CORRUPTION IN THE WAKE OF HIGH RELIGIOSITY IN GHANA: QUESTIONING THE POSSIBILITY

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ABSTRACT

Statistically, 71.2% of Ghanaians profess Christianity, 17.6% profess Islam, and 5.2% are African Traditional adherents. Given the statistical index above, one expects to see corrupt-free practices in the country. Yet, the opposite case exists. Using the descriptive research design of qualitative study, this paper explores some of the possibilities that have accounted for the wake of corruption in Ghana in spite of high religiosity, numerous Christian churches and religious institutions in the country. The paper argues that many churches in Ghana focus on prosperity and wealth of their members which could lead to corruption; poverty abounds, and there exists a moral failure that pertains to the consciousness and conscience of majority of Ghanaians on corrupt practices. In that regard, this paper recommends that every religious and non-religious Ghanaian should eschew from corrupt practices and be advocates for zero tolerance of corruption.

Keywords: *African traditionalists, Christians, corruption, Ghana, Muslims, poverty, possibility.*

INTRODUCTION

Corruption is a global phenomenon. It occurs more rampantly in some countries than others.[2] In Ghana, the phenomenon is not new. It has been in existence since time immemorial. Corruption has been one of the major banes to Ghana's socio-economic and political developments since independence in March 6, 1957.[3] In the socio-economic and political history of Ghana, several reports exist on bribery and corruption in almost all political regimes. Starting with the Kwame Nkrumah-led Convention People's Party (CPP), there were reports of widespread bribery and corruption, predominantly amid officials of the party and top government officials. This led to their overthrow on February 24, 1966. In April 1969, Lt. Gen. A. A. Ankrah, the Head of State and Chairman of the National Liberation Council (NLC) had to resign over a case of bribery. Similarly, the June 4th uprising in 1979 by some ranks of the Ghana Armed Forces led to the ousting of Gen. Fred William Kwasi Akuffo's Supreme Military Council (SMC), as well as the subsequent "House Cleaning Exercise" initiated by the Armed Forces Revolutionary Council (AFRC) Government led by Flt. Lt. + John Rawlings. Further to note, the coup-makers who toppled the People's National Party (PNP) government of Dr. Hilla Limann on December 31, 1981 accused the overthrown government of corruption and confiscated the assets of many civilian politicians in their bid to fighting corruption in the country.[4]

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[2] Leila Shadabi, *The Impact of Religion on Corruption,* 102.

[3] National Anti-Corruption Action Plan (NACAP) (2012-2021). Retrieved from http://www.chrajghana.com/wp-content/uploads/2012/08/nacap.pdf Accessed on March 14, 2018.

[4] National Anti-Corruption Action Plan (NACAP) (2012-2021), 16.

In the year 2000, Ghana Governance and Corruption Survey of the Centre for Democracy and Development (CDD-Ghana) revealed that 75% of the households surveyed regarded corruption as a serious national problem while 86% saw it as a major problem in the public sector. The results of the Transparency International Barometer Survey also showed that 42% of all households in Ghana paid bribe in the previous year for one reason or the other. Reports on the State of Corruption in Ghana issued annually by CHRAJ, and African Peer Review Mechanism (APRM) Report of the year 2005 have also shown that corruption is the most worrying obstacle to Ghana's development.[5]

Away from corruption, scholars such as Kofi Asare Opoku and Kofi Abrefa Busia[6] have contended that in time past in many African societies including Ghana, traditional religion served as 'police officer' responsible for checking and whittling the morals of members of the society. In other words, traditional religion boosted social controls such as taboos, curse and banishment. These controls instilled fear in many society members and deterred them from engaging in corrupt practices in the society. This solidified trust, confidence, unity among society members; and ensured society development. However, it appears that the present roles of traditional religion appear to be somewhat absent as it were in the past. Wraith and Simpkins as cited by Edet J. Tom, and Patrick O. Bamgboye,[7] attribute this absence to the arrival of foreign religions such as Christianity and Islam in Africa and its negative influence on the indigenous religion of Africa. For them, Christianity and Islam vehemently demonised and condemned most of Africa's cultural and religious values and practices that served as the moral rudiments responsible for shaping the behaviour of people in traditional African societies against corrupt practices.

Constitutionally, Ghana is a secular state, yet the country is characterised by 71.2% of Christians, 17.6% Muslims and 5.2% Traditional believers[8]. Moreover, religion reflects in almost every facet of the country's endeavours[9]. Given such a statistical index, one expects to see corrupt-free practices in the various sectors and engagements in the country. In other words, the moral values Christianity, Islam, and African Traditional Religion (ATR) inculcate into their adherents are expected to have a significant positive influence on the moral consciousness and conscience of Ghanaians in their interactions with corrupt practices. Yet, the opposite case exists. Presently, corrupt practices such as; bribery, nepotism, theft, and financial embezzlement reflect in almost every aspect and sector of Ghana. Mention can be made of the judiciary, security and police service, teaching and employment sector, and even in the churches, mosques, and shrines. This situation raises the question: what could be the possible reason(s) that have accounted for the wake of corruption in Ghana, despite the numerous Christian churches and other religious institutions in the country?

Methodologically, the paper was approached qualitatively. It used the descriptive design of research. Regarding descriptive research, Cartik R. Kothari has observed that the research design describes the state of affairs of a phenomenon.[10] As such, the design helped to focus on a phenomenon under study in order to provide its holistic description. The paper relied on secondary sources of data as its unit of analysis. In that regard, data were sourced from literature on surveys, reports on corrupt practices perpetrated by civil servants, and the activities of Pentecostal/Charismatic and Neo-Prophetic churches in Ghana for analysis. The paper is structured into five sections. The first section is the introduction; the second defines the terms, corruption and religion. The third section reviews literature, the fourth section answers the question of the possibility for the wake of corruption in Ghana; and the final section concludes and makes recommendation. This paper is significant because it contributes to the debate on religion and corruption both locally and internationally.

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[5] National Anti-Corruption Action Plan (NACAP) (2012-2021), 16.

[6] Kofi Asare Opoku, *West African Traditional Religion*,155; for further reading see, Kofi Abrefa Busia, *The Position of the Chief in the Modern Political System of Ashanti,* chapters 4 and 7.

[7] Wraith and Simpkins as cited by Edet J. Tom, and Patrick O. Bamgboye, "The Role of Religion in Combating Corruption: The Nigerian Experience." *International Journal of Social Sciences*, 11, 2, (April –June, 2017): 138.

[8] Ghana Statistical Service, 2010 *Population and Housing Census,* 6.

[9] Jessica Naa Ahiney Boifio, *"The Battle is the Lord's"*, 1-2; Kofi Asare Opoku, *West African Traditional Religion*, 152.

[10] Cartik R. Kothari. *Research Methodology*, 2.

Corruption

> *"O my people give full measure and full weight with equity and defraud not people of their things and commit not inequity in the earth causing disorder"* (Qur'an 11: 85).[11]

> *"Take no part in the unfruitful works of darkness, but instead expose them."* (Ephesians 5:11)

Corruption is socio-religio-cultural and anthropological phenomenon. It is part of every human endeavour. It is also a broad term that labels a host of illicit practices such as: police extortions, kickbacks for awarding contracts and procurement, fraud in quality control, judiciary partiality, and favours in exchange for confidential information or appointments.[12] The World Bank[13] and scholars such as Paul Gifford;[14] Kempe R. Hope;[15] and Michael P. Todaro and Stephen C. Smith[16] for instance, have defined corruption as the abuse of public trust for private gain. One weakness in this definition is that it depicts the act of 'bribery' as explicated by the Black's Law Dictionary, but not corruption. In a more inclusive perspective, Christoph Stückelberger depicts corruption as the abuse of public or private power for personal interests.[17] This definition closely ties in with the conceptual understanding of corruption in this paper. In this paper, by corruption, we mean the unauthorised use and misuse of either private or public resources by an individual or a group of persons towards personal or group benefit.

Corruption comes in two major types: active and passive. Corruption is active when the act is committed intentionally. This is the offering, or giving, directly or indirectly, of any undue advantage to an individual for himself/herself or for someone else, for him/her or refraining one from acting in the exercise of its functions. Corruption is passive when the act is not committed intentionally. This is done for one of these agents from soliciting or receiving, directly or indirectly, of any undue advantage for himself/herself or someone else or to accept the offer or promise to perform or refrain from acting in the exercise of its functions.[18] These types of corruption according to their constituent material can take many forms. For example, bribery, embezzlement, misappropriation of public monies, fraud, conflict of interest and abuse of office, abuse of the procurement processes, illegal acquisition of State lands and cyber fraud, among others.

Religion

Religion is very difficult to define.[19] One probable reason Victor S. Gedzi has provided for this difficulty is that 'religion' is a complex, controversial and multifaceted concept which defies one universally accepted definition.[20] Irrespective of the difficulty of having a universally accepted definition, the author argued that one may define it to meet a specific conceptual design. Robert Crawford also maintains that most scholars either narrowly or broadly define religion.[21] Besides, religion leans itself to both empirical and non-empirical aspects and the latter is very difficult to delineate.

In fact, the interest of this paper does not lie in joining the over centuries debate on defining religion. However, religion can be defined as the beliefs and its associated practices a person or group of people attach to a divine entity that provides them with their expectations in life. By religion in this paper, we specifically refer to Christianity as expressed by Pentecostal/Charismatic and Neo-Prophetic churches in

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[11] Qur'an 11: 85.

[12] Ennin Paul Saa-Dade, The Role of Religious Institutions in Governance in Africa, 43.

[13] World Bank, *Helping Countries Combat Corruption: The Role of the World Bank*. World Bank: Washington DC. (1997).

[14] Paul Gifford, *African Christianity: Its Public Role*. London: Hurst & Co. (1998).

[15] Kempe R. Hope, Corruption and Development in Africa. In K.R. Hope & B. Chikulo (Eds), *Corruption and Development in Africa: Lessons from Country Case Studies*. New York: St. Martin's Press. (2000): 17-39.

[16] Michael P. Todaro, and Stephen C. Smith, *Economic Development,* (9th ed.). Pearson, Addison-Wesley: Boston, (2006).

[17] Christoph Stückelberger, *Continue Fighting Corruption*, 6.

[18] GRECO, « Questionnaire sur les incriminations prévues par la Convention sur la corruption » (STE 173), son Protocole additionnel (STE 191) et le Principe directeur 2 (PDC ») adopté par le GRECO lors de sa 29 ème réunion plénière (Strasbourg, 19-23 Juin 2006).

[19] George Anderson Jnr., *Religion and Morality in Ghana,* 167.

[20] Victor S. Gedzi, *Principles and Practices of Dispute Resolution in Ghana,* 49.

[21] Robert Crawford, *What is Religion?* 6.

Ghana. Christianity as a religion and the strands of Christian churches selected by the authors are relevant to this study because they dominate Ghana's religious statistical index and religious market. Moreover, their teachings appeal to; and have influence on the lives of majority of Ghanaian religious consumers. Hence, using Christianity and the selected genre of churches as sample case study to make our arguments in this paper may not be out of place.

Literature Review
As already indicated, dialogue on religion and corruption are not new. Many scholars, private, and governmental institutions have researched, and made recommendations on these two controversial concepts. In the paragraphs that follow, we review works on religion and corruption. This exercise is important because it gives an overview of existing literature on the subject matter, thus providing a justification for the scope of the paper.

Scholars such as William Agbodohu, and Ransford Q. Churchill[22] have discussed the causes and consequences of corruption in Ghana. Their discussion was contextualised in a least developed country with considerable regulation and central direction. As part of their focus, the authors touched on the supply side of bribery and its international dimensions, hence showing how to address the corruption issue. Their finding was that corruption is a symptom of deep-seated and fundamental economic, political and institutional weaknesses and shortcomings in a country. In that respect, William Agbodohu, and Ransford Q. Churchill suggested that undertaking reforms (both economic and political) by reducing institutional weaknesses offer the best hope to overcome corruption.

In their article, *The Role of Religion in Combating Corruption: The Nigerian Experience*, Edet J. Tom, and Patrick O. Bamgboye examined the role of religion in combating corruption in Nigeria.[23] The authors observed that irrespective of the fact that a vast majority of Nigerians are religious faithful and belong to religions that do not condone corruption, corruption is predominant in the country. Premised on the observation above, the authors delved into the different hypothesis about the origin, and factors that account for the ubiquity of corruption in Nigeria. Based on their reviews and findings, they held the position that religion should not be lax in its operations. Sanctions should be meted out to perpetrators of corruption by the leaders of the various religions. Edet J. Tom, and Patrick O. Bamgboye recommended that religious faithfuls must live by precept.

Leila Shadabi contributed to the discussion above by investigating the effect of religion on corruption.[24] This author explored the impact of government-imposed religion on corruption as a robustness check. The author dwelt on data from 174 countries in the year 2010 including all of the economic and non-economic control variables in their cross-sectional estimations. Leila Shadabi discovered that although in some previous studies on religion and corruption, religion was a factor in increasing corruption, in her case; Islam and Christianity has no significant effect on corruption. This means, religion does not increase corruption. Besides, religion is an internal barrier for avoiding bad actions but the orders of religion are not enough for avoiding corruption. She recommended that attention needs to be focused on other cultural factors like media for improving anti-corruption programs.

In his thesis, *Christian Identity and the Fight against Corruption: Reflection on the need of a Diaconal Approach in the Eradication of Corruption in Cameroon,* Leonard Wobilla Shwei explored why there is the need for the Roman Catholic Church in Cameroon to address the issue of corruption at the economic, political, and moral levels.[25] The author's motivation was premised on the fact that majority of Cameroonians live in abject poverty and they suffer directly or indirectly from corruption. The author attributed the fast growing rate of corruption in Cameroon to foreign bodies. For him, the only way to eradicate corruption is the application of *Diakonia* which he explains as the concern and extension of God's

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[22] William Agbodohu, and Ransford Q. Churchill, Corruption in Ghana: Causes, Consequences and Cures. *International Journal of Economics, Finance and Management Sciences,* 2, 1, (2014): 92-102.
[23] Edet J. Tom, and Patrick O. Bamgboye, The Role of Religion in Combating Corruption: The Nigerian Experience. *International Journal of Social Sciences.* 11, 2, (2017): 128-142.
[24] Leila Shadabi, The Impact of Religion on Corruption. *The Journal of Business Inquiry,* 12, (2013): 102−117.
[25] Wobilla Shwei, *Christian Identity and the Fight against Corruption: Reflection on the need of a Diaconal Approach in the Eradication of Corruption in Cameroon,* Leonard Wobilla Shwei, (2013).

love to one who is suffering. Leonard W. Shwei suggested that the school curriculum should be structured in a way that will be geared towards educating students about the need to be corrupt-free citizens.

James M. Leaman on his part examined the causal links and relationship between religion, spirituality, corruption, and development.[26] Thus, he analysed the interaction of spirituality and religion on public sector corruption, while also contributing to the differentiation between the two concepts. His findings were that religion has a direct and moderate causal impact on corruption; spirituality has an inverse but weak causal impact on corruption; and public sector corruption has an inverse and strong causal impact on business starts, economic growth and living standards.

In a nation-wide survey conducted between the months of April and May 2016 by the GII Consortium which comprises of the Ghana Integrity Initiative (GII), Ghana Anti-Corruption Coalition (GACC) and SEND-Ghana, sampled the views of 17,996 Ghanaians. The focus of the research was to assess citizens' understanding of corruption, perceptions, and actual experiences of corruption in Ghana. The findings were that majority of Ghanaians identify only bribery, embezzlement and fraud as forms of corruption. They are split on whether nepotism is an act of corruption. On the other hand, the respondents do not consider conflict of interest, abuse of discretion and payment of facilitation fees as forms of corruption. Further to note, nearly two-thirds of respondents believed that corruption was on the rise at the time of the survey. Respondent noted that the Police Service, Political Parties, Judiciary, and Driver and Vehicle Licensing Authority as the most corrupt institutions in Ghana. However, the topmost institutions, where the respondents have had actual experiences of bribery in order of descent, are the Customs division of Ghana Revenue Authority (GRA), Driver and Vehicle Licensing Authority (DVLA), Passport Office, and Police Service. The study also revealed that the top two reasons why citizens pay bribes are to speed up work; and to avoid problems with authorities.[27]

In their article, *Religion and Social Transformation in Africa: A Critical and Appreciative Perspective*, Obaji M. Agbiji and Ignatius Swart investigated the role of religion in the crisis of poverty and corruption in African society using the concept of religion in relation to African Traditional Religion, Christianity and Islam.[28] The two authors argued that whereas religion has been instrumentalised in some instances to perpetuate poverty and corruption on the continent, it remains a crucial component of Africanness and could contribute to moral, socio-political and economic transformation.

The studies above are very significant to the present paper. This is because first, their findings depict the current dimension of the subject matter under study. Furthermore, their findings provide sufficient scope of the nature, nuances, and nexus between corruption and religion in Ghana, Africa and the world at large. Besides, the works have also looked at the role religion plays in tackling corruption. One important issue that we seek to address in this paper is to present some of the possible reasons that have accounted for the existence of corruption in the wake of high religiosity and presence of numerous Pentecostal/Charismatic and Neo-Prophetic Christian churches in Ghana.

Questioning the Possibility

Religion is a way of life. Its ultimate goal is to provide meaning to its adherents. Besides, at the heart of every religion is to whittle the morals of its members for an upright lifestyle geared towards promoting social belongingness, peaceful and mutual coexistence.[29] Given this, it means that its adherents are in one way and another obliged to pursue its ethos. Yet, it appears that the opposite is the case in the context of Ghana. The degree to which corruption has deeply eaten into the moral fabric of the Ghanaian society appears overwhelming and disgusting. Surprisingly, corruption, surfaces among religious organisations just

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[26] James M. Leaman, *Religion, Spirituality, Corruption and Development: Causal Links and Relationships.* PhD Thesis, University of Pittsburgh, (2009).

[27] GII, GACC, & SEND-Ghana, *"Corruption is Eating us Up: A Call to Action".* Retrieved from www.tighana.org/assets/Uploads/Corruption-is-Eating-Us-Up-A-Call-to-Action.pdf Accessed on March 12, 2018.

[28] Obaji M Agbiji, and Ignatius Swart, Religion and Social Transformation in Africa: A Critical and Appreciative Perspective. *Scriptura,* 114, 1, (2015): 1-20.

[29] George Anderson Jnr., *Religion and Morality in Ghana,* 167.

as it is also common among academics, politicians, bureaucrats, the army, the police, and the judiciary. The question therefore is: what factors have accounted for this overwhelming situation in Ghana?

First, the paper argues that Christianity as expressed by majority of the Pentecostal/Charismatic and Neo-Prophetic churches in Ghana today focuses primarily on business, the search for niche, hegemony, materialism and wealth creation. Scholars such as Jonathan Kuwornu-Adjaottor,[30] George Anderson Jnr.[31] and others[32] corroborate this position. These scholars have shown that presently, majority of the Neo-Prophetic and Pentecostal/Charismatic pastors/prophets in Ghana are more interested in selling expensive religious products and services to religious consumers. Moreover, the pastors/prophets stress on the need for every church member to support God's work with his/her financial resources, and to become prosperous, instead of admonishing their members to eschew corrupt practices in their daily interactions. These teachings and demands from pastors/prophets seem to influence and put church members under pressure to be involved in practices that will help them to quickly accrue extra financial resources[33] to satisfy the demands from their pastors/prophets. One of such practices is bribery and corruption. In some cases, church members who hold leadership position at their work places use their status to syphon huge sums of money; and escalate prices of goods and services to their advantage so that they can contribute immensely to their churches.

Another possible factor that influences and fuels corruption in Ghana is poverty. Ghana's Sustainable Development Goals (SDG) is succinct on its first goal, which aims to; *end poverty in all its forms everywhere.*[34] Inferably, this goal suggests that poverty abounds among Ghanaians. It also suggests that when people are encumbered with poverty, there is a high tenacity for them to be easily influenced to engage in corrupt practices that will aid them to be able to earn a living. In Ghana today, it is common knowledge that whereas few people, such as pastors and politicians are very well-to-do, majority of the citizenry are unemployed, earn low wages and salary, heavily dependent, marginalized and deprived.[35] These situations make life very difficult and unbearable for majority of the citizenry. In order to make life bearable for themselves, majority of them engage in unjustifiable social vices such as armed robbery, internet fraud, kidnapping, blackmails, murder, bribery and corruption, and embezzlement of funds.[36]

Having underscored this, it can be contented that Pentecostal/Charismatic and Neo-Prophetic churches have not done much in helping to alleviating the poverty situation in the country. Rather, they appear to be demanding and extracting the little resources the adherents have. It is in light of situations such as the above that Julius Nyerere emphasised the need for the Christian church to be actively involved in the creation of a more just and equal society by spearheading the fight for a society which will enable every man and woman to live with dignity, well-being, work for the eradication of exploitation and for the sharing of wealth.[37] Given these indices, it can be argued that if Pentecostal/Charismatic and Neo-Prophetic churches and Ghana government provide the citizenry with their basic needs and comfort, and there is even distribution of the national cake, coupled with reasonable remuneration for workers, the tendency of having a zero or minimized or isolated cases of corruption will be high.

Christianity plays a good role in the moral foundations of a group of people.[38] Kwesi Wiredu has observed that morality in the strictest sense is universal and essential to human culture. It deals with the observance of rules for the harmonious adjustment of the interests of the individual to those of others in society.[39] Kwame Gyekye on his part has argued that the observance of the rules and norms emerge from

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[30] Jonathan E. T. Kuwornu-Adjaottor, *Contemporary Prophetism in Kumasi,* 64.

[31] George Anderson Jnr., *Ghana's Neo-Prophetic Pentecostal/Charismatic Christianity,* 24.

[32] See Karen Lauterbach, Wealth and Worth: Pastorship and Neo-Pentecostalism in Kumasi, *Ghana Studies*, 9, (2006): 91-121; Albert Kafui Wuaku, Selling Krishna in Ghana's Religious Market: Proselytising Strategies of the Sri Radha Govinda Temple Community of Ghana. *Journal of Contemporary African Studies.* 30, 2, (2012): 335-357.

[33] Wraith and Simpkins as cited by Edet J. Tom, and Patrick O. Bamgboye, *The Role of Religion in Combating Corruption,* 136.

[34] Sustainable Development Goals, https://sustainabledevelopment.un.org Accessed on February 26, 2019.

[35] George Anderson Jnr., *Fetish Priest/Priestesses Media Programmes,* 17-18.

[36] George Anderson Jnr., *Fetish Priest/Priestesses Media Programmes,* 17-18.

[37] Julius Nyerere, "The Church's Role in Society," in Parrat J. (Ed.). *A Reader in African Christian Theology,* 109-119. Cambridge University Press, (1997).

[38] See: George Anderson Jnr., *Religion and Morality in Ghana,* 165-168.

[39] Kwesi Wiredu, *"The Moral Foundations of an African Culture"*, 306.

and are anchored in people's beliefs about right and wrong conduct or character. For him, morality is social, and it arises out of the relations between individuals.[40] This means morality deals with the pursuance of right and acceptable human acts and avoidance of wrong human conducts. Nonetheless, it must be emphasised here that the ability of a moral agent/person to respectively pursue and avoid the right and wrong acts is operational on the moral agent's level of consciousness and state of the conscience. This means, it takes a person with an erroneous moral consciousness and conscience to perceive an unacceptable act to be acceptable, vice versa. This also suggests that the ethos of the society and a religious group to which that person belongs appears not to have any direct positive moral influence on that person's psychology and behaviour.

In fact, it has been observed by scholars such as John S. Mbiti,[41] Bolaji Idowu[42] and others[43] that Africans are notoriously religious people. Kofi Asare Opoku for instance, has also maintained:

> "The phenomenon of religion is so pervasive in the life of the Akan, and so inextricably bound up with their culture, that it is not easy to isolate what purely religious from other aspects of life. It may be said without fear of exaggeration that life in the Akan world is religion and religion is life".[44]

From the scholar's observation and the immediate quote above, one can argue that religion would automatically have a positive influence and the prowess to regulate the morality, shape the psychology, decision making and moral consciousness and conscience of Ghanaians. However, it is obvious that the opposite reflects in the lives of majority of Ghanaians. This therefore suggests that there seems to be a missing link between the moral values Christianity teaches its adherent and the application of those values in their daily engagements and interaction with corrupt practices. This missing link is the moral failure on the part of majority of Ghanaians' consciousness and conscience as they interact with corrupt practices. This means that in Ghana, Christian moral teachings such as truth telling, honesty, transparency among others seem not to have any positive influence on the lives of its adherents while they interact with corrupt practices.

CONCLUSION AND RECOMMENDATION

This paper sought to explore some of the possible reasons that have accounted for the high rate of corruption despite the high wake of religiosity and numerous Pentecostal/Charismatic and Neo-Prophetic Christian churches in Ghana. The paper was premised on the claim that statistically, 71.2% of Ghanaians profess Christianity, 17.6% profess Islam, and 5.2% are African Traditional adherents.

Given this statistical index, one expects to see corrupt-free practices in the country. Yet, the opposite case exists. This led to the question: what could be the possible reason(s) why corruption is said to be ubiquitous in a country characterised by religious people and abundance of religion? In the final analysis, the paper showed that at present, Christianity as expressed by Pentecostal/Charismatic churches in Ghana focuses on prosperity and wealth which leads to corruption; poverty abounds, and there is a moral failure on the part of majority of Ghanaians' consciousness and conscience as they interact with corrupt practices.

Based on the arguments above, it is recommended that whereas majority of Ghanaians cannot do away with Christianity since it provides meaning to their life and solves their existential problems; Ghanaian religious adherents and religious leaders should practice and live according to the ethos of their religions. In other words, religious people must be advocates and ambassadors of zero tolerance for corruption in Ghana. This has the grave potential to transforming the country. Further to note, Pentecostal/Charismatic Christianity should focus on awakening and shaping the moral conscience and consciousness and morality of Ghanaians on corrupt practices; instead of fostering unhealthy religious

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[40] Kwame Gyekye, *African Cultural Values,* 55.
[41] John S. Mbiti, *African Religions and Philosophy*, 1.
[42] Bolaji E. Idowu, *Olodumare,* 146.
[43] Geoffrey Parrinder, *Religion in Africa*, 28–29; George Anderson Jnr, *Religion and Morality in Ghana,* 162.
[44] Kofi Asare Opoku, *Aspects of Akan Worship*, 286.

competition, commercialisation of religious products and services, search for patronage and hegemony, and the display of supernatural power and wealth in Ghana's religious market.

In fact, if it is the case that Africans including Ghanaians are said to be notoriously religious people, then all hands must be on board to perceive and treat corruption as an enemy and social canker that must not be given a place in the country. Thus, our religious disposition must reflect in every domain of our lives as Africans and Ghanaians so that corruption will be history.

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