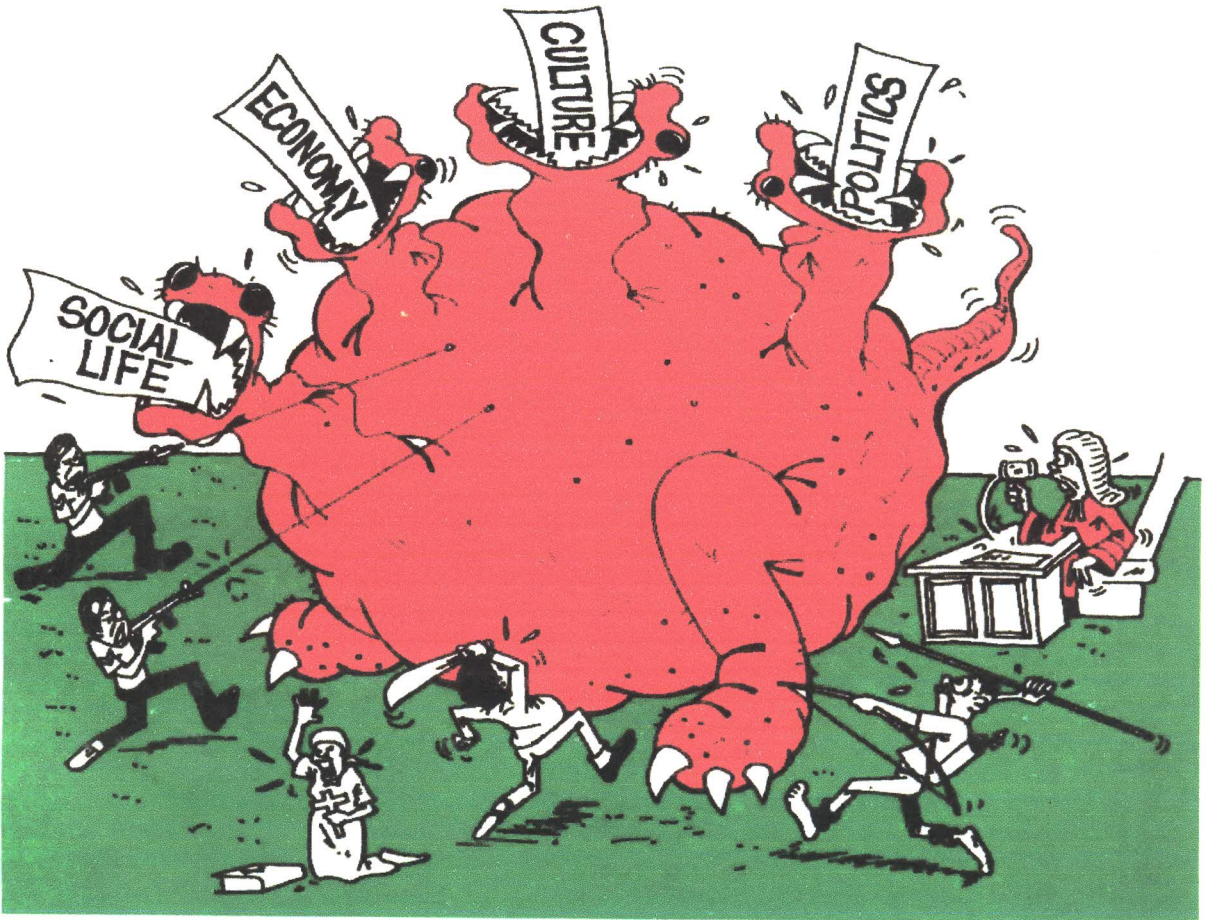
B. RESPONDENTS

<u>RESPONDENTS</u>	<u>DATE OF INTERVIEW</u>
<u>NUMBER</u>	
1.	14 th June 2005
2.	14 th June 2005
3.	15 th June 2005
4.	15 th June 2005
5.	15 th June 2005
6.	15 th June 2005
7.	16 th June 2005
8.	16 th June 2005
9.	16 th June 2005
10.	17 th June 2005
11.	17 th June 2005
12.	17 th June 2005
13.	17 th June 2005
14.	17 th June 2005
15.	17 th June 2005
16.	18 th June 2005
17.	19 th June 2005
18.	18 th June 2005
19.	18 th June 2005
20.	18 th June 2005
21.	19 th June 2005
22.	19 th June 2005
23.	19 th June 2005
24.	21 st June 2005
25.	21 st June 2005
26.	21 st June 2005
27.	22 nd June 2005
28.	22 nd June 2005
29.	22 nd June 2005
30.	23 rd June 2005
31.	23 rd June 2005
32.	24 th June 2005
33.	24 th June 2005
34.	25 th June 2005
35.	25 th June 2005
36.	26 th June 2005
37.	26 th June 2005
38.	28 th June 2005
39.	28 th June 2005
40.	29 th June 2005
41.	30 th June 2005
42.	30 th June 2005
43.	30 th June 2005

Adopted From

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THE MONSTER CALLED CORRUPTION

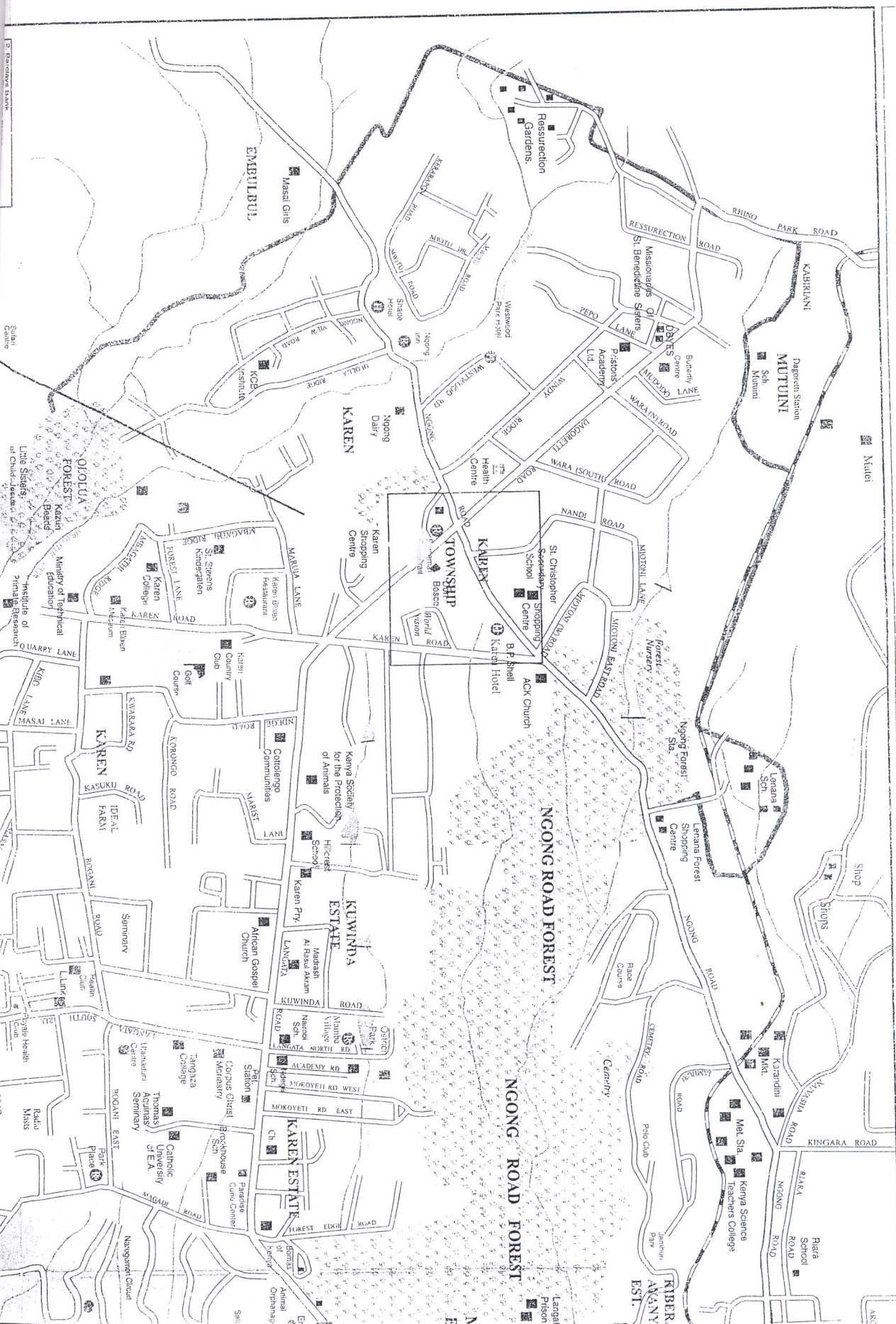


**Barasa K Nyakuri
Jephtan K. Gathaka**

With

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14th June 2005

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter Mr. Stephen Ndirangu Njuguna is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Arts in Missions Degree. The research is on "A Study of Karen Resident's Perception of Corruption in Kenya Police with Special Implication for Discipleship"

Any assistance that you can give to Njuguna will be much appreciated.

Sincerely,

George L. Huttar, PhD

Ag. Deputy Vice-Chancellor for Academic Affairs

PROFILE

Over 27 years working experience of Christian witnessing and ministry and successful working experience in private, public sector and Chief Executive Officer (CEO) of International Christian Organization.

Civil Particulars

Names : Stephen Ndirangu Njuguna

Academic Qualifications

M.A (MS) NEGST, MBA (Student) University of Nairobi, Bcom(Nagpur- India), Dip-Effective Public Speaking (EPS) Nagpur-India, 'A' Levels-EAACE-3 Ps 1 Sub (Private candidate)

Public Sector Professional Qualifications

CPA 1, CPA II-KASNEB, GK, KRA Tax, Management, Trainer of Trainers Certificates through Government, Federation of Kenya Employers and KPMG Peat Marwick.

Spiritual/Theological Qualifications

Foundational Course in Christian Counseling (NPC), Advanced Leadership Training-Haggai Institute-Singapore, Marriage & Family Course-Nairobi International School of Theology, Writing for Magazines course-Day Star University, Bible Evangelism Training-Jesus Calls Institute of Evangelism (India)

Employment History & Experience

P.A to a Cabinet Minister Office of the President, Honorary National Representative World Missionary Evangelism (CEO), Authorized Officer, Government of Kenya and Senior Revenue Officer (Rtd)- Kenya Revenue Authority.

Leadership Positions Held

General Secretary Kenya African Students Association-Nagpur Varsity-India, President Foreign Students Association Nagpur Varsity-India, Chairman and Founder African Mess (YMCA) Nagpur City, Anglican Church of Kenya (ACK) Synod Official Nairobi Diocese, Chairman Security-My Residential Estate, Chairman Gideons International-Jamhuri/Starehe Camps, Assistant National Treasurer, Haggai Alumni-Kenya, Head of Department, Golden Age Fellowship (NPC).

Calling

Pastoring, teaching, evangelism, discipling, counseling, leadership, intercessor, visiting and helping disadvantaged/hurting members of society & writing.

Hobbies: Distributing Bibles, walking, counseling, encouraging & empowering youth.