

Globethics Repository

The logo for Globethics, featuring the word "Globethics" in white, sans-serif font centered within a solid blue rectangular background.

The better sinner : a practical guide on corruption

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see <https://www.globethics.net>. Data and content policy of Globethics Repository see <https://repository.globethics.net/pages/policy>.

| | |
|---------------|---|
| Item Type | Book |
| Authors | Stückelberger, Christoph;Cui, Wantian |
| DOI | 10.58863/20.500.12424/3933425 |
| Publisher | Globethics.net;Geneva Agape Foundation |
| Rights | Attribution-NonCommercial-NoDerivatives 4.0 International |
| Download date | 2026-07-10 21:49:07 |
| Item License | http://creativecommons.org/licenses/by-nc-nd/4.0/ |
| Link to Item | http://hdl.handle.net/20.500.12424/3933425 |

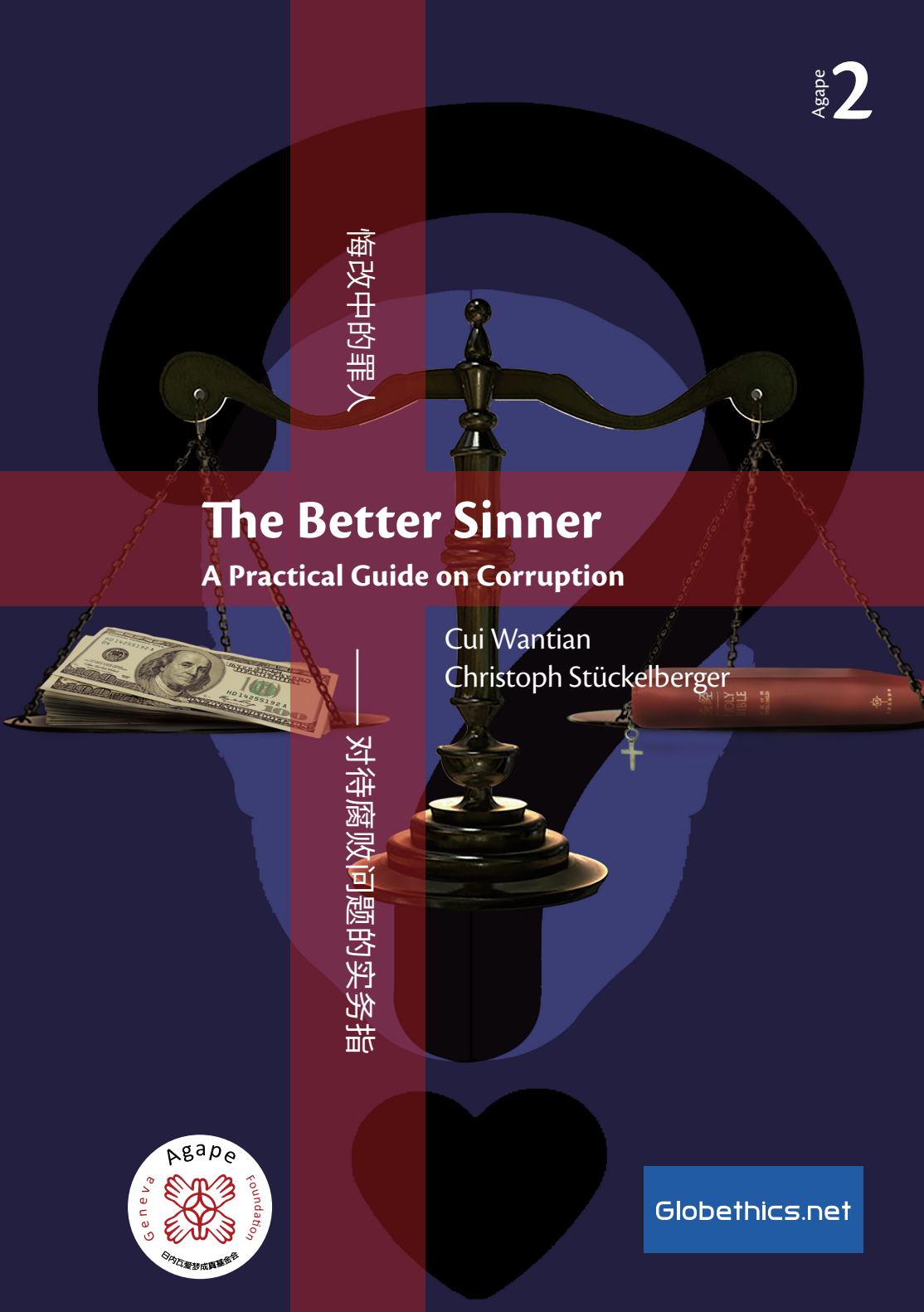
悔改中的罪人

The Better Sinner

A Practical Guide on Corruption

Cui Wantian
Christoph Stückelberger

对待腐败问题的实务指



The Better Sinner

A Practical Guide on Corruption

The Better Sinner

A Practical Guide on Corruption

Cui Wantian and Christoph Stückelberger

GAF Agape Series at Globethics.net.

Publications Director: Prof. Dr Obiora Ike, Executive Director of Globethics.net in Geneva and Professor of Ethics at the Godfrey Okoye University Enugu/Nigeria.

Series editor: Prof. Dr Dr.h.c. Christoph Stückelberger. Founder and President of Globethics.net and Professor of Ethics, University of Basel/Switzerland
Co-Editor: Prof. Dr Cui Wantian, Professor of Economics, Liaoning University Shenyang/China and Renmin University Beijing. Entrepreneur in Shenyang/ Beijing/ Shanghai/ Boston.

Globethics.net Agape 2

Cui Wantian, Christoph Stückelberger, The Better Sinner: A Practical Guide on Corruption

Geneva: Globethics.net, 2020

DOI: 10.58863/20.500.12424/3933425

ISBN 978-2-88931-339-6 (online version)

ISBN 978-2-88931-340-2 (print version)

© 2020 Globethics.net

Managing Editor: Ignace Haaz

Globethics.net International Secretariat

150 route de Ferney

1211 Geneva 2, Switzerland

Website: www.globethics.net/publications

Email: publications@globethics.net

All web links in this text have been verified as of April 2020.

The electronic version of this book can be downloaded for free from the Globethics.net website: www.globethics.net.

The electronic version of this book is licensed under the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License (CC BY-NC-ND 4.0). See: <https://creativecommons.org/licenses/by-nc-nd/4.0/>. This means that Globethics.net grants the right to download and print the electronic version, to distribute and to transmit the work for free, under the following conditions: Attribution: The user must attribute the bibliographical data as mentioned above and must make clear the license terms of this work; Non-commercial. The user may not use this work for commercial purposes or sell it; No derivative works: The user may not alter, transform, or build upon this work. Nothing in this license impairs or restricts the author's moral rights.



Globethics.net retains the right to waive any of the above conditions, especially for reprint and sale in other continents and languages

Table of Contents

Chapter 1

| | |
|---------------------------------------|---|
| Introduction: The Better Sinner | 5 |
|---------------------------------------|---|

Chapter 2

| | |
|--|----|
| The Situation: Definition, Facts and Trends | 7 |
| 2.1 Definition of Corruption | 7 |
| 2.4 Large and Small Companies, TNCs and SMEs | 13 |
| 2.5 Specific Mechanisms and Efforts in China | 13 |

Chapter 3

| | |
|--|----|
| The Bible: Zero Tolerance, but Hope for the Sinner | 15 |
| 3.1 No to Corruption | 15 |
| 3.2 Hope for the Sinner | 20 |

Chapter 4

| | |
|---|----|
| The Guiding Values | 23 |
| 4.1 Six Options in Dealing with Honesty | 25 |
| 4.2 Healing as Process | 26 |

Chapter 5

| | |
|--|----|
| Cases: Realistic Steps | 29 |
| 5.1 Case 1: Facilitation Bribes for Permission | 29 |

Chapter 6

| | |
|--------------------------|----|
| Summary: Ten Rules | 37 |
|--------------------------|----|

CHAPTER 1

Introduction: The Better Sinner

Corruption is commonly defined as abuse of public or professional power for private interest (see more below). Corruption and efforts to overcome corruption are as old as humanity.¹ It's not a new phenomenon as many may think. The recent efforts in current time started mainly about 30 years ago, with accelerated globalization in trade and international cooperation, with the fall of the Berlin wall in 1989 and with scandals of large-scale bribery of public officials by multinational companies in order to win a tender. During these decades, many international standards and regulations, national laws, anticorruption offices in public administration and public campaigns through governments, NGOs, media, schools and religious organizations have been implemented (see below point 3).

“Zero tolerance” is the policy in these regulations. It means that corruption in all its forms has to be refused and sanctioned with all means. But surveys about perception and reality of corruption in all sectors of society and most other countries around the globe show that with all these efforts corruption still exists to great extent and in some countries even still increases.

The contradiction between the encouraging regulations and increasing awareness on one side and the disappointing reality on the other side leads us in this article to the question, how we can develop a more

¹ Ronald Kroeze/ André Vitoria/ G. Geltner (eds.), *Anticorruption History. From Antiquity to the Modern Era*. Oxford University Press: Oxford 2018.

6 *The Better Sinner*

realistic and effective way to reduce corruption than by this double moral standard of nice anticorruption declarations and continuation of corrupt practices.

For faith-based persons and institutions, double morality is not a solution because it undermines the integrity and credibility of a person or institution and is a lack of honesty towards God and society. The authors of this paper are intensively engaged in trainings of Christian entrepreneurs in China. They are seriously searching for solutions to implement their Christian values in their companies, business, family and responsibility in society. Within the Christian Executive MBA (CEMBA) classes, offered by the Kingdom Business College in Beijing and Shenyang in China, the authors started a process to find practical and honest solutions for ethical dilemmas around corruption.

From a Christian perspective, all human beings are sinners because they cannot implement God's will at every moment. The gap between good intention and real action is the fundamental characteristic of human beings. Otherwise, we human beings would be God where will and action are inseparably united. But Christian faith also teaches us that human beings cannot and must not be perfect. That's the reason why, especially in Protestant faith, salvation cannot be reached by good action but only by the grace of God. Therefore, liberated from the constant fear of failing vis-à-vis God and being condemned, believers are liberated to try the best to improve ethical behaviour. Human beings remain sinners, but can become "better sinners". This is the approach we try to develop in this booklet. Corruption cannot be justified. Some people can immediately live without corruption. The others we encourage for an honest, realistic, step-by-step approach to reduce and finally overcome corruption.

CHAPTER 2

The Situation: Definition, Facts and Trends

2.1 Definition of Corruption

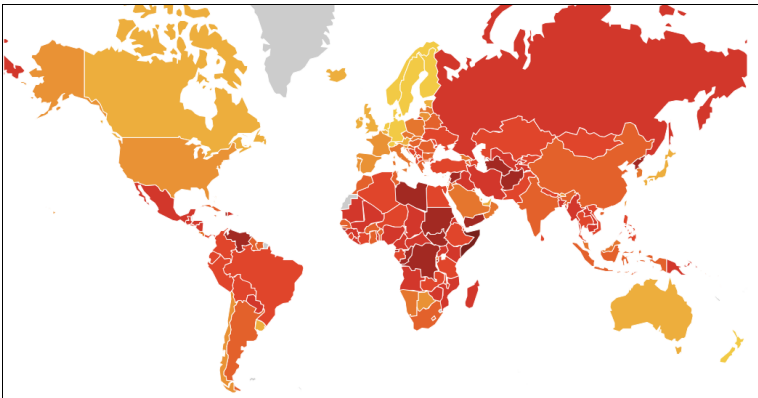
Corruption is the abuse of entrusted power for personal (or institutional) benefit. This largely accepted definition of corruption is precise and does not include all evils in society. Corruption means the abuse of position of power - which can be small or large - and riches entrusted by an authority such as the political leadership for public officials, ministers or parliamentarians, by employment in the private company, by appointment in an NGO, a religious organization etc. This entrusted power is then abused for personal interests. It can also be abused for the interests of the institution against the laws and regulations. We distinguish six forms of corruption which also have different reasons:

| <u>Forms of Corruption</u> | <u>Reasons</u> |
|----------------------------|---|
| 1. Grand Corruption | Greed for money and power |
| 2. Small Corruption | Need for survival, follow masses |
| 3. Facilitation Corruption | Get services otherwise difficult to get |
| 4. Acceleration Corruption | Get services faster (e.g. licence) |
| 5. Grey Corruption | Nepotism, favouritism, racism, sexism |
| 6. Sexual Corruption | Sexual service instead of money. |

Reflection/Discussion: Which form of corruption have you been confronted with? Which is most practiced in your context?

2.2 Global Extension of Corruption

Corruption is not the phenomenon in a single country, it is widespread across the globe. But differences between countries are substantial as the map below shows. It shows the *Corruption Perception Index CPI* of Transparency International.² Yellow means little corruption, dark red means high corruption. Corruption Perception means how people perceive the corruption in their country. As much is done under the table in darkness, objective figures about real extent of bribery is difficult to measure.

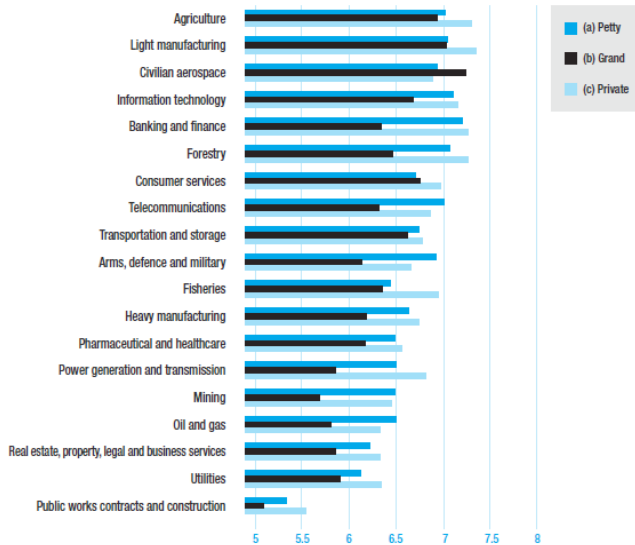


In addition to this Corruption Perception Index, other indices exist such as the Bribe Payers Index BPI which shows the bribe payers, especially international business companies. Northern countries in this index BPI are more involved in corruption than the Perception Index shows.³ Not surprisingly, there are clear differences by industry sector: public construction, real estate, oil/gas, mining, arms/defence, power plants and pharmaceuticals are more affected than e.g. agriculture or light

² https://www.transparency.org/whatwedo/publication/corruption_perceptions_index_2019

³ The last score was done in 2011. <https://www.transparency.org/bpi2011/results>

manufacturing. 0 means always with bribes, 10 means never with bribes.⁴



Other surveys on corruption are regional or national. The Afrobarometer, a network of researchers from five countries, conducts surveys in over thirty African countries on topics which include governance and corruption. They search for citizens solutions and found out, that reporting corruption cases was seen by Africans as the most efficient way to fight it. But the same survey also shows that the main reason for people not to report is that they are afraid of consequences against them. Also international companies like audit firms are interested to know more precise trends and motivations related to

⁴ Ibid, Transparency International, Bribe Payers Index 2011, 18.

⁵ <http://www.afrobarometer.org/>

⁶ Thomas Isbell, Efficacy for fighting corruption: Evidence from 36 African countries, Afrobarometer Policy Paper 41, July 2017, 11.

⁷ Ibid, 13.

corruption. EY (former Ernst and Young) found out, that with the Chinese new Silk Road initiative, corruption in Asia-Pacific may be getting worse instead of improving. In addition, Asia-Pacific Millennials, the young generation, are “more inclined to justify offering cash payments to win or retain business at 38 percent of respondents versus 28 percent for all other age groups.”⁹ That 15-24 years old people have less problems to justify corruption was also confirmed by a survey in Kenya.

Reflection/Discussion: Give 5-10 characteristics of corruption and of anti-corruption efforts in your country in general, by sector and by age of the population.

2.3 International Anticorruption Standards

International standards have been adopted especially in the last twenty years (see introduction). The following list is sorted by year of decision which shows the developments. The list is not complete, as many continental, regional, national and sectoral standards have also been adopted during the last twenty years.

*OECD Guidelines for Multinational Companies*¹⁰, adopted by OECD country governments in 1976 in order to facilitate international trade by respecting investment standards and codes. The guidelines are the oldest multilaterally agreed and comprehensive code of responsible business conduct that governments have committed to promoting. It is a non-

⁸ Lisa Pham, Corruption in Asia May Be Getting Worse: EY Survey, 2017. <https://www.bloomberg.com/news/articles/2017-05-23/asian-graft-worsens-and-millennials-pose-a-challenge-ey-survey>

⁹ Ibid.

¹⁰ <http://mneguidelines.oecd.org/guidelines/> (in Chinese)

binding standard for business conduct in a global context. The guidelines have been updated in 2011.¹¹

*OECD Anti-Bribery Convention*¹², adopted by the OECD in 1997, entered into force in 1999. It was the first international convention against corruption in modern times. It led to national legislation in many OECD countries which made payment of bribes to foreign officials an official crime in the country where the head-office of the bribing company is located. This was a major step in international anti-bribery efforts for large scale companies.

*UNGC*¹³, the *United Nations Global Compact* was launched by the UN Secretary General Kofi Annan in the year 2000. It consists of ten principles for fair business, signed by 13'000 companies, mainly large companies, from 170 countries. The tenth principle, added in 2004, is about corruption-free business. The Global Compact China Network¹⁴ includes hundreds of companies. UNGC is a voluntary standard, its monitoring is increased, but violations of the principles are not really enforced.

*UNCAC*¹⁵, the *United Nations Convention against Corruption*, was adopted by the UN General Assembly in 2003. It "is the only legally binding universal anti-corruption instrument. The Convention's far-reaching approach and the mandatory character of many of its provisions make it a unique tool for developing a comprehensive response to a global problem. The Convention covers five main areas: preventive measures, criminalization and law enforcement, international

¹¹ <http://www.oecd.org/daf/inv/mne/oecdguidelinesformultinationalenterprises>

¹² <http://www.oecd.org/corruption/oecdantibriberyconvention.htm>

¹³ <https://www.unglobalcompact.org/>

¹⁴ <http://www.gcchina.org/cn/>

¹⁵ <https://www.unodc.org/unodc/en/treaties/CAC/>

12 *The Better Sinner*

cooperation, asset recovery, and technical assistance and information exchange.”¹⁶

*UN Guiding Principles on Business and Human Rights*¹⁷, adopted by the UN in 2011, with a UN Working Group for its implementation¹⁸. These Principles concentrate on respecting human rights by international companies and promoting them through business. Annual reporting, including non-governmental organisations, are done in Geneva at the UN.

*ISO 37'001*¹⁹ is a new Standard for Anti-Bribery Management Systems of the International Standardization Organisation ISO, with Headquarter in Geneva. It was adopted by ISO in 2016 and is operationalising anti-corruption mechanisms in the management systems of companies, but also other organisations including NGOs, religious or educational organisations.

All these standards are accompanied by manifold materials, handbooks, checklists, reporting and monitoring mechanisms. The trend is that over the years, the reporting and enforcement mechanisms have been strengthened even though the majority of these standards remain voluntary. But many of them influenced and have been enforced in national, binding legislation. Nevertheless, the level of still existing corruption shows that many of these conventions and regulations are not yet sufficiently implemented.

Reflection/Discussion: *Read the newest standard ISO 37'001. Would this standard be feasible for your company/organisation? What would be obstacles and opportunities with it?*

¹⁶ Ibid

¹⁷ <https://business-humanrights.org/un-guiding-principles>

¹⁸ <https://business-humanrights.org/en/un-guiding-principles>

¹⁹ <https://www.iso.org/standard/65034.html>

2.4 Large and Small Companies, TNCs and SMEs

Reflection/Discussion: a) make a list of challenges related to corruption which are specific for SME's, your company and/or your religious organization (parish, fellowship, seminary); b) which specific solutions did you find or heard about it?

2.5 Specific Mechanisms and Efforts in China

China's President Xi Jinping started - immediately after taking over the top leadership – broad campaigns against corruption within the communist party and in society. It led to spectacular cases of high level officials put in jail. But as in many countries with strong leaders and strong anti-corruption campaigns, criticism sometimes comes up if the campaign is used to side-line political enemies. Apart from top cases, anticorruption measures have to be implemented on all levels, in education, in new rules for financial transactions, in rules for gifts and banquets for public officials etc.

“When fighting corruption globally, it's more useful to try to diminish it rather than to eradicate it entirely. Given how deeply corruption is rooted in many countries, simply eradicating it presents an impossible goal that ends only to encourage inaction. To diminish corruption, however, implies an ongoing struggle to reduce corrupt practices. Legal measures are necessary, but not sufficient to diminish corruption.”²⁰

²⁰ Stephan Rothlin/ Dennis McCann, *International Business Ethics. Focus on China*, Springer: Berlin 2016, 297-320 (314).

CHAPTER 3

The Bible: Zero Tolerance, but Hope for the Sinner

3.1 No to Corruption

The Bible, the fundamental collection of books for Christians, mentions corruption in a good number of stories and teachings.²¹ The *oldest reference* to corruption in the *Old Testament* seems to be found in the book of Exodus, only three chapters after the Ten Commandments²²: ‘You shall take no bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right.’ (Ex 23:8, similar Proverbs 17:23) This prohibition of corruption dates back to the times before the kings; it is not accidental that it instructs judges not to accept bribes. The unbiased administration of justice is vital for every legal system. In the environment of the Old Testament, in Egypt and Mesopotamia, the phenomenon of corruption was also known, but here in the book of Exodus a law against corruption has already been drawn up! It is also important to see what the ethical justification is for prohibiting corruption: it is truth and justice, in particular the legal protection of the poor, as is shown in other verses. ‘Ah, you... who acquit the guilty for a bribe, and deprive the innocent of their rights!’ (Isaiah 5:23) The goal of fighting corruption is to protect the poor and the weaker from the corrupt practices of the powerful. But at the same time the corrupt

²¹ See Christoph Stückelberger, *Corruption-free Churches Are Possible*, Globethics.net Focus Series, Geneva: Globethics.net, 2010, 125-130.

²² Paul Kleiner, *Bestechung. Eine theologisch-ethische Untersuchung*, Berne: Peter Lang, 1992, 101ff.

16 *The Better Sinner*

practices of poor people are also condemned and not justified. ‘You shall not side with the majority so as to pervert justice; nor shall you be partial to the poor in a lawsuit.’ (Ex. 23:2-3). One cannot justify corruption because it is a result of poverty.

The responsible selection of leaders was always key for a corruption-free society. His father-in-law instructed Moses to select as leaders ‘men who fear God, are trustworthy, and hate dishonest gain.’ (Ex. 18:21) Even before the time of the kings, it is mentioned that the sons of Samuel accepted bribes for their own benefit (1 Sam. 8:3). In the book of Kings, it becomes clear that corruption was also used in external affairs and in military matters: allies of the adversary were offered bribes to turn their weapons against him (1 Kings 15:19; 2 Kings 16:8).

The prophets are also very clear about the effects of corruption: Corruption kills. Corruption destroys life. ‘In you, they take bribes to shed blood; you take both advance interest and accrued interest, and make gain of your neighbours by extortion.’ (Ezek. 22:12). Similar in Psalm 15: ‘O Lord, who may abide in your tent? ...[Those] who do not lend money at interest and do not take a bribe against the innocent.’ (Ps. 15:1,5) The psalm both mention in the same verse usury and corruption! The effect is the same: exploitation, reduction of life expectancy and violation of just distribution. Wealth must be rooted in good performance and not based on exploitation: ‘better is a little with righteousness than large income with injustice.’ (Prov. 16:8) The prophet Amos (5:12-15) criticises the corrupt judges: “You oppress the righteous and take bribes and you deprive the poor of justice in the courts. ... Hate evil, love good, maintain justice in the courts.” Unjust leaders can destroy a country, as the collective experience of the proverbs says: ‘By justice a king gives stability to the land, but one who makes heavy exactions ruins it.’ (Prov. 29:4)

The prophet Micah, during the 8th century before Christ at the same time as the prophet Isaiah, attacked not only the corrupt legal system, but also the corruption of religious leaders: ‘Its rulers give judgment for a bribe, its priests teach for a price, its prophets give oracles for money; yet they lean upon the Lord and say, ‘Surely the Lord is with us! No harm shall come upon us.’ Therefore because of you Zion shall be ploughed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.’ (Micah 3:11-12)²³ The expectation of God is clear: justice, trust in God and modesty: ‘What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?’ (Micah 6:8)

The theological justification of refusing corruption becomes clear in particular with the prophets. Yahweh God is incorruptible, as he is justice and right himself. This is why he is not trying to bribe King Cyrus when he repatriates his people from exile to their land (as some individuals among the people may have proposed). Corruption destroys communities. Whoever uses the evil of bribery is called pagan and is thus called as being excluded from the community with God. Devout are they who do not take bribes (Ps. 26:11).

In the *New Testament*, corruption is even more dramatic: *corruption kills*. In connection with the events around Passion and Easter, it is reported that Judas was bribed by the high priests (Mark 14:10f. par.) The elites of the Roman Empire under Pontius Pilate were heavily corrupt. And Pilate in cooperation with the Jewish authorities (Synhedrium) killed Jesus. Corruption kills, in a double sense: it killed Jesus of Nazareth, and Judas hanged himself (Matt. 27:5) because he lost all self-respect through corruption. The high priests and elders also

²³ Alagbada, Nicodème, *Un message prophétique contre la corruption. Essai d'une relecture de Michée 3 :1-12*, pré-thèse pour la DETA, Yaoundé, Cameroon, 2004, manuscript.

paid bribes to the soldiers so that they spread the lie that the body of Christ was not resurrected but stolen. (Whether these passages are historical is controversial but beside the present point.) The Acts of the Apostles report how Ananias and Saphira committed fraud in selling their land without respecting the rules of sharing of the Christian community (Act 5:1-11). Judges and governors were bribed: the governor Felix wanted some money from Paul to sentence him less severely (Acts 24:26f), but Paul resisted. It is also documented that the customs – controlled by the Romans – were corrupt at the time of Jesus; this is also shown by the story of chief tax collector Zacchaeus and his illegally acquired goods and how he later gives half of his belongings to the poor (Luke 19:1-10).

The corruptibility of the spirit is probably the most dangerous form of corruption: The magician Simon offers money to the apostles Peter and John, thus trying to buy the power so that anyone he places his hands on will receive the Holy Spirit (Acts 8:8-24). Peter sharply sent Simon away and called his attempt devilish, which means the opposite of God's will. Because of the magician Simon, this form of sinful corruption is called *simony* which means the attempt to buy spiritual power and functions. To draw a moral from this story, it shows that what is an inalienable power of God cannot be acquired by underhand dealings. Greed is seen as a root cause of corruption in the biblical texts: 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.' (Luke 12:15) The notion of accountability is in the core of the relationship between believers and God and between human beings.

Greed is seen as one core root of corruption. Greed in the New Testament Greek word (*phil-argyria*) means literally 'loving money': 'The love of money is a root of all kind of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.' (1 Tim. 6:10).

The relevance of these biblical insights – mostly conveyed in narrative stories – for the ethics of fighting corruption lies in the fact that the stories reflect images of successful life and of a society that fights corruption. *There is no single verse in the Bible that justifies corruption! But many verses have a very clear analysis of the effects of corruption and very clear values of a corruption-free society, which can be summarised as follows:*

The sharp biblical “no to corruption” can be summarized in twelve reasons of faith against corruption:

1. Justice: to protect the rights of the weaker. (Ex. 23:8 and 3)
2. Trust: reputation and trust are the most precious asset in relations. (Ex 18:21)
3. Transparency: living in the light. (Joh 3:19)
4. Responsibility: to act with integrity, share and delegate power. (Mt 28:18)
5. Accountability: being a good steward. (Luke 12:42-49)
6. Freedom: being non-corruptible. (Gal 5:1)
7. Moderation: overcoming greed. (1 Tim 6:10; Proverbs 16:8)
8. Life: Corruption kills. (Judges Ez 22:12; Amos 5:12,15; Judas in Mt 26:15, 27:12)
9. Peace: overcoming violence. (Psalm 85:11)
10. Creation: avoiding environmental destruction. (Gen 2:15)
11. The Holy Spirit is not for sale. (Simonie, Acts 8:18-24)
12. Faith: being faithful disciples, God’s Holy name. (Mt 6:9)

Reflection/Discussion: *a) list three biblical reasons against corruption which are in your view the most important; b) plan a series of 3-5 Bible studies in your Bible group, each time on one text related to corruption as mentioned in this text.*

3.2 Hope for the Sinner

The Bible is harsh in criticising corruption and calling for justice; but the Bible offers also solutions: by God's grace humans are accepted as sinners. By faith in God's grace sinners will be liberated from the addiction to sin, step by step. But they will fail again and again, a lifelong journey in the struggle between good and evil. And the Bible offers many stories of conversion as liberation from the addiction of greed, like the corrupt tax collector who became a follower of Jesus and became a change-maker. The Bible tells encouraging stories how God's spirit inspired faithful persons to find new solutions, to share their goods, to change their priorities. The Bible is not at all a book of saints and perfect people, on the contrary: it is shocking how many unethical people are listed – and selected to become ambassadors and followers of God in Jesus Christ! Apostle Paul is realistic: "Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. ... Therefore no one be declared righteous in his sight by observing the law, rather, through the law we become conscious of sin." (Romans 2:9.20).

The first step to overcome corruption is to recognize it as evil in faith terms called sin. As long as we justify corruption with all kind of economic, cultural, political and religious arguments we will not be able to overcome it. "Becomes conscious of sin" means to acknowledge that corruption is unfair and unjust. This leads to liberation from hiding and denying unethical behaviour. This first step of liberation can then lead to the second one to find solutions to overcome this behaviour. As the

Bible knows about the weakness of individual human beings, it invites to find solutions in communities of people share these values. “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. ... You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature: rather, serve one another in love.” (Galatians 5:1.13) Christian community of love means also to inspire and correct each other, as Paul writes to the Christians in Galatia, “if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other’s burdens and in this way, you will fulfil the law of Christ.” (Galatians 6:1-2).

Reflection/Discussion: *Reflect alone the following questions, then share your reflections with one person you fully trust and include them in prayer: a) how do I react on failures (sin, gap between good intention and bad result): denial, justification, repetition, forgetting, repentance, ask for forgiveness? B) what means “the better sinner” for my behaviour?*

CHAPTER 4

The Guiding Values

From the insights in the biblical judgment on corruption we can now recognize core ethical values which serve as guidance and benchmark for concrete decisions (which we will discuss later in point 6). Let us translate and transform Christian faith into ten ethical values to overcome corruption:

1. *Justice*: Justice means to diminish the gap between poor and rich. Whatever benefits most the weakest of our societies is just (J. Rawls). ‘Heavy’ corruption favours the lead of the power brokers and widens the gap between poor and rich.
2. *Equality, equal rights for all*, also for the poor: Bribes often pervert the rights of the weaker who do not have the means to bribe or cannot get justice in front of corrupt courts. The Old Testament puts it already in words: "Do not accept a bribe, for a bribe makes people blind to what is right and ruins the cause of those who are innocent." (Ex 23,8)
3. *Truth*: One of the motivators that lead to corruption is time and again the fear of truth – which very often leads to perverting the laws of the constitutional state and to violent actions. This form of corruption is equally found in the Bible.
4. *Freedom*: Corruption creates an obscure tangle of interdependences and blackmailing opportunities and thus compromises political freedom in the sense of perceiving civil rights and duties and forestalls the respect of human rights.

5. *Productivity and Work:* "Corruption replaces economic performances and achievements by theft" (as stated by the Peruvian Bishop's Conference in 1989). It distorts the market because it does not reward achievements, but existing power structures.
6. *Rationality/Efficiency:* Corruption increases the "efficiency" for individuals at the expense of the overall system – which is inefficient in economic terms.
7. *Participation:* Corruption is based upon in-transparency contradicting democratic control and participation of the public. To be able to participate in decision making processes presupposes transparent information.
8. *Human Dignity and Right:* Corruption prevents the individual of getting his or her lawfully entitled rights. The General Assembly of the World Council of churches in 1998 defined the protection of the individual from corruption as elementary human right.
9. *Self-interest against Common Good:* Corruption puts the self-interests in front of the common good. Corruption is the undermining of the common wellbeing.
10. *Responsible use of power:* A reason for corruption is often the short-term economic survival (the necessity to obtain orders), but in the case of those that bribe the reason is often greed and hunger for power; this makes it impossible to carry out power in a responsible way.

Reflection/Discussion: *Select one of the ten values. Describe how it can be applied for a concrete situation of one of the forms of corruption (listed in point 2 above) which you or others may have experienced.*

4.1 Six Options in Dealing with Honesty

Once we recognize that corruption in all its forms should not be justified, how do we deal then with honest communication? To report to authorities that I have been asked to pay bribes: Is it dangerous and can it fall back on us? To be silent and close the eyes: is it the best to avoid troubles? To quit activities in the business sector or other institutions to avoid the ethical dilemma? Let us look at six options.

Option 1: Justification: “We have no choice. Everybody has to play the game.”

Option 2: Silence: “Do not talk about corruption, just do what is needed and do not inform me as superior. I do not want to know.”

Option 3: Double moral: “We strongly support President Xi’s anticorruption efforts.” (silently: “but we have to continue to pay and receive bribes.”)

Option 4: Radical: “No corruption accepted in our company. Strong sanctions are needed if somebody violates this rule.”

Option 5: Honesty: “We will never ask for or accept bribes. We try by all means to avoid paying bribes and to find creative solutions. But we honestly confess that we have not yet reached fully this goal.”

Option 6: Position Change: “I cannot change the company or institution I am working for. I have to quit to be faithful to my values.”

Reflection/Discussion: a) Select the option which you guess is realistic for you at the moment. Give reasons; b) Select then the option which you aim at as your best solution based on your faith and values. Give reasons.

4.2 Healing as Process

Corruption - the abuse of entrusted power for personal interests – is like a cancer in some societies. Cancer affects with cancer cells all parts of the body. Similar, a corrupt society is infected in all sectors and on all levels. Another image we can use is that corruption can be like an addiction. Greed for more money, the repetition of unfair practice because no alternative can be seen can mean that a person is not free in decision, but enslaved by structural constraints or a kind of addiction. Strategies for healing from corrupt practices can also be compared to processes to reduce weight of the body (weight-watcher strategies) or to stop smoking (zero smoking strategy).

What to do? Let us look at medical therapy and treatment methods as comparison. How can e.g. an alcoholic or a smoker which affects heavily his/her health be healed? Healing from addiction can be described in six phases:

1. *Denial*, belittlement, devaluation: “I do not have a problem. My behavior is normal as everybody behaves.”
2. *Increased Pressure*, burden of bribes payments becomes too much, danger of legal sanctions increases: “I can no longer support the pressure of the problem.”
3. *Recognition of the problem*, accept that there is a problem: “I now realize from my faith and values that my behavior is wrong. I also have to overcome the pressure of the problem. But I do not know how.”
4. *Setting goals*, develop a strategy to overcome the problem, comparable to a medical therapy plan for a serious sickness or like an anti-alcoholic therapy plan: “I now develop a strategy and a plan with timeline to overcome the problem (of

corruption) step by step, as I develop strategies and plans for other business challenges.”

5. *Seeking support*, with peers, regulations, coaching, like a sick person needs a doctor and a supportive family/community: “I cannot implement the healing plan alone. I seek support from my family, company management, business partners, friends in the Kingdom Business College.”
6. *Progress measurement and healing*, monitor progress, revise goals, set ambitious new goals if needed. Regression is possible, but is not a reason to give up. “I see that I made good progress with much less corrupt practice. But recently I had a regression, a recurrence. I shared with my friends and re-strengthened my efforts. I do not give up. I ask for forgiveness as sinner and try to become at the same time a ‘better sinner’.”

Reflection/Discussion: a) *discuss the six steps of healing with your peers;* b) *develop a plan of healing for yourself and for your company/institution.*

CHAPTER 5

Cases: Realistic Steps

5.1 Case 1: Facilitation Bribes for Permission

The owner of a restaurant, a Christian couple, wants to enlarge the restaurant and needs a construction permission. The government authorities (construction department) delay the permission which means a loss for the restaurant owner each month for waiting. All papers are correct and it is clear that the authorities expect a “facilitation payment”, personally to the responsible officer.

Reflection/Discussion: What to do as a couple with integrity? a) Write on a paper options of reaction, b) select the one you would choose, c) give ethical reasons for your decision.

5.2 Case 2: Intermediaries

A company imports goods from abroad. For custom clearance, the company has a contract with a service company for custom clearance which acts as intermediary. The company gets the ordinary invoice for the service. But out of experience it is clear, that the intermediary pays some bribes to the custom officers on various levels. The company is not directly involved in bribing. But the intermediary is.

Reflection/Discussion: What to do as company in relation to this service company? a) Write on a paper options of reaction, b) select the one you would choose, c) give ethical reasons for your decision.

5.3 Case 3: Double Accounting

Many companies have double accounting/ bookkeeping for their accounts: one for the tax authorities (with the goal to show figures to pay less tax than in reality correct), one confidential for internal use (which shows higher benefit), in some cases a third one for international customers.

Reflection/Discussion: Is it ethical or unethical? How to deal with it?

a) Write on a paper options of reaction, b) select the one you would choose, c) give ethical reasons for your decision.

5.4 Case 4: Nepotism

The pastor of a parish initiated to build a new church. The parish council approved and mandated the pastor to initiate and supervise the construction. He gave the planning work to an architect who is an elder of the parish. He gave the management of the construction work to his brother in law, both without public procurement.

Reflection/Discussion: From an integrity perspective, was it correct or not? Why yes or no? If not correct, what is the alternative?

a) Write on a paper options of reaction, b) select the one you would choose, c) give ethical reasons for your decision.

5.5 Case 5: Quit or Stay

Mr. Wang runs an agency for a German mechanic company, his products are used for excavation and repairing of civil infrastructures, Chinese government is his client. He was extremely successful before his conversion to Christian faith because it is a heavily corrupted industry and he played well the game of bribery.

Three years ago, as soon as he became Christian, his moral struggle made him quit the business but the conflict was with him since. He constantly was searching an alternative career where it involves no bribery but the chance was zero. Till today Mr. Wang is still facing the dilemma: going back to the corrupted industry to gain everything or stay outside to gain nothing?

Reflection/Discussion: In an environment where changes could be hardly made, how would you make the decision? a) Write on a paper options of reaction, b) select the one you would choose, c) give ethical reasons for your decision.

5.5 Cases 6: Supply Chain

Peter considers himself quite lucky, he owns an online cosmetics shop which is able to offer streamlined all-in-one solution to best fit customer's need, good product in reasonable price and next-day delivery. While his shop is becoming a hit on the internet, Peter begins touring around testifying how thankful he is that God leads him to a zero-corruption business.

Unexpectedly thanks to a filed complaint on a whitening product, he found a number of merchandises from one particular supplier in fact defective, by further investigation he was shocked by the fact that the factory obtained the production permission out of bribery to the authority.

Peter is shattered, as a successful Christian entrepreneur star, it never occurred to him that he has been taking part in the corrupted supply chain from day one.

Reflection/Discussion: Do you feel proud when 'everything seems perfect' in your business? Once you find out that you are the only clean spot in the supply chain, how would you react? a) Write on a paper

options of reaction, b) select the one you would choose, c) give ethical reasons for your decision.

5.6 Answers and ethical reflections on the six cases from the authors (Cui / Stückelberger)

Case 1

This situation is very difficult for a business operator with faith. There is no doubt that when your beliefs deepen, you cannot accept the exchange of business licenses through simple bribery. But how do you do it? In practice, 1, we must pray earnestly and listen to how God leads and how to pass. 2, especially for the approving authority in power, a brother's education and training company has experienced such an approval process, the approver not only did not collect money, but also gave a lot of extra support! 3. If time permits, go directly to the approver and let them know the Christian beliefs and special principles. The Holy Spirit often works in the middle, and your good deeds will affect them. 4, through the fellowship friends to help communicate, trust is easy to reach cooperation. 5, seriously check whether there are non-compliance, imperfect places, and immediately improve. 6. If it is directly related to a clear belief or particularly valuable to help the work of the society, for example, a pastor wants to go to a country to preach the gospel and open an evangelistic meeting, but the national customs will tip, otherwise you will not let you go, you will Sacrifice, make this mistake, the main gospel work. For another example, if you open a hospital and the documents are incomplete, but the patient has already arrived, you must do good deeds and risk the violation. It's just like Jesus did on the Sabbath. 7. No matter what, you can't be like the unbelievers. In order to make money, you must adhere to the principle of faith and believe that God will save and bless, and trust him!

Case 2

Indeed, many companies themselves are not directly involved in corrupt transactions, but legally use intermediaries to help bribes for commercial purposes. This is not a simple problem that can be solved, involving many aspects such as cross-culturalism. 1. It is a good start for a company not to directly participate in bribery. It is necessary to adhere to this principle. 2, to establish a partner anti-commercial bribery norms and principles, declare that they do not cooperate with the bribery enterprises, do not allow such enterprises to be middlemen. 3. Actively cooperate with customers and the government to establish a trust mechanism, participate in promoting the establishment of a clean business environment, and solve the problem of middleman corruption in the long run. 4, do direct sales, change the status of the middlemen, the premise is that no bribery is required. 5, innovate more value products and services, establish an absolute competitive advantage, use value to guide customer consumption, become a buyer's market, customers come to you, do not need to pay bribes.

Case 3

The attitude toward finance and taxation is the key to whether a company is law-abiding and rejects corruption. In practice 1. we must resolutely choose a set of books, and never sue the basic principles of tax evasion. If a company always engages in illegal means in taxation, it will leave behind trouble for development and will be brought to justice sooner or later. The principle is that you are single-minded in business and innovation. 2. know how to avoid taxation reasonably, do not increase the operating costs of enterprises, and strive for various preferential support and reduce costs under the premise of legality. 3. If you already have two sets of accounts and find yourself illegal, you must repent immediately, just as we treat sin and bad habits on us. Don't drag, don't be lucky. We are stricter with Christian God. Don't look at the

neighbour's tax evasion. We can't do it because our God is holy and does not allow us to be filthy. 4, no confidence to correct immediately, to pray to build confidence, step by step to develop the enterprise to survive by value, not by tax evasion. Believe that the Lord will lead us to the path of integrity and justice.

Case 4

The Christian nepotism, internal collusion and other small circle behaviour. It often happens that pastors and believers often do things for the gods, and there is no self-interest at the starting point. It is easy to abuse their privilege and decide many church affairs at will. This not only violates the principle of belief in justice, but also causes many hidden dangers and consequences. The correct approach is to recognize that Christians are also sinners. Everyone is equal before the opportunity. Do not engage in Christian superiority and priority in practice. Who is a true Christian, we cannot simply judge the principle of open tendering to do business related to the church. 2, the principle of fairness means that everyone must be at the same distance in terms of interests, treat each individual impartially, do not prioritize acquaintances, and love and equal respect for unfamiliar strangers is the spirit of Christian fraternity.

Case 5

Agents who are direct big customers have to face corrupt transactions in many cases. Without corruption, there is no business to do!!! From the standpoint of Christians, everything can be a blessing to God. We must all realize that each of us lives in sin. Corruption is a manifestation of sin. No businessman or business is completely free from corruption. Some people are direct and some are indirect. In the short term we have to confess and repent. When our beliefs make us realize the disadvantages of corruption, we must make choices. In practice 1, if you don't have a special confidence and mission to be a non-corrupt agent,

you should stay away from this environment. Generally speaking, it is difficult for a person to change the environment unless you decide that you are an apostle who wants to change the environment, have special gifts and abilities, or don't play the giant Goliath. 2, don't know that there is corruption here, but because of lack of confidence, it will follow the tide, neither leaving the environment nor changing the environment. This is not a Christian attitude. You must make a choice, or leave corruption, or fight corruption. 3, you are convinced that there is a mission to stay in this corrupt environment, but not for helpless economic reasons, but you have the confidence to change step by step, become a non-corrupt agent. Just as David has the same faith, everything can be done in God. 4, leaving this environment, there may be new opportunities, although short-term interests are impaired, but like Matthew 5:29... would rather lose one of the bodies, not to throw the whole body in hell. Don't lose big, you may lose the opportunity to continue making money, but new and better living days are waiting for you.

Case 6

God allows us Christian companies to bear witness in the market, it is not to let us be alone. Not only we must manage ourselves, we will do our utmost to stay away from corruption, but also, we must become the salt of the market under the guidance of the Holy Spirit. Also, to influence the partners in the supply chain, and gradually get out of the lock of corruption. Be brave to be the light on the market, to illuminate partners and suppliers, and to evangelize them. We cannot change the corruption of society by our own power, but the Lord changes us in us, gives us enough grace, and overcomes corruption step by step! Imagine that the early ancient society was full of corruption, and Christian history also had many lessons of corruption. However, generations of saints did not give up doing salt and salt, constantly participating in the transformation of society, and through the establishment of modern

social systems such as the legal system and democracy. Slowly established clean government and society in some areas. At the same time, many international companies with social mission responsibility are promoting their anti-corruption standards to the supply chain and establishing a global non-corruption supply chain ecosystem. This is a common vision for human beings. We Christians must support and participate. Be a good testimony. Just as we are dealing with sinners, we are not sinless people ourselves, but being Christians means being a sinner who constantly strives to repent.

We came to the world to overcome sin, and God's salvation is for everyone. We must be the conduit for salvation and blessing, and courageously make choices in the principle of faith. According to our own actual situation, we can let the other party understand by rejecting cooperation.

In practice, 1, we must affirm our belief principles, do the sacred business of rejecting corruption, 2, declare the principle of our cooperation, and do not cooperate with corrupt suppliers. 3. In the supply chain, the supplier is found to have corruption problems. It is necessary to be patient and advised. The other party is advised to abide by your principle of refusal to corrupt. The other party is unwilling to change, and may lead you to corruption, to stay away from it, or even to enforce the law. It's solved. 4. If the other party is willing but cannot be changed due to environmental objective reasons, it is regarded as a victim of corruption, retains the cooperative relationship, and jointly seeks ways to change. 5, use love to spread the gospel to the other side, let the Lord give grace to defeat corruption.

CHAPTER 6

Summary: Ten Rules

1. Be honest: do never ask for or accept bribes. Whenever possible pay no bribes. Recognize at the same time that you may not be without sin.
2. Ask for a receipt for each payment.
3. Share your ethical dilemmas and inner struggle with your wife/husband/closest friends, confidentially as a safe space.
4. Pray to God for guidance and forgiveness.
5. Develop solutions/alternatives in small groups of friends
6. Report corruption as far as possible to authorities (if needed anonymously, Whistleblowing)
7. Refer to legal obligations (public laws, governmental policies, company-code of conduct and other regulations) which do not allow you to pay bribes if you are asked to do so.
8. Use IT-solutions for increased transparency in payments, via traceable bank transfer payments.
9. Walk ethics as a journey. With each decision you can improve your ethical behaviour, step by step.
10. Enjoy life. You must not be perfect. Be thankful for all support, guidance and encouragement God gives you.

Globethics.net is an ethics network of teachers and institutions based in Geneva, with an international Board of Foundation and with ECOSOC status with the United Nations. Our vision is to embed ethics in higher education. We strive for a world in which people, and especially leaders, are educated in informed by and act according to ethical values and thus contribute to building sustainable, just and peaceful societies.

The founding conviction of Globethics.net is that having equal access to knowledge resources in the field of applied ethics enables individuals and institutions from developing and transition economies to become more visible and audible in the global discourse.

In order to ensure access to knowledge resources in applied ethics, Globethics.net has developed four resources:



Globethics.net Library

The leading global digital library on ethics with over 8 million documents and specially curated content



Globethics.net Publications

A publishing house open to all the authors interested in applied ethics and with over 190 publications in 15 series



Globethics.net Academy

Online and offline courses and training for all on ethics both as a subject and within specific sectors



Globethics.net Network

A global network of experts and institutions including a Pool of experts and a Consortium

Globethics.net provides an electronic platform for dialogue, reflection and action. Its central instrument is the website:

www.globethics.net ■

Globethics.net Publications

The list below is only a selection of our publications. To view the full collection, please visit our website.

All volumes can be downloaded for free in PDF form from the Globethics.net library and at www.globethics.net/publications. Bulk print copies can be ordered from publications@globethics.net at special rates from the Global South. Paid products not provided free of charge are indicated*.

The Editor of the different Series of Globethics.net Publications Prof. Dr. Obiora Ike, Executive Director of Globethics.net in Geneva and Professor of Ethics at the Godfrey Okoye University Enugu/Nigeria.

Contact for manuscripts and suggestions: publications@globethics.net

Global Series

Christoph Stückelberger / Jesse N.K. Mugambi (eds.), *Responsible Leadership. Global and Contextual Perspectives*, 2007, 376pp. ISBN: 978-2-8254-1516-0

Heidi Hadsell / Christoph Stückelberger (eds.), *Overcoming Fundamentalism. Ethical Responses from Five Continents*, 2009, 212pp. ISBN: 978-2-940428-00-7

Christoph Stückelberger / Reinhold Bernhardt (eds.): *Calvin Global. How Faith Influences Societies*, 2009, 258pp. ISBN: 978-2-940428-05-2.

Ariane Hentsch Cisneros / Shanta Premawardhana (eds.), *Sharing Values. A Hermeneutics for Global Ethics*, 2010, 418pp. ISBN: 978-2-940428-25-0.

Deon Rossouw / Christoph Stückelberger (eds.), *Global Survey of Business Ethics in Training, Teaching and Research*, 2012, 404pp. ISBN: 978-2-940428-39-7

Carol Cosgrove Sacks/ Paul H. Dembinski (eds.), *Trust and Ethics in Finance. Innovative Ideas from the Robin Cosgrove Prize*, 2012, 380pp. ISBN: 978-2-940428-41-0

Jean-Claude Bastos de Morais / Christoph Stückelberger (eds.), *Innovation Ethics. African and Global Perspectives*, 2014, 233pp. ISBN: 978-2-88931-003-6

Nicolae Irina / Christoph Stückelberger (eds.), *Mining, Ethics and Sustainability*, 2014, 198pp. ISBN: 978-2-88931-020-3

Philip Lee and Dafne Sabanes Plou (eds), *More or Less Equal: How Digital Platforms Can Help Advance Communication Rights*, 2014, 158pp. ISBN 978-2-88931-009-8

Sanjoy Mukherjee and Christoph Stückelberger (eds.) *Sustainability Ethics. Ecology, Economy, Ethics. International Conference SusCon III, Shillong/India*, 2015, 353pp. ISBN: 978-2-88931-068-5

Amélie Vallotton Preisig / Hermann Rösch / Christoph Stückelberger (eds.) *Ethical Dilemmas in the Information Society. Codes of Ethics for Librarians and Archivists*, 2014, 224pp. ISBN: 978-288931-024-1.

Prospects and Challenges for the Ecumenical Movement in the 21st Century. Insights from the Global Ecumenical Theological Institute, David Field / Jutta Koslowski, 256pp. 2016, ISBN: 978-2-88931-097-5

Christoph Stückelberger, Walter Fust, Obiora Ike (eds.), *Global Ethics for Leadership. Values and Virtues for Life*, 2016, 444pp. ISBN: 978-2-88931-123-1

Dietrich Werner / Elisabeth Jeglitzka (eds.), *Eco-Theology, Climate Justice and Food Security: Theological Education and Christian Leadership Development*, 316pp. 2016, ISBN 978-2-88931-145-3

Obiora Ike, Andrea Grieder and Ignace Haaz (Eds.), *Poetry and Ethics: Inventing Possibilities in Which We Are Moved to Action and How We Live Together*, 271pp. 2018, ISBN 978-2-88931-242-9

Christoph Stückelberger / Pavan Duggal (Eds.), *Cyber Ethics 4.0: Serving Humanity with Values*, 503pp. 2018, ISBN 978-2-88931-264-1

Texts Series

Principles on Sharing Values across Cultures and Religions, 2012, 20pp. Available in English, French, Spanish, German and Chinese. Other languages in preparation. ISBN: 978-2-940428-09-0

Ethics in Politics. Why it Matters More than Ever and How it Can Make a Difference. A Declaration, 8pp, 2012. Available in English and French. ISBN: 978-2-940428-35-9

Religions for Climate Justice: International Interfaith Statements 2008-2014, 2014, 45pp. ISBN 978-2-88931-006-7

Ethics in the Information Society: The Nine 'P's. A Discussion Paper for the WSIS+10 Process 2013-2015, 2013, 32pp. ISBN: 978-2-940428-063-2

Principles on Equality and Inequality for a Sustainable Economy. Endorsed by the Global Ethics Forum 2014 with Results from Ben Africa Conference 2014, 2015, 41pp. ISBN: 978-2-88931-025-8

Water Ethics: Principles and Guidelines, 2019/2020, 42pp. ISBN 978-2-88931-312-9. Available in English, French and Spanish.

Focus Series

Christoph Stückelberger, *Das Menschenrecht auf Nahrung und Wasser. Eine ethische Priorität*, 2009, 80pp. ISBN : 978-2-940428-06-9

Christoph Stückelberger, *Corruption-Free Churches Are Possible. Experiences, Values, Solutions*, 2010, 278pp. ISBN: 978-2-940428-07-6

—, *Des Églises sans corruption sont possibles : Expériences, valeurs, solutions*, 2013, 228pp. ISBN : 978-2-940428-73-1

Benoît Girardin, *Ethics in Politics: Why it matters more than ever and how it can make a difference*, 2012, 172pp. ISBN: 978-2-940428-21-2

—, *L'éthique : un défi pour la politique. Pourquoi l'éthique importe plus que jamais en politique et comment elle peut faire la différence*, 2014, 220pp. ISBN 978-2-940428-91-5

Willem A Landman, *End-of-Life Decisions, Ethics and the Law*, 2012, 136pp. ISBN: 978-2-940428-53-3

Kitoka Moke Mutondo / Bosco Muchukiwa, *Montée de l'Islam au Sud-Kivu : opportunité ou menace à la paix sociale. Perspectives du dialogue islamo-chrétien en RD Congo*, 2012, 48pp. ISBN: 978-2-940428-59-5

Elisabeth Nduku / John Tenamwenye (eds.), *Corruption in Africa: A Threat to Justice and Sustainable Peace*, 2014, 510pp. ISBN: 978-2-88931-017-3

Dicky Sofjan (with Mega Hidayati), *Religion and Television in Indonesia: Ethics Surrounding Dakwahtainment*, 2013, 112pp. ISBN: 978-2-940428-81-6

Yahya Wijaya / Nina Mariani Noor (eds.), *Etika Ekonomi dan Bisnis: Perspektif Agama-Agama di Indonesia*, 2014, 293pp. ISBN: 978-2-940428-67-0

Bernard Adeney-Risakotta (ed.), *Dealing with Diversity. Religion, Globalization, Violence, Gender and Disaster in Indonesia*. 2014, 372pp. ISBN: 978-2-940428-69-4

Nina Mariani Noor/ Ferry Muhammadsyah Siregar (eds.), *Etika Sosial dalam Interaksi Lintas Agama* 2014, 208pp. ISBN 978-2-940428-83-0

Célestin Nsengimana, *Peacebuilding Initiatives of the Presbyterian Church in Post-Genocide Rwandan Society: An Impact Assessment*. 2015, 154pp. ISBN: 978-2-88931-044-9

Dickey Sofian (ed.), *Religion, Public Policy and Social Transformation in Southeast Asia*, 2016, 288pp. ISBN: 978-2-88931-115-6

Symphorien Ntibagirirwa, *Local Cultural Values and Projects of Economic Development: An Interpretation in the Light of the Capability Approach*, 2016, 88pp. ISBN: 978-2-88931-111-8

Karl Wilhelm Rennstich, *Gerechtigkeit für Alle. Religiöser Sozialismus in Mission und Entwicklung*, 2016, 500pp. ISBN 978-2-88931-140-8.

John M. Itty, *Search for Non-Violent and People-Centric Development*, 2017, 317pp. ISBN 978-2-88931-185-9

Florian Josef Hoffmann, *Reichtum der Welt—für Alle Durch Wohlstand zur Freiheit*, 2017, 122pp. ISBN 978-2-88931-187-3

Cristina Calvo / Humberto Shikiya / Deivit Montealegre (eds.), *Ética y economía la relación dañada*, 2017, 377pp. ISBN 978-2-88931-200-9

Maryann Ijeoma Egbujor, *The Relevance of Journalism Education in Kenya for Professional Identity and Ethical Standards*, 2018, 141pp. ISBN 978-2-88931233-7

Jonathan Kashindi Mulolwa, *Le langage symbolique. Une méthode en théologie*, 2018, 276pp. ISBN: 978-2-88931-254-2

Fernando J. Narváez, *Bioética de las enfermedades tropicales desatendidas*, 2019, 149pp. ISBN:978-2-88931-277-1

Joseph G. Muthuraj, *Corporate Governance for Churches. Toward a Legal Reform in the Church of South India Trust Association*, 2019, 490pp. ISBN 978-2-88931-279-5

Tharcisse Gatwa / Deo Mbonyinkebe, *Home-Grown Solutions: Legacy to Generations in Africa, Vol.1*, 2019, 443pp. ISBN: 978-2-88931-287-0

Tharcisse Gatwa / Deo Mbonyinkebe, *Home-Grown Solutions: Legacy to Generations in Africa, Vol.2*, 2019, 443pp. ISBN: 978-2-88931-291-7

Johannes Hoffmann, *Meine Träume zu Kirchenfinanzen and Kirchenentwicklung in Deutschland*, 2019, 490pp. ISBN: 978-2-88931-296-2

James Eroni Miriagio, *Holiness as Wholeness: Ethical Implications towards an Inclusive Understanding of the HIV / Aids Crisis in Kenya*, 2019, 82pp. ISBN: 978-2-88931-298-6

Praxis Series

Christoph Stückelberger, *Responsible Leadership Handbook : For Staff and Boards*, 2014, 116pp. ISBN :978-2-88931-019-7 (Available in Russian)

Christoph Stückelberger, *Weg-Zeichen: 100 Denkanstösse für Ethik im Alltag*, 2013, 100pp SBN: 978-2-940428-77-9

—, *Way-Markers: 100 Reflections Exploring Ethics in Everyday Life*, 2014, 100pp. ISBN 978-2-940428-74-0

Angèle Kolouchè Biao, Aurélien Atidegla (éds.), *Proverbes du Bénin. Sagesse éthique appliquée de proverbes africains*, 2015, 132pp. ISBN 978-2-88931-068-5

Christoph Stückelberger, *Weg-Zeichen II: 111 Denkanstösse für Ethik im Alltag*, 2016, 111pp. ISBN: 978-2-88931-147-7 (Available in German and English)

Elly K. Kansiiime, *In the Shadows of Truth: The Polarized Family*, 2017, 172pp. ISBN 978-2-88931-203-0

Christoph Stückelberger / William Otiende Ogara / Bright Mawudor, *African Church Assets Handbook*, 2018, 291pp. ISBN: 978-2-88931-252-8

Oscar Brenifier, *Day After Day 365 Aphorisms*, 2019, 395pp. ISBN 978-2-88931-272-6

Christoph Stückelberger, *365 Way-Markers*, 2019, 416pp. ISBN: 978-2-88931-282-5 (available in English and German).

Benoit Girardin / Evelyne Fiechter-Widemann (Eds.), *Blue Ethics: Ethical Perspectives on Sustainable, Fair Water Resources Use and Management*, forthcoming 2019, 265pp. ISBN 978-2-88931-308-2

African Law Series

D. Brian Dennison/ Pamela Tibihikirra-Kalyegira (eds.), *Legal Ethics and Professionalism. A Handbook for Uganda*, 2014, 400pp. ISBN 978-2-88931-011-1

Pascale Mukonde Musulay, *Droit des affaires en Afrique subsaharienne et économie planétaire*, 2015, 164pp. ISBN: 978-2-88931-044-9

Pascal Mukonde Musulay, *Démocratie électorale en Afrique subsaharienne : Entre droit, pouvoir et argent*, 2016, 209pp. ISBN 978-2-88931-156-9

China Christian Series

Yahya Wijaya; Christoph Stückelberger; Cui Wantian, *Christian Faith and Values: An Introduction for Entrepreneurs in China*, 2014, 76pp. ISBN: 978-2-940428-87-8

Yahya Wijaya; Christoph Stückelberger; Cui Wantian, *Christian Faith and Values: An Introduction for Entrepreneurs in China*, 2014, 73pp. ISBN: 978-2-88931-013-5 (en Chinois)

Christoph Stückelberger, *We are all Guests on Earth. A Global Christian Vision for Climate Justice*, 2015, 52pp. ISBN: 978-2-88931-034-0 (en Chinois, version anglaise dans la Bibliothèque Globethics.net)

Christoph Stückelberger, Cui Wantian, Teodorina Lessidrenska, Wang Dan, Liu Yang, Zhang Yu, *Entrepreneurs with Christian Values: Training Handbook for 12 Modules*, 2016, 270pp. ISBN 978-2-88931-142-2

China Ethics Series

Bao Ziran, *影响中国环境政策执行效果的因素分析 China's Environmental Policy, Factor Analysis of its Implementation*, 2015, 431pp. En chinois, ISBN 978-2-88931-051-7

Yuan Wang and Yating Luo, *China Business Perception Index: Survey on Chinese Companies' Perception of Doing Business in Kenya*, 99pp. 2015, en anglais, ISBN 978-2-88931-062-3.

王淑芹 (Wang Shuqin) (編輯) (Ed.), *Research on Chinese Business Ethics, 2 Volumes*, 2016, 813pp. ISBN: 978-2-88931-104-0

Liu Baocheng, *Chinese Civil Society*, 2016, 177pp. ISBN 978-2-88931-168-2

Liu Baocheng / Zhang Mengsha, *Philanthropy in China: Report of Concepts, History, Drivers, Institutions*, 2017, 246pp. ISBN: 978-2-88931-178-1

Agape Series

崔万田 Cui Wantian 爱+经济学 *Agape Economics*, 2020, 420pp. ISBN: 978-2-88931-349-5

Cui Wantian, Christoph Stückelberger, *The Better Sinner: A Practical Guide on Corruption*, 2020, 37pp. ISBN 978-2-88931-339-6. Available in Chinese.

Education Ethics Series

Divya Singh / Christoph Stückelberger (Eds.), *Ethics in Higher Education Values-driven Leaders for the Future*, 2017, 367pp. ISBN: 978-2-88931-165-1

Obiora Ike / Chidiebere Onyia (Eds.) *Ethics in Higher Education, Foundation for Sustainable Development*, 2018, 645pp. ISBN: 978-2-88931-217-7

Obiora Ike / Chidiebere Onyia (Eds.) *Ethics in Higher Education, Religions and Traditions in Nigeria* 2018, 198pp. ISBN: 978-2-88931-219-1

Obiora F. Ike, Justus Mbae, Chidiebere Onyia (Eds.), *Mainstreaming Ethics in Higher Education: Research Ethics in Administration, Finance, Education, Environment and Law Vol. 1*, 2019, 779pp. ISBN 978-2-88931-300-6

Ikechukwu J. Ani/Obiora F. Ike (Eds.), *Higher Education in Crisis Sustaining Quality Assurance and Innovation in Research through Applied Ethics*, 2019, 216pp. ISBN: 978-2-88931-323-5

Education Praxis Series*

Tobe Nnamani / Christoph Stückelberger, *Resolving Ethical Dilemmas in Professional and Private Life. 50 Cases from Africa for Teaching and Training*, 2019, 235pp. ISBN 978-2-88931-315-0

Readers Series

Christoph Stückelberger, *Global Ethics Applied: vol. 4 Bioethics, Religion, Leadership*, 2016, 426. ISBN 978-2-88931-130-9

Кристоф Штукельбергер, *Сборник статей, Прикладная глобальная этика Экономика. Инновации. Развитие. Мир*, 2017, 224pp. ISBN: 978-5-93618-250-1

John Mohan Razu, *Ethics of Inclusion and Equality*, 2 Vol., 2018, 754pp. v1: ISBN:978-2-88931-189-7, v2: ISBN 978-2-88931-191-0

CEC Series

Win Burton, *The European Vision and the Churches: The Legacy of Marc Lenders*, Globethics.net, 2015, 251pp. ISBN: 978-2-88931-054-8

Peter Pavlovic (ed.) *Beyond Prosperity? European Economic Governance as a Dialogue between Theology, Economics and Politics*, 2017, 147pp. ISBN 978-2-88931-181-1

Elizabeta Kitanovic / Patrick Roger Schnabel (Eds.), *Religious Diversity in Europe and the Rights of Religious Minorities*, 2019, 131pp. ISBN 978-2-88931-270-2

Göran Gunner, Pamela Slotte and Elizabeta Kitanović (Eds.), *Human Rights, Religious Freedom and Faces of Faith*, 2019, 284pp. ISBN 978-2-88931-321-1

Philosophy Series

Ignace Haaz, *The Value of Critical Knowledge, Ethics and Education: Philosophical History Bringing Epistemic and Critical Values to Values*, 2019, 234pp. ISBN 978-2-88931-292-4

Ethical Sieve Series

Paul Dembinski, Josina Kamerling and Virgile Perret (Eds.), *Changing Frontiers of Ethics in Finance*, 2019, 511pp. ISBN 978-2-88931-317-4

Paideia Series

Stefania Gandolfi, *Diritti dell'uomo e società democratica*, 2019, 146pp. ISBN 978-2-88931-319-8

Copublications & Other

Patrice Meyer-Bisch, Stefania Gandolfi, Greta Balliu (eds.), *Souveraineté et coopérations : Guide pour fonder toute gouvernance démocratique sur l'interdépendance des droits de l'homme*, 2016, 99pp. ISBN 978-2-88931-119-4

Patrice Meyer-Bisch, Stefania Gandolfi, Greta Balliu (a cura di), *Sovranità e cooperazioni: Guida per fondare ogni governance democratica sull'interdipendenza dei diritti dell'uomo*, 2016, 100pp. ISBN : 978-2-88931-132-3

Patrice Meyer-Bisch, Stefania Gandolfi, Greta Balliu (éds.), *L'interdépendance des droits de l'homme au principe de toute gouvernance démocratique. Commentaire de Souveraineté et coopération*, 2019, 324pp. ISBN 978-2-88931-310-5

Obiora F. Ike, *Applied Ethics to Issues of Development, Culture, Religion and Education*, 2020, 280pp. ISBN 978-2-88931-335-8

Obiora F. Ike, *Moral and Ethical Leadership, Human Rights and Conflict Resolution – African and Global Contexts*, 2020, 191pp. ISBN 978-2-88931-333-4

Reports

Global Ethics Forum 2016 Report, Higher Education—Ethics in Action: The Value of Values across Sectors, 2016, 184pp. ISBN: 978-2-88931-159-0

African Church Assets Programme ACAP: Report on Workshop March 2016, 2016, 75pp. ISBN 978-2-88931-161-3

Globethics Consortium on Ethics in Higher Education Inaugural Meeting 2017 Report, 2018, 170pp. ISBN 978-2-88931-238-2

Managing and Teaching Ethics in Higher Education. Policy, Skills and Resources: Globethics.net International Conference Report 2018, 2019, 206pp. ISBN 978-2-88931-288-7

This is only selection of our latest publications, to view our full collection please visit:

www.globethics.net/publications

ISBN 978-2-88931-339-6



9 782889 313396 >

The Better Sinner

—A Practical Guide on Corruption

Corruption is as old as humanity, though the costly and large-scale efforts to address it have only been developed in recent decades. Despite the numerous standards, regulations and laws that exist, corruption is everywhere and may well be on the rise. The Christian faith teaches that, while we cannot be perfect, we can become 'better sinners'. This book offers advice on how to overcome corruption especially in business.

— Cui Wantian

Professor of Economics, Liaoning University Shenyang, China and Renmin University Beijing. Entrepreneur in Shenyang, Beijing, Shanghai and Boston.

—Christoph Stückelberger

Prof. Dr Dr h.c. Stückelberger is the Founder and President of Globethics.net, Executive Director of Geneva Agape Foundation and Prof. of Ethics at universities in Switzerland, China, Russia and Nigeria.



Globethics.net