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## The Cultural Foundations of Corruption in Kenya

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### **Abstract:**

*This paper explored the nexus between culture and corruption in Kenya. This study is based on literature review. The principle method used is the analysis of historical records that show the relationship between culture and corruption. Through document analysis, the study found out that culture relates to corruption through nepotism, cronyism and clientelism. This study provides the Government of Kenya with important information relating to the reasons as to why corruption continues to halt development in Kenya. Moreover, the research elicits scholarly interests on the issue of culture and corruption in Africa.*

**Keywords:** Ethnic cronyism, nepotism, kinship, education, morality, formation

### 1. Background of the Study

#### 1.1. Culture: A Definition

According to Kirwen (2008), culture is the matrix through which people interpret reality, create artifacts, promote behavior and organizes space. Kirwen (2008) further opines that culture is divided into two main categories: material culture and non-material culture. Material culture consists of the community's artifacts while non-material culture consists of peoples' worldviews, i.e., the underlying cultural knowledge that enables the community to interpret reality and organize behavior. For Good (1959), culture is the aggregate of the social, ethical, intellectual, artistic, governmental and industrial attainments characteristic of a group, state, or nation and by which it can be distinguished from or compared with other groups, states, or nations. This means that culture is fundamentally a social heritage (Abakare, 2009a).

#### 1.2. Characteristics of Culture

##### 1.2.1. Culture Is Dynamic

One of the characteristics of culture is that it is dynamic (Kirwen, 2008). This shows that it changes from time to time and is not static. Sometimes, some aspects of culture may change because of the external influences such as the impact of Western civilization on African culture. As Abakare (2009a: 11) explains, culture emerges as the need arises, flourishes as long as it meets those needs, and becomes institutionalized when seen as indispensable for societal well-being, although it hardly disappears because of its resilience. However, it is important to note that even though culture is dynamic, it does not mean a complete change but its core elements adapts to new situations. There is no complete annihilation of culture. Culture is resilient and its core elements keep on adapting to new situations and find new expressions in different contexts.

##### 1.2.2. Culture Is Transmissible

To opine that culture is transmissible is to say that culture does not end with a particular generation. Culture is usually handed down from one generation to the other in order that a people's way of life may continue (Kirwen, 2008). It is because of this that 'parents teach their young ones their way of life. This they do according to the prevailing norms of their immediate society' (Abakare, 2009a: 9). Cultural transmission takes place through a process of socialization in the family, schools and religious institutions.

##### 1.2.3. Culture Is Learnt

Another major characteristic of culture is that it is learned. One can understand how culture is learned by looking at the institutions that facilitate cultural transmission. For instance, in religious institutions, leaders teach their members how to behave and perform certain religious rituals. Parents, in their various homes, help educate their children on the acceptable social norms. What the children learn from their parents or teachers is what they usually practice in the society. If they fail to practice what they have learned from parents or teachers, they are likely to be punished. So, this suggests that culture is a learned pattern of behavior, ideas, beliefs, and the artifacts, shared by a people and socially transmitted from one generation to another (Kirwen, 2008). In the process of cultural learning, those who deviate from expected cultural roles are expected to receive one kind of treatment according to how the society perceives the exhibited contra-

cultural acts. Such an individual can be ostracized depending on the societal approved manner of conflict resolution (Kirwen, 2008 & Umahi, 2013).

### 1.3. Components of Culture

As stated above, the two components of culture are material and the immaterial. Oluwafumi (2000) explains that the material aspects of culture are those objects or tangible things people use to fulfil their needs. They include products of industry, medicine, technology, and clothing. The immaterial aspect of culture includes philosophy, values, norms, language, attitudes, knowledge, beliefs, symbols, ideas, and motivations which are shared and transmitted in the society (Oluwafumi, 2000; Kirwen, 2008). Abakare (2009a) further explains that the non-material aspects of culture, unlike the material aspects, 'are not visible or tangible, but they are manifested via the psychological states and behavior of a people' (Abakare, 2009a: 6). This, according to him, also forms the basis of the reasons why a group of people act in a particular way. It exists as a body of ideas, belief systems, values and codes of ethics which influence how people relate to others. Nevertheless, it has to be emphasized that, the material aspect of culture and the non-material aspect both cannot be separated when one is referring to the culture of a people as they both go together. They are fundamental in the explanation of 'cultural pattern', that is, the general code of conduct, of a particular group of people. Because of this cultural pattern, it is possible to predict or anticipate the behavior of members of a given culture (Okafor&Emeka, 1998a). This implies that in order to change what people do, you have to first of all change what people think, that is, the underlying cultural knowledge. This is what is Gyekye (1997) referred to as 'moral revolution', i.e., a concerted effort to change peoples' underlying values that influence their behavior. In application to this present study, in order to understand how culture contributes to corruption, it is important to explore the link between African kinship system, as a part of the immaterial culture, and corruption.

## 2. The African Kinship System

Isaac (1975) observes that when a person is born, the individual is identified as a member of the family into which he or she is born. Such identification assigns many rights and responsibilities to the individual in question. For a better understanding of the family structure, Isaac (1975) classifies the family into nuclear and extended family. Paying particular attention to the nuclear family, he argues that the family into which a person is born is his or her immediate or nuclear family. This family, in a nutshell, consists of father, mother and children. He sums up his submission with the observation that the nuclear family is where the child starts his and her first training (Isaac, 1975).

Corroborating Isaac (1975), Tanye (2010) states that the 'nuclear family is very important and plays an invaluable role in all human upbringing. It is the first school where the child learns to love and to be loved. Indeed, it is where he learns to be human' (Tanye, 2010: 19). From the nuclear family, Isaac (1975) explains that it is the nuclear family, in addition to the relatives such as brothers, sisters, uncles aunts grandparents and in-laws, that forms the extend family. The implication of this further explanation is that full membership of the extended family begins immediately from birth. Now, since the child grows within a circle of members that make up the family, whatever teaching she and he receives from the nuclear or extended family at an early age, stays with her/him for the rest of her/ his life.

In this regard, Kasenene (1998) explains that right from childhood a person learns the social norms that guide her or him on how to relate to other members of the community. A person is expected to use the language, the skills, and knowledge he or she acquires. This is regulated and controlled by social standards which define what is right or wrong (Kasenene, 1998). Therefore, the family, both nuclear and extended, becomes channels of transmission of culture. Kasenene consented to this when he argued that 'the behavior patterns which are necessary for living in the community are acquired or built up first from the family and then from the larger community' (Kasenene, 1998: 18). This therefore, ties in with the argument already discussed above that culture is learnt and transmissible.

But it ought to be outlined here that extended families can be very large and encompass even the whole clan. This is because, it is fundamentally made up of people who are related to the same ancestor. It is also important to note that any relationship brought together by reason of an extended family is legally binding. Thus, the fact that one belongs to a particular family by blood, no matter how remote that relationship, entitles him and her certain legal rights and obligations. A person is expected to positively contribute, not only to the welfare of the family, but also that of the clan and community. What is interesting in the duties and rights that derive from such family relationships is the enormous obligation it imposes on any prosperous member of the family. The person, in fact, is stretched to his or her economic limit and it is the need to meet up such obligations that may drive civil servants to corrupt practices as discussed below.

### 2.1. African Kinship System and Corruption

The objective of this study is to explore the link between culture and corruption in Kenya. However, this study has narrowed down the research perspective to kinship system, which is a single component of culture, i.e., a component of the immaterial culture. Kinship refers to a culture's system of recognized family roles and relationships which define the obligations, rights, and boundaries of interaction among members of a particular community. Kinship can be achieved through genetic relationships, adoption and marriage or through socialization. Kinship systems range in size from a single, nuclear-family to tribal or intertribal relationships.

Africans are known all the world over for their sense of kinship. In fact, scholars have generally agreed that kinship is one of the strongest forces in Africa. Reflecting on African kinship, Mbiti (1969) writes that kinship system is like a vast network stretching literally in every direction to embrace everybody in any given local group. This means that each individual is a brother in-law, uncle or aunt, or something else. Then for Achebe, 'they said a man expects you to accept

'kola' from him for services rendered, and until you do, his mind is never at rest...a man to whom you do a favor will not understand if you say nothing, make no noise, just walk away. You may cause more trouble by refusing a bribe than by accepting it' (Achebe, 1960: 87-88).

In light of the above, social scientists argue that cultures with stronger family ties are likely to experience public sector corruption than those with weaker family ties (Klitgaard, 2017). Osei-Hwedie and Osei-Hwedie (2000) rightly argue that in African countries, there is the notion that peoples' identification and relationship with the state and its institutions are much weaker than identification and relationship with the family, ethnic community and friends. Indeed, Orjuela (2014) cautioned that in societies where group identity is paramount, corrupt behaviors and actions in pursuit of personal gain could extend to include the collective gain of a particular group or tribe.

A study conducted by Otaluka (2017) in South Africa showed that a man is not only married to his wife but to the wife's entire family. The same applies to the woman. She is married not only to the husband but to the husband's entire family. This means that the individual must fulfil all the obligations he or she has towards the family, even if it means being involved in corrupt practices. After all, it is this same relative or friend who will come to his or her aid in time of need (Otaluka, 2017). A much earlier study of public officials in Tanzania and Uganda by Fjeldstad, Kolstad and Lange (2003) found evidence that public officials who did not assist their friends and families risked ostracism. However, no known documented study has been conducted in Kenya with regards to how culture contributes to corruption in the country, hence the novelty of this present study.

But, in an indigenous African society where the language of corruption is unfamiliar would probably see nothing wrong with a civil servant helping his relatives, friends and in-laws when he and she is in a position to do so. But, it is exactly this indigenous African interpretation of kinship system that, this present study argues, has been imported into the contemporary society without taking cognizance of the differences between both the societies. Thus, those who are involved in corruption may apparently see nothing wrong with it because they think that it is part and parcel of the society. Consequently, what most Kenyans do is to wait patiently for their turn; when their man and woman would occupy the same position and favor them in the same proportion.

When referring to the nexus between kinship system and corruption, scholars often talk about acts of nepotism, cronyism and clientelism, as avenues through which public resources are used to the benefit of individuals and social groupings. The word nepotism 'is derived from the Italian word nepoti which means nephew or family in a broader sense' (Mafunisa, 2000:15). Nepotism is, therefore, corruption based on the family model; a situation where civil servants single out individuals to favor them, not based on qualification or merit but on a kinship bond. An illustration of this model of corruption is given by Amadi (1992: 59) in the following episode:

A chief executive of a government department has a vacancy in his establishment. The post is advertised and a closing date for applications fixed. After this closing date, the chief executive's relation suddenly decides to apply for the post. His application, though late, is backdated and filed with the rest. The chief executive realises that there are two candidates against whom his relation stands no chance in a fair interview. He deliberately delays the letters of invitation to interviews of the two bright applicants, causing them to report several days after the interviews have been held. He turns down their legitimate protests and in the end gives his relation the job.

Many moral questions can be raised at this point: why must the chief executive's relation's application be accepted after the closing date for applications? Why must the chief executive of a government department deliberately delay the letters of invitation to interview the two bright applicants and not that of his relation? Furthermore, why did the chief executive finally give the job to his relation without conducting a fair interview?

It is in right order to infer the answer to the above questions from the dictum that the chief executive places more importance to the value of kinship bond than on merit. If he had thought that merit is more important, he would have hired the other two applicants who were more qualified. Such a nepotism action is judged as an act of corruption due to its effect on the wider society. The decision to help a relative is a personal decision on a private basis, but the problem here is that civil servants are not private persons. They are civil servants and to that extent, any decision they make affects everybody in the society. On this account, the consequences of their actions should be judged based on their effects on the society at large (Gjinovci, 2016a).

At the same time, in the public sector there are nepotism-related phenomena such as 'clientelism' and 'cronyism', which – in the majority of cases – do not regard family relationships and are considered to be social evils since they breach the official rules of economic order (Gjinovci, 2016b). Clientelism is a system of informal relationships that are economic and social in their nature. An influential decision-maker promises protection or assistance to a social group (clientele) in exchange for support. This could be even the politician's ethnic community, as often witnessed in Kenya. According to Popczyk (2017), connections of this type disturb the proper distribution of political and economic goods and services hence are judged as acts of corruption. Cronyism, likewise, is a globally common phenomenon that means mutual support exercised by people belonging to the same reference group in order to reach social positions and achieve financial gains regardless of the assessment of values and competences. The basic relationship in cronyism is 'connection', i.e., a term that is wider in its meaning than nepotism, since it not only refers to relatives, but also to friends and acquaintances.

There is plenty of circumstantial evidence of nepotism, clientelism and cronyism all the world over. Kurtz (1995; 1997) writes that 72 percent of the 107 United States Supreme Court justices (appointed by President and confirmed by Senate) serving between 1789 and 1988 had at least one relative in public office before, during or after the judge's term of service. Kurtz concludes that majority of the justices have been members of families prominent in the United States politics. Kurtz was able to identify that one third of Supreme Court justices had ties to other political families by marriage of a close relative or other acquaintances.

By examining the US Congress of 1994 to 2006, Feinstein (2010) confirmed that close relatives of other congressmen tend to enjoy advantages such as brand name which give them a significant electoral boost over opponents who are unrelated to other congressmen. This advantage is distinctly different from the incumbency advantage, according to Feinstein who estimated the likelihood to win elections for dynastic candidates compared to first generation candidates to range between 18 and 31 percent due to their dynastic status. Feinstein also determined that voters show an irrational and emotional attachment for names of dynastic politicians and candidates. This adds, according to Feinstein, to the opinion that the regional name recognition is an important contributive factor in electoral success of dynastic candidates in the United States.

Intergenerational transfer of jobs is also a factor to be considered. In Italy, Scoppa (2009) argues that having a father employed in the public sector increases the probability of offspring's employment in the sector. For Scoppa (2009), employment in the public sector is not analogous to employment in private companies in that public employment offers, on average, better benefits to the employee. From this, Scoppa (2009) argues that it is expected that parents will be more likely to help their offspring acquire employment in public agencies.

Moreover, the tendency to promote one's own ethnicity has also been observed by Vanhanen (1999) who argues that most ethnic conflicts can be attributed to 'ethnic nepotism' which for him is an extension of a preference of kin when kin is defined as a group sharing a common language, customs, nationality or religion. This proclivity to prefer kin to non-kin is reported to be important in any social interaction, and it is commonly observed in human societies all the world over. Vanhanen tested this hypothesis by analysing conflicts in 183 states from 1990 to 1996. He found that conflicts of interests are stronger in societies where ethnic divisions are the strongest. In his later study, Vanhanen (2012) tested 176 countries to determine the share to which ethnic heterogeneity can explain occurrence of conflict of interest among ethnic groups. He concluded that ethnic heterogeneity remains the most powerful determinant of prevalence of conflict of interests.

In Denmark, Amore and Bennedsen (2013) evaluated connections of businesses to local political representation and documented frequent kinship ties between politicians and business owners. They observed that doubling political power (as in doubling number of votes cast per politician) increased performance of linked companies twice, on average between 2001 and 2009. This clearly shows the more sinister face of nepotism in the form of conflict of interests when public funds are diverted to procure goods and services from companies managed by the politicians' kin.

A study by Mudassar Yasin, Nimra Tahir, Manan Aslam, Allah Bakhshd, Sammi Ullah, Muhammad Ali Imran, and Muhammad Tanveer Khaliq (2019) to determine the impact of nepotism on employment status of fresh graduates in public sector institutions in Pakistan showed significant impact of nepotism on the probability of getting a job in the public sector institutions. Political affiliation had a strong, positive and significant impact on hiring process to make a candidate successful in getting job in public sector institutions. The nature of home institution also had an impact on probability of getting a job in public sector institutions. The candidates who graduated from public universities had more probability of getting a job. The graduates from private universities were unable to be selected in public sector institutions as compared to graduates from public universities. Financially stronger families were also found to easily influence the hiring process to obtain a job in the public sector.

In Africa, nepotism, clientelism and cronyism can be traced in the public service immediately after independence. The post-colonial leaders were keen to play the ethnic card, in order to appeal to the local communities and hide their eagerness to defend and operate the colonial structures in Africa (Van de Walle, 2001) and a system of neopatrimonialism was established and entrenched in the African socio-political and economic discourse. In this model, the African political elites provide jobs to people in exchange of their political support. The reward system of this model also finds its way in the political nominations of the parties whereby, political appointees and cabinet nominees are done through loyalty and reward system.

A study done by Chiamogu and Uchechukwu (2019) to explore ethnic and nepotism issues in Nigeria revealed that the management and administration of the Nigerian public sector has continuously revolved around nepotism and ethnic cronyism. Clannish and parochial tendencies have guided and determined state and group relationships at virtually all levels of the Nigerian economy. The principles of merit, competence, accountability, fairness and equity have, overtime, been grossly and blatantly abused in the allocation of values, recruitment, appointment and promotion processes. Successive governments and administration in Nigeria have advanced this trend of corruption at different levels.

Under Chapter Six, article 73 of the constitution of Kenya (2010), it is illegal to hire people based on one's relationship with them. However, Ombanda (2018) writes that nepotism is rife in Kenya's public and private sectors. There are many cases of husband and wife working in the public service in Kenya. There are those with sons, daughters, brothers, sisters, cousins, nieces and nephews within the same offices in the Kenyan public sector. Moreover, Ombanda (2018) rightly argues that nepotism has taken a sinister twist in Kenya and its presence has become hard to notice. The most common form of nepotism in Kenya, according to Ombanda (2018) is 'referral nepotism' which involves human resource managers asking their fellow human resource managers in different companies if they know someone looking for a job. Also, it involves a human resource officer, instead of posting job adverts in a daily newspaper, circulates vacancies amongst the staff members in his or her company and asking the staff members if they know someone who can fill the vacant position.

Furthermore, the Kenya Civil Appeal number 416 of 2019 documents that on 29th July, 2019 the then Governor of Kiambu County and 12 others were charged in Anti-Corruption Case No. 22 of 2019. The charge against the governor was conflict of interest in which county contracts were awarded to companies being run by family members linked to the governor. Similarly, the Director of Public Prosecutions (DPP) approved the arrest and prosecution of Migori County

Governor alongside his four children following an investigation by the Ethics and Anti-Corruption Commission (EACC). The investigations were in respect of Sh73.4 million being sums indirectly received by the Governor through his children who received multiple payments from companies trading with Migori County Government between 2013/2014 Financial Year and 2016/2017 (The Standard Newspaper, 25th August, 2020). Then, a Malindi Member of Parliament, as of August, 2020, was wanted by detectives in connection with the theft of Sh20 million from the National Government Constituency Development Fund (NG-CDF). According to the DPP, most of the funds that were allegedly stolen were wired back into the legislator's personal accounts and those of her close relatives (The Standard Newspaper, 28th August, 2020).

But, corruption of this nature fundamentally leads to destitution, poverty and a widening gap between the rich and the poor. It skews the allocation of resources and opportunities among citizens. In the end, it is only a few individuals who benefit at the expense of the vast majority of citizens. In this kind of scenario, sustainable development is threatened and can never be achieved. Corruption compromises the quality of education, healthcare and housing for the majority of Kenyans. By negatively impacting on the sustainability of the economy, corruption erodes human rights and dignity (Absalyamova, Timur, Khusnullova&Mukhametgalieva, 2016). In eroding human dignity, corruption subverts the process of social transformation. So, how can an effective social transformation be achieved amidst persistent corruption in Kenya? Gyekye (1997) rightly observes that fighting corruption, of this nature, requires us to carry out a moral revolution by making substantive moral changes in the society. This is a type of a moral revolution whose major goal is to cultivate inner motivations in people to develop a tendency to do what is right.

### 3. The Nature of Moral Revolution

If corruption, of a kinship type, is to be dealt with in Kenya, then we need a moral revolution which possesses three essential elements. First, this revolution should aim at empowering citizens to develop the capacity to critically examine themselves, their cultures and traditions (Nussbaum, 1997). In this spirit, there is need to continuously cross-examine ourselves and our cultures in view of corruption. In line with what he calls the substantive moral revolution, Gyekye (1997, p. 209) rightly observes that,

There are some features of the traditional African system of values that would, in the interest of the progress and success of the politics of the new African nation-state (a heterogeneous state), need to undergo profound changes by way of substantive moral revolution. An entirely new morality with respect to attitudes toward government and public property and resources, and hence toward public office, will need to be created. People will have to be morally weaned from the influences of commune-cultural loyalties that obscure and subvert devotion and commitment to the national political community.

In light of the above, therefore, citizens from childhood should be formed to question their culture and its value system with an aim of identifying values that are worth keeping, values which can promote the common good that is reminiscence of a multi-cultural community. As citizens critically examine their traditions, they should be helped to appreciate them in view of whether they help to cultivate certain virtues that are important for fighting corruption or not. People should be formed to develop a capacity to question such values and if they find out that they contribute to the vice of corruption, then they ought to consider discarding them.

Second, this moral revolution should also aim at training people to develop the capacity of seeing oneself as being with others in the world, one who has a moral duty of being concerned about the good of others (Nussbaum, 1997). While training in virtue, people should be made to appreciate that all people, wherever they are, matter. That one should not exalt his or her individuality at the expense of others. The problem of corruption which is experienced in Kenya is mainly attributed to our common attitude of thinking of ourselves in narrow individual or group terms, neglecting the needs and interest of others. It is because of this, for instance, that we witness widespread nepotism, clientelism and ethnic cronyism. Our educational system should be able make citizens appreciate that we have a moral duty of protecting people wherever they may be. This is an inner attitude that ought to be cultivated among the people from childhood.

Third, the other capacity that should be underscored in moral revolution is one of narrative imagination (Nussbaum, 1997). This calls for developing the ability to empathize with others. The vice of corruption also arises from people not thinking about others. A corrupt officer does not put him/herself in the shoes of the one who is in dire need of social services, as long as they enrich themselves and close members of their families, friends and tribal cleavages. At this point, this present study underscores that the nature of moral revolution needed in Kenya, involves a shift in mental modes/mindset. But, how exactly can this kind of a shift in mindset be achieved? This present study argues for an informative and a transformative learning on the part of educators, who will later influence the thinking of students in educational institutions.

#### 3.1. Informative and Transformative Learning

Kegan (2000) identified two types of learning: informative and transformative. Informative learning focuses on developing and deepening knowledge and skills. Within the framework of this present study, informative learning would entail a deeper inquest into the dynamics of African culture, with regard to its knowledge and practices. This type of learning presupposes research into the value systems of African culture and their application to the contemporary society. Moreover, this study also proposes that such kind of research would also entail an inquiry into those African value systems that can easily lead to corrupt behaviors in the contemporary society. This implies that the Ministry of Education in Kenya should constitute a research consortium to specifically study the dynamics of African culture and disseminate findings to the educational institutions.

Moreover, informative learning is important because it will enable educators to be aware of the existing cultural mindsets that unconsciously perpetuate corruption in the society. Because mindsets are usually tacit, they are often untested and unexamined. They are generally invisible to us until we look for them. The core task [for changing them] is bringing such cultural mindsets to the surface, i.e., making them explicit, exploring and talking about them with minimal defensiveness to help us see their impact on our lives, and find ways to reform the society by creating new mindsets that promote cohesion, responsibility and common good (Senge, Kleiner, Roberts, Ross, & Smith, 1994). Once the process of making tacit knowledge explicit, through research and dissemination of findings, individuals are then ready to engage in transformative learning.

O'Sullivan (2003) defined transformative learning as involving a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. This is the kind of learning that would require a well-structured curriculum for teacher training as well as for teacher continuous education. It is the basic opinion of this study that as long as the educators are not informed and transformed, there is no way the same educators can change the mindsets of learners.

Moreover, teacher training and continuous teacher training in virtue is important because, as Jevtic (2014) rightly asserts, theoretical solutions have been tried for decades without really changing students' moral behavior. They rightly argue that the moral development of students does not depend primarily on the theoretical character education efforts but on the maturity and moral capacities of the teachers with whom students interact on a daily basis. For Jevtic (2014), it is the teachers' ability to appreciate students' perspectives and to disentangle them from their own, their ability to admit and learn from moral error, their moral energy and idealism, their generosity, and their ability to help students develop moral thinking without shying away from their own moral authority that determines the moral development of students. Research shows that even when schools are massively restructured, students often remain strangely oblivious to the new structures and practices. When asked about the strengths and weaknesses of their schools after structural reforms, students often focus on the strengths and weaknesses of individual teachers (Warren, 1998).

In this sense, students can easily justify stealing, for example, because society is corrupt or because everybody is basically self-interested and the educators also lack moral capacity that they can copy. Many teachers do not possess moral qualities, and if they do, are unable to express such qualities in their interactions with students. Such teachers do not reach out to struggling students and do not attempt to see students' perspectives.

According to Petro (2014), moral values cannot effectively be taught as a subject in the formal curriculum in the same way as factual science is taught. Rather, moral values ought to form part of the consciousness of teachers who should deliberately make an effort to model learners' moral reasoning skills. More importantly, teachers ought to behave as morally accountable professionals and act as role models to youngsters in the schools, because youngsters often internalize behavior patterns which they observe from teachers rather than from subjects taught at a factual level (Pillay, 2012).

#### 4. Conclusion

This paper has attempted to analyse the cultural foundations of corruption in Kenya. It has identified two components of culture, i.e., material and immaterial culture. It has then singled out African kinship system, being part of the immaterial culture, and demonstrated its linkages to the prevailing corruption in Kenya. The paper has then come to a conclusion that corruption based on a cultural model needs moral revolution to counter. In discussing moral revolution, the paper has singled out informative and transformative learning perspectives for the educators as the necessary prerequisites for initiating moral revolution in Kenya.

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