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COLLEGE OF HUMANITIES

**Corruption and Reporting: An Ethno-Cultural Assessment of the
Morality of Whistle-blowing as a Strategy for Reporting
Corruption in Zimbabwe.**

BY

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Declaration

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Dedication

This thesis was highly inspired by the charism and ethos of the Dominican Order. Therefore, I wish to dedicate this work to the Dominican Order congregation an institution that preaches against injustice, corruption and all sorts of socio-economic and political vices that is detrimental to the well-being of many people. Furthermore, I also dedicate this work to my parents; Eriya Tongenyika Marambanyika & Rosemary Guwa. Thank you *Baba naMai* for always believing and supporting my dreams.

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To all the **Mhofu** nana **Chihera** I can only say *“I have fought the good fight, I have finished the race, I have kept the faith”* 2 Timothy 4:7-8.

Abstract

The bane of corruption invariably exists in most societies and cultures. However, its deleterious effects on socio-economic growth and political development varies from country to country. In countries like Zimbabwe, the effects of corruption have been so devastating as witnessed by numerous practices of nepotism, cronyism, high incidences of political patronage as well as growing cases of abuse of power by public officials. Notably, corruption is gradually becoming difficult to combat and control based on the view that perpetrators of corruption are hostile, unwilling to cooperate and have strong connections with the police, politicians, judiciary and the executive. In a bid to curtail cases of corruption, key mechanisms such as whistle-blowing are now commonly used by both public and private institutions. However, the practice of whistle-blowing is often ineffective as whistle-blowers face risks and challenges of being labelled as sell-outs/*vatenges* which makes them hesitant to report corruption. It is in light of this that the study seeks to explore and discuss the ethno-cultural implications of whistle-blowing as a strategy for reporting corruption in Zimbabwe. This significantly helps the study to situate an ethno-cultural assessment and the morality of using whistle-blowing strategy using individual level analysis. Fundamentally, this might help anti-corruption and law enforcement agencies to also appreciate the need to consider ethno-cultural issues that affect the efficacy of whistle-blowing as a strategy for fighting corruption in developing countries like Zimbabwe. Using this background, the study uses three famous cases of corruption and whistle-blowing, namely; Minister of Labour and Social Services Involving \$95million, Willow gate Motor Corruption Scandal and the Hopewell Chin'ono Whistle-blowing Cast. The study critically assesses these cases using the common good theory which advocates that justifiable ethical actions or decisions are those that benefit all members of the community. The study argues that political corruption if left unattended or addressed by policy makers, it has the potential to bring the state and government functions to the blink of complete failure. The study identifies that corruption is perpetuated mostly by public officials as compared to ordinary citizens. In light of this, the study provides the following recommendations to be considered and these are; corruption awareness, campaigns implementation of policies and rules incentives and protection laws, review of bureaucratic process and assets declaration. The study contributes

to literature on corruption by developing an ethno-cultural model that can be used by other developing countries that seek to situate whistle blowing as a strategy to combatting corruption.

Key terms

- Corruption
- Whistle-blowing
- Common good
- Ethics
- Zimbabwe

Acronyms and Abbreviations

ACCZ-Anti-Corruption Commission of Zimbabwe

AUCPC-African Union Convention on Preventing and Combating Corruption

CGT-Common Good Theory

CST-Catholic Social Teaching

GoZ-Government of Zimbabwe

IMF-International Monetary Fund

PDA-Protection Disclosure Act

RBZ-Reserve Bank of Zimbabwe

WBF-Whistle-Blower Fund

ZACC-Zimbabwe Anti-Corruption Commission

ZCBC-Zimbabwe Catholic Bishops Conference

ZIMRA-Zimbabwe Revenue Authority

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Chapter 1: General Introduction to the Study

1.0. Introduction

Corruption invariably exists in most African societies and cultures, however, its effects on socio-economic growth and political development vary from country to country. African scholars on corruption such as Nyoni Thabani (2017:285) concur that African countries such as Zimbabwe have been experiencing high levels of both petty corruption and systemic corruption. In addition, the Transparency International (2020:18) established that Zimbabwe is one of the most corrupt countries in the world outside war zones. Notably, Weronika J. Krawczyk (2019:125) pinpoints that corruption has negatively affected the well-being of several citizens in Zimbabwe as witnessed by numerous practices of nepotism, cronyism, high incidences of political patronage as well as growing cases of abuse of power by public officials. This has also been indicated by the Catholic Church in Zimbabwe which strongly confirms that corruption is destroying the economy and compromising justice system (The Zimbabwe Catholic Bishops Conference (ZCBC), (2020:2). This can be supported by recorded cases of corruption committed by political elites and those with political connections as noted by (Katsinde, 2011:11).

In connection to the above, Joe Muzurura (2020:5) is of the view that it is difficult to combat and control cases of corruption in Zimbabwe. The author contends that, perpetrators of corruption are hostile, unwilling to cooperate and have strong connections with the police, politicians, judiciary and the executive, making it challenging to control corruption. For instance, during the era of President Robert Mugabe, several cases of systematic corruption were reported and exposed but there were no substantive measures taken against senior corrupt officials. For example, Tawanda Zinyama (2021:138) cites that senior government officials such as Godfrey Gandawa embezzled state funds but was defended by senior government officials. The author cites that the former Vice-President of Zimbabwe Phelekezela Mphoko openly defended Godfrey Gandawa arguing that the arrest of senior government officials would destabilise the government. This openly gives an idea that controlling cases of grand corruption is still problematic and questionable in Zimbabwe.

In addition to the above, Angeline Sithole (2013:29) observes that the growth of corruption is caused by lack of political will by elites across the political spectrum. Numerous studies also

report the inefficiency of the Anti-Corruption Commission of Zimbabwe (ACCZ) as one of the critical factors that is spawning public corruption. For instance, there are famous cases of political corruption that have been exposed and reported by whistle-blowers such as the corruption scandals committed by Prisca Mupfumira and Obadiah Moyo (former senior government ministers) but there have not been any substantive measures taken against them (Government of Zimbabwe (GoZ), 2017). Contrary to this, Zinyama (2021:147) is of the view that it is unfair to condemn anti-corruption institutions in Zimbabwe for failing to prosecute the perpetrators of grand corruption.

In support of this, Zinyama argues that anti-corruption institutions are hindered from performing their duties by a lack of political willingness. Undoubtedly, anti-corruption institutions are frequently controlled and captured by senior government officials as mentioned previously. In elaboration to this, Sithole (2013:30) establishes that public officials often use their political and legal connections to escape justice and prosecution. For instance, senior officials are sometimes caught by they get reinstated according to the directives of their bosses who abuse power to defend the culprits. This then suggests that a failure to punish the perpetrators of corruption can easily create a fecund environment for corruption to thrive.

Even though corruption threatens the socio-economic growth and political development, researchers such as Thabani Nyoni (2020:276) argue that key mechanisms such

as whistle-blowing are useful and can be utilised to expose and report corruption. For instance, big public sectors such as the Reserve Bank of Zimbabwe (RBZ) introduced the Whistle-Blower Fund (WBF) of 5% incentive in 2017 with the aim of discouraging money laundering, embezzlement of funds and other forms of corruption within public institutions (*The Business Chronicle*, 2017). Convincing as it maybe, it can be argued that, although the WBF can be seen as an ideal strategy that promotes the reporting of corrupt activities, the incentivising of whistle-blowers can compel whistle-blowers to provide falsified information in order to access such incentives.

Furthermore, it can be argued that the WBF can also tempt internal officials to collaborate with low level workers and feed them with inside information while targeting incentives or destroying each other's reputation. In addition, it is significant to question the criteria that can be used to analyse and validate the information provided by internal and external whistle-blowers. This is because information can be easily manipulated or tempered with for the sake of lucrative incentives. Even though whistle-blowers can be attracted by incentives, it is no doubt that the fear of victimisation, revenge and reprisal can discourage whistle-blowers to blow the whistle. Against this backdrop, scholars such Lumumba (2019:19) concur that irrespective of numerous benefits to the public, whistle-blowing is and will continue to pose a danger to whistle-blowers.

1.1. Background and Motivation

Corruption is increasingly becoming a major obstacle that hinders socio-economic growth and development in both public and private sectors in Zimbabwe. It is mostly the poor people that tend to experience the negative effects of corruption such as poor service delivery, unemployment, delays in getting important documents such as passports, driver's licence and trading licences (Thabani Nyoni, 2017:287). For instance, Nyoni (2017:287) indicates that many Zimbabweans have been forced to pay corruption rents to acquire driving licences, to obtain birth certificates, trading permits and even to make official reports to the police. Many documents issued by the public sector are price inelastic and hence a major source of bureaucratic corruption rents. The corruption rent associated with bureaucratic corruption is loosely called *mari yedrink/chebasa/chiokomuhomwe* which can be loosely translated as bribe/bribery. Indeed, such corruption is gradually becoming normal and acceptable by both the corruptor and corruptee in Zimbabwe.

It is against this cursory analysis that prompted this research to explore and interrogate the nature of corruption in Zimbabwe and what anti-corruption measures can be adopted to curtail the bane of corruption. The study has been largely inspired by Zimbabwe scholars such as Chiweshe (2017:114) and Muzurura (2019:106) who have extensively researched on corruption particularly its impact on societal fabric, economic growth and development. These scholars have also overtly indicated that corruption in Zimbabwe is not only rife at all levels of social stratification, but is also metamorphosing phenomenally into different more destructive mutants. This is supported by recorded cases of bribes by police officers, manipulation of tenders, delay in issuing business permits, identity documents unless some form of bribe is offered (see Nyoni).

In connection to this, the study was further inspired by scholars such as Nyoni (2020:276) who further suggests that whistle-blowing can be an ideal strategy that can be used to subvert and control all forms of corruption in different sectors in Zimbabwe. According to The Transparency International (2021:1) whistle-blowing is defined as the “disclosure of information about perceived wrongdoing in an organization, or the risk thereof, to individuals or entities believed to be able to effect action.” In addition, Emanuela Ceva and Michele Bocchiola (2018:21) perceive whistle-blowing as the practice through which members of organisations utilise to report any form of unethical practices that affect both organisations and its members.

However, it is pertinent to underscore that the practice of whistle-blowing is often misconstrued especially by the perpetrators of corruption and some members of the public. As a consequence, the possibility of disclosure of information related to whistle-blowers can deter the blowing of the whistle. It is in view of this observation that Chiyangwa Simbriso (2020:1) elaborates that because of the connotation of the term “whistle-blowing”, whistle-blowers often face risks and challenges of being labelled sell-outs, informants or busy bodies. Subsequently, this makes them hesitant or reluctant to execute their moral responsibilities toward the society as they fear to carry the burden linked to their duties. Therefore, it is plausible to infer that the fear of blowing the whistle can ultimately create a conducive environment for corruption to flourish easily as there will be less or no whistle-blowers to blow the whistle on cases of corruption.

Given a series of risks associated with whistle-blowing, Lala Camerer (2012:2) avers that the introduction of whistle-blowing protection laws is vital and necessary for countries that have high corruption. The author states that African countries such as South Africa have already purposely introduced and enacted whistle-blowing laws such as the Protection Disclosure Act (PDA). These protection laws are meant to protect citizens who disclose information related to irregular conduct without fear of any reprisal (Camerer, 2012:2). Unfortunately, Zimbabwe as the main focus of this study has not yet introduced any single or clear policies or laws on whistle-blowing as a culvert for eradicating corruption. In fact, whistle-blowers in Zimbabwe are still depending on Anti-corruption Act and criminal codifications (Simbriso, 2020:2).

The above discourse directly avers that the unwillingness to introduce whistle-blowing protection laws in Zimbabwe remains problematic and questionable. On the other hand, despite the availability of protection laws in specific countries such as South Africa, it is no doubt that whistle-blowers do not entirely have the full protection after blowing the whistle. For instance, on the 3rd of September 2021, *The Witness* newspaper of South Africa published an article titled *State failing whistle-blower*. The article provided a detailed account of how a whistle-blower suffered victimisation after exposing corrupt public officials. It is alleged by *The Witness newspaper* that the whistle-blower appealed for protection but there was no positive reaction from the PDA officials.

Another case which provides evidence related to the victimisation of whistle-blowers is the killing of Babita Deokaran a South African whistle-blower. According to the eNCA News reports¹ Deokaran a whistle-blower was shot dead after she exposed a fraudulent contract worth 332million rand which was awarded by her department to buy personal protective equipment to help stop the spread of coronavirus. The assassination of Deokaran after exposing grand corruption pose numerous questions about the effective implementation of whistle-blowing laws in countries with protection laws. It is against this background that Patrice Lumumba (2019:29) argues that due to fear of victimisation and reprisal, the practice of whistle-blowing does not appear to be an ideal strategy for fighting corruption in Africa. Lumumba further argues that whistle-blowers in many parts of Africa tend to suffer persecution more than corrupt individuals. As a result of this, it becomes scary and difficult for whistle-blowers to take up the challenge to blow the whistle. Such a proposition explicitly implies that perpetrators of

corruption mostly politicians are more protected from being punished as compared to whistle-blowers.

Using the above background that the researcher raises the following pertinent questions; Is whistle-blowing an ideal mechanism for fighting and reporting corruption in Zimbabwe? What can be done to reinforce and implement whistle-blowing laws? What qualities and values does one need to become a whistle-blower? Is the practice of whistle-blowing aiming at safeguarding or protecting the common good? How is whistle-blowing different from back-biting and mere reporting of unethical behaviour or conduct within workplace or society?

1.2. Key Research Question

What are the ethno-cultural implications of whistle-blowing as a strategy of reporting corruption in Zimbabwe?

1.2.1. Sub-Research Questions

2. What is the nature of corruption in Zimbabwe?
3. What is the nature of whistle-blowing within the context of Zimbabwe?
4. What are the ethno-cultural implications of whistle-blowing?
5. How can the ethical theory of the common good strengthen and manage whistle-blowing within the context of Zimbabwe?

1.2. 2. Research Objectives

2. To provide an ethno-cultural assessment of the morality of whistle-blowing as a Strategy for Reporting Corruption in Zimbabwe.
3. To explain the nature of corruption in the context of Zimbabwe.
4. To explore how a whistle-blowing strategy can be used to combat corruption in Zimbabwe.
5. To examine the cultural implications of using whistle blowing to report corruption in Zimbabwe.

1.4. Preview of the Theoretical Framework

The study was guided by the ethical theory of the common good whose key proponent is Aristotle 384 BC- 322 BC. Apart from Aristotle, the common good theory (CGT) has been widely discussed by proponents such as Thomas Aquinas, Saint Augustine and also by the Catholic Social Teaching (CST). Therefore, the study will present views by the mentioned proponents with the aim of providing a link between whistle-blowing and corruption from an ethical perspective.

1.4.1. The Common Good Theory (CGT)

The CGT has been explored differently by various scholars. Scholars such as Messener (1965:124), define the common good as “that order of society in which every member enjoys the possibility of realizing his true self by participating in the effects of the cooperation of all”. On the other hand, Finnis (1986:165) conceives the common good theory as an ensemble of conditions which increases the chance of flourishing for all members of a community. Other famous institutions such as the Catholic Social Teaching define the common good as “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily” (Pontifical Council for Justice and Peace, 2004, no. 164).

In connection to the above, this study argues that the common good is not an alien ethical theory among the *Shona* and the *Ndebele* people. For instance, the CGT can be associated with cultural practices such as the *Zunde ramambo or Isiphala senkosi* which is common among the *Shona* and the *Ndebele* cultures. According to Pindai Sithole (2020:11) *Zunde ramambo/nhimbe* is “an internal and collective mechanism for community members to assist each other at household level to strengthen and sustain their socio-economic development initiatives”. The CGT theory will be discussed and explored at length in chapter three.

1.4.2. The Significance of the CGT to the Study

One of the main reasons for believing that the common good theory is the relevant ethical theory for this study is that, the theory advocates that justifiable ethical actions or decisions are those that benefit all community individuals. As alluded in the introductory section of the extant

study it is only a few people that benefit from corrupt activities whilst the majority is living in abject poverty. Not only that, it has been highlighted by past researchers (See Muzurura, Nyoni) that corruption in Zimbabwe is being accelerated by the fact that those with the mandate to fight against corrupt activities are the ones who are involved in promoting corruption through tax evasion, manipulation of tenders and smuggling of mineral resources. In view of this, the CGT becomes significant to this study as it seeks to remind those involved in corrupt activities that their actions are in contrary to the ethics of the common good. In other words, the CGT seeks to alert corrupt individuals to the reality that it is unethical for the minority individuals to access public goods at the expense of the general public. Hence, it should be the moral duty of corrupt individuals to awaken to the reality that public goods should be equally distributed and shared among all citizens.

1.5. Research Methodology

The study is purely non-empirical; therefore, it uses a desktop approach. According to Mouton (2001:145), a non-empirical approach helps the researcher to utilize existing data on a particular phenomenon. Therefore, the study provides a critical review of the literature on whistle-blowing and corruption which will form part of the research approach of the study. It is from the literature review that the study will identify and highlight assumptions, themes, key arguments and limitations which enables the study to locate potential gaps that need to be explored by the study. Some of the mentioned sources will be accessed through the use of search engines such as Google Scholar, ResearchGate and JSTOR. Through these search engines, the study will access the literature through the development of key words such as; whistle-blowing, whistle-blowers and corruption. More importantly, the study uses the case study approach which means that the study provides cases on corruption and whistle-blowing in Zimbabwe. These cases will be critically explored, discussed and assessed from an ethical perspective.

1.5.1. Research Tradition

According to Alan Bryman (2012:29-33), there are various forms of research traditions, namely, positivism, interpretivism, objectivism, constructionism and critical realism. This research adopts critical realism as the research tradition. Critical realism is adopted by this research because it exposes myths and empowers people to transform society radically.

Furthermore, the researcher believes that reality changes over time and is governed by underlying structures and knowledge is expected to supply people with enabling tools needed to change their world. For instance, Plooy-Cilliers, Davis and Bezuidenhout (2014:13), underscore that “our knowledge of reality is as a result of social conditioning.” This view could greatly influence the moral understanding of whistle-blowing as a tool for reporting corruption. Based on this proposition, it can then be argued that those who interpret the practice of whistle-blowing might have a social conditioning of disliking or liking whistle-blower whom they might perceive as informants/*impipi*/sell-outs/*vatengesi* or heroes of the society. Such an interpretation can be influenced by one’s upbringing within their society.

1.6. Cases on Corruption and Whistle-blowing in Zimbabwe

The study uses three cases on whistle-blowing and corruption in Zimbabwe and these are; the Minister of Labour and Social Services involving \$95million, Willow-gate motor corruption scandal and the Hopewell Chin’ono whistle-blowing cast., The cases will be analysed using the ethical theory of the common good.

1.6.1. Case Number 1: Minister of Labour and Social Services Involving \$95 million

The case of Prisca Mupfumira’s corruption scandal received a wider attention and publication by both the social media and newspapers. The following local Zimbabwean newspapers and international media houses have published the case, and these are; *The New Zimbabwe*², *allaAfrica*³ and *News of the South*⁴. These publications alleged that Prisca Mupfumira a ZANU-PF politician has so far committed seven counts of corruption scandals. One of the most popular cases involve the embezzlement of multi-million state funds meant for pensioners from a National Social Security Authority.

Even though there have been some reports on Mupfumira's corruption scandals, local Zimbabwean researchers on corruption such as Muchaneta Mundopa (2021:7) observe that there has been delays in terms of prosecuting Mupfumira. For example, the case of the former minister Prisca Mupfumira appeared in before courts on 26 July 2019. The author cautioned that the case of Mupfumira has taken two years without being finalised. In conclusion, Mundopa (2021:7) argues that such a delay can easily make the public to lose confidence in the effectiveness of anti-corruption institutions and the judiciary.

1.6.2. Case Number 2: Willowgate Motor Corruption Scandal

On the 15th of April 1989, a local Zimbabwean newspaper called *The Chronicle* published an article titled; *Cabinet Ministers Quit in Zimbabwe as Corruption Report is Published*. According to this publication, the three Zimbabwean cabinet ministers namely; Maurice Nyagumbo Political Affairs Minister, Enos Nkala Defence Minister and Frederick Shava Minister of State Affairs were involved in massive corruption of the embezzlement of state funds meant to benefit citizens⁵. The case was investigated by the Sandura Commission and the ministers were all found guilty of corruption.

Despite the successful investigation by the Sandura Commission, Stephen Moyo (2014:39) highlights that the three ministers were ultimately granted a Presidential pardon. The use of Presidential pardon even though permitted by the country's constitution raises fundamental questions that are specifically related to how cases of grand corruption are handled. With regards to this, the researcher argues that a lack of honest and fairness, becomes clear and evident considering that President Robert Mugabe did not honour fully the findings by the Sandura commission. Furthermore, the researcher is of the view that the President interfered with the judiciary by granting presidential pardon to the three ministers.

1.6.3. Case Number 3: The Hopewell Chin'ono Whistle-blowing Cast

The case of Hopewell Chin'ono a Zimbabwean journalist and whistle-blower on political corruption received both criticism and acknowledgement from various stakeholders across the globe. Since 2018, Chin'ono has been so active social media, exposing political corruption perpetrated by some ZANU-PF elites. Following the participation of Chin'ono in exposing

political corruption, Chinóno has received wider publicity from different newspapers such as *The Guardian Mail*⁶. Apart from this, Chinóno has been also widely active on social media platforms such as Twitter, Instagram and Facebook exposing cases of political corruption. For instance, on May 22 2022 Chin'ono tweeted the following on corruption in Zimbabwe and it was retweeted 381 on the following day 23 May 2023;

Bribery corruption caught on camera! Zimbabwe is now the home of corruption! It is difficult to deal with corruption when it starts from the leadership, nobody has an appetite in the regime to fight it head on. Nothing gets done without bribes in government offices these days!

1.7. Overview of the Dissertation

Chapter 1: Introduction and Background of Research

The first chapter provides the background on the research topic, research questions, the objectives, the research methodology and the theoretical framework under which the research problem will be examined.

Chapter 2: Literature Review.

The second chapter is a review of existing literature on corruption and whistle-blowing. The chapter will also provide the gap in the literature which will prompt further research of this study.

Chapter 3: Theoretical Framework

The third chapter explores the theory of common good which will be used to analyse this research project. The common good theory will be used ethically assess the link between corruption and whistle-blowing.

Chapter 4: Research Methods and Methodology

The fourth chapter will be the research methods and methodology. An overview of the methodology which will be used in this project and the data collection techniques.

Chapter 5: Analysis and Findings

The fifth chapter will be a presentation of the findings from the study. This analysis will be done through the ethical theory of common good theory.

Chapter 6: Recommendations and Conclusion

This chapter will be a recapitulation of the main arguments of this study. It will also give recommendations and propose the need for future studies for whistle-blowing as a tool for reporting corruption in the context of Zimbabwe.

1.8. Conclusion

The chapter spells out the background of the study, the research objectives and research questions that will guide the study. The motivation of the study, study delimitation, brief literature review and the methodology are also outlined. The ensuing chapter provides literature review related to the topic under research. The literature is provided thematically and this helps the researcher to identify key arguments, assumptions and also the gap in the literature.

Chapter 2: Literature Review

2.0. Introduction

The previous chapter covered the background to the research, research objectives and research methods as well as the outline of the study. This chapter provides scholarly literature related to the topic which is presented thematically as follows; defining corruption, a conceptual analysis of corruption, types and forms of corruption, international and regional anti-corruption conventions, political, socio-economic and workplace corruption in Zimbabwe, the concept of whistle-blowing, channels of whistle-blowing, the cultural perception and the practice of corruption and whistle-blowing within the Zimbabwean context. Furthermore, the chapter provides few famous cases of corruption and whistle-blowing from a global perspective while narrowing it down to Zimbabwe which is the context of this study.

2.1. Defining Corruption

The concept of corruption is widely contested and it has multiple definitions and certainly defies easy monolithic characterisation. Scholars such as Rothstein and Varraich (2017:196) contend that there is no universal definition of corruption but there is a common view that corruption is illicit and secretive in its nature as it manifests itself in different forms such as bribing, embezzlement, clientelism, patronage, patrimonialism. As such, (Rose, 2018:2) argues that defining and conceptualising the nature and context of corruption has proven to be a difficult task. Conformingly, Lumumba (2014:19) perceives corruption as a social, legal, economic and political concept. Based on this, it can then be deduced that corruption is a multi-faceted concept, hence, the study provides some of the key definitions of corruption that are central to the study.

Firstly, according to the International Monetary Fund (IMF) (1997:10), corruption is the abuse of power for private gains. In addition, the Oxford English dictionary defines corruption as the “perversion or destruction of integrity in the discharge of public duties by bribery or favour, the use or existence of corrupt practices, especially, in a state, public corporation”. Banerjee,

Mullainathan and Hanna (2012:6) define corruption as the breaking of a rule by a bureaucrat or an elected official for a private gain, while Muzurura (2020:23) is of the view that “corruption can broadly encompass the abuse of power, misappropriation of public resources, fraud, bribes, collusion, and other rent seeking activities undertaken for private gain, monetary and non-monetary”. Okekeocha (2013:10), contends that “corruption is a temptation indulged in not only by public officials but also by those in positions of trust or authority in private enterprises or non-profit organizations.” Furthermore, Hornby (2010:239), defines corruption as “dishonest or illegal behaviour, especially of people in authority, or the act or effect of making somebody change from moral to immoral standards of behaviour.”

In addition, Dudzai (2012:149) defines as “corruption as the abuse of public roles and resources for an individual’s benefit or the decay of integrity and humaneness in individuals that occupy institutions”. For the purpose of this research, the study adopts three definitions. Firstly, the study adopts the definition by Muzurura (2020:23) based on the view that he is a Zimbabwean researcher who has done field research on the phenomenon of corruption. Secondly, the study adopts Hornby’s (2010:239) definition which perceives corruption as “dishonest or illegal behaviour, especially of people in authority, or the act or effect of making somebody change from moral to immoral standards of behaviour” (Hornby, 2010: 239). The rationale of adopting this definition is simply because it captures key concepts such as moral and immoral standards of behaviour, and these concepts are fundamental to the study as it attempts to explore and discuss ethical and moral issues.

Finally, another important definition that is pertinent to this study is by the Zimbabwe Anti-Corruption Commission Act (9.2) which categorises corruption as follows, giving or receiving a bribe as an inducement or reward, corruptly using a false document, the intentional non-disclosure of/or concealment of a transaction from one principal in order to deceive, the deceitful non-disclosure or concealment from one principal of a personal interest in a transaction and criminal abuse of power by a public officer. The reason for selecting the definition by the Zimbabwe Anti-Corruption Commission is based on the view that the Zimbabwe Anti-Corruption Commission (ZACC) is the highest body that deals with issues of corruption in Zimbabwe. Therefore, it becomes very easy to access some of the important documents, reports and articles on corruption which are relevant and useful to the study.

2.2. Types of Corruption

The first type of corruption is grand corruption. According to Muzurura (2020:26), “grand corruption is equivalent to systematic corruption which involves top officials and political decision-makers”. The author notes that this type of corruption involves senior government officials and it often involves large sums of money. Furthermore, Muzurura (2020:26) avers that in “grand corruption, top officials and politicians exploit their positions to extract bribes and embezzle large amounts of money or formulate regulations that will benefit their personal interests”.

The second type of corruption is petty corruption. According to Teixeira et al (2015:50), petty corruption involves small amounts of money but often harm those who are poor in society and those that are reliant on state services such as housing and health care. In addition, the Transparency International (2017), states that petty corruption equivalent to bribery which is committed in connection with the implementation of existing laws, rule and regulations. Furthermore, Tinarwo (2018) asserts that petty corruption makes it difficult for individuals to get normal or daily services without being forced into corruption activities. Thus, Camerer (2009) contends petty corruption is often driven by the desire to fulfil human daily needs. For instance, one can practice petty corruption for survival. In light of this, Camerer claims that petty corruption involves what is referred to as “speed” or “grease money”.

In connection to the above, the Transparent International (2000) notes that petty corruption is highly motivated by low salaries and meagre wages that will then lure civil servants to utilise the public office in exchange of money and other resources. In relation to the two types of corruption, Rajah (2016:10), underscores that “petty and grand corruption can go hand in hand and perpetuate levels of corruption”. The author argues that “both lower officials and those in higher positions turn a blind eye to corrupt acts and collude for kickbacks”. An example of petty corruption in the Zimbabwean context would be a bribe that a traffic police requests from a taxi driver or bus driver some cash in order to evade a traffic fine. In relation to this study, Tinarwo (2018) highlights that petty corruption is allegedly common in the Zimbabwe Revenue Authority (ZIMRA), where the government continue to lose millions of dollars through tax evasion and tax avoidance as people pay bribes to ZIMRA officials.

2.3. Classifications of Corruption

This section provides scholarly classifications of corruption. Furthermore, the section provides examples that suits the context of this study, to demonstrate the existence of different classes of corruption and how it is practiced in Zimbabwe. The following classes of corruption will be outlined and explained; bribery, embezzlement, defensive corruption, nepotistic corruption, excoriate corruption, conflict of interest, favouritism and abuse of power.

2.3.1 Bribery

According to the United Nations (2004:24), bribery is the act of conferring a benefit in order to influence an action or decision. In addition, Lambsdorff (2007:19) states that “bribery occurs when the client acts as a briber and makes a payment also called kickback, baksheesh, sweetener, pay-off, speed- or grease-money to the agent, who then is called a bribee”. Thus, in return the client obtains an advantage such as a service or license he is not entitled to obtain. Within the context of Zimbabwe, Chipuriro (2017:7) highlights that bribery is culturally perceived as, “*chioko muhomwe*”. The author indicates that bribery is gradually becoming normal and acceptable since people have the tendency of giving a bribe to officials whenever they need any sort of a favour. Chipuriro (2017:7) further establishes that bribery is commonly described by the *Shona* proverb which says “*Mbudzi inodya payakasungirirwa*” which loosely translates as you eat what is around you. This implies that people obtain bribes as means of survival and they believe that they should benefit from where they work.

2.3.2. Embezzlement

According to Chamunorwa (2015:18), “embezzlement occurs when the person entrusted with the control of, and authority over certain resources steals these resources”. In addition, Morris (2011:3) alludes that this is where a public official acts alone to appropriate public funds or divert their use. A good example of this type of corruption within the context of the study is explained by Muzurura (2020:27), who perceives embezzlement as the accumulation of wealth and resources by politicians and public officials for their personal gains. For example, embezzlement can be understood within the context of the Minister of Labour and Social

Service, Prisca Mupfumira⁷ who was involved in \$90million corruption scandal meant for pensioners.

2.3.3 Defensive Corruption

According to Muzurura (2020:43), defensive corruption occurs when a person is in need of something and is compelled to pay a bribe otherwise his or her interests will suffer. Muzurura provides an example of a person who may offer goods or services to a potential “bribee” without direct link of any particular favour in the present time.

2.3.4. Nepotistic Corruption

Again, Muzurura (2020:44) perceives nepotism as a type of corruption that is equivalent to favouritism and usually involves non- pecuniary benefits but it is done to strengthen an existing corruption arrangement.

2.3.5. Excoriate Corruption

This corruption type is done in order to avoid harm being inflicted on the donor. Excoriate corruption may involve the behaviour of a person demanding personal compensation in exchange for services (Muzurura, 2020:43).

2.3.6. Favouritism

According to Chamunorwa, (2015:18) favouritism occurs when “public officials give preference in providing services or resources based on personal affiliations such as ethnicity, religion and party affiliation”. For example, with the context of this study, chapter one highlighted that government officials give each other tenders based on partisan affiliation and ethnicity. For instance, chapter one noted that in 2019, a senior government minister was given the tender to acquire Covid-19 equipment and he stole approximately \$68million for his personal gains.

2.3.7. Kickbacks

According to Chamunorwa (2015:17), “kickbacks can be viewed as another form of a negotiated bribery in which a certain fee is paid for the services rendered by the public official”. Chamunorwa further argues that the fee is in the form of cash or gifts, for example, a public official with the authority to award contracts can arrange to inflate the contract so that he/ she can receive some payment as a kickback. Furthermore, the author contends that some forms of kickbacks also include public officials who approves building plans receiving a certain percentage of government contracts from a building contractor.

2.3.8. Abuse of power

According to Chamunorwa (2015:18) abuse of power occurs when “a public official uses the authority bestowed on him/ her to inappropriately benefit another public official”. The author further highlights that the authority can also be used to discriminate against other individuals or organisations. For example, a tender process should involve a fair selection process. However, the head of department may express his/ her desire to award the tender to a particular individual, thereby abusing his/ her power. With regards to the study, a clear example of the abuse of power is that of Minister of Local Government and Public Works, July Moyo who abused power while giving a tender a Netherlands based Geogenix B.V⁸ without full consent from others.

2.3.9. Conflict of interest:

According to Chamunorwa (2015:18), conflict of interest refers to a situation in which a public official is entrusted by the public to act in their interests. The author indicates that the public official’s personal interests might hinder in achieving public interest. Therefore, conflict of interest occurs when the personal interests of an individual clash with his/ her official duties. For example, a public official awards tenders to a company in which he/ she owns shares

2.4. A Conceptual Analysis of Corruption

The quote by Chinua Achebe (1988) with reference to corruption is significant to the understanding of corruption. Achebe asserts that “without doubt, corruption has permeated the African society and anyone who can say that corruption in Africa has not become alarming is either a fool, a crook or else does not live in this continent.” With regards to this, Luke Amadi and Eme Ekekwe (2014:164) observe that historically, corruption was relatively unknown to Africa, however, the influence of the Portuguese missionaries and traders contributed immensely to the rise of corruption levels in Africa. This might be indeed true, but it is subjective to conclude that there was no corruption in Africa prior to the coming of missionaries and whites.

In view of the above, the researcher is of the view that there was some form of corruption practiced through chiefs and villages headmen. Such a view is also directly expressed by scholars such as Napo Claudius Khasoane (2020:20) who argue that “the corruption phenomenon is so pervasive that every country and society has experienced its bitter effects.” For instance, within the context of this study, scholars such as Noreen Kudzanai Wini-Dari and Shakespear Hamauswa (2019:152) indicate that the effects of corruption in Zimbabwe have reached unprecedented levels as witnessed by the famous recorded case of the alleged disappearance of \$15-billion in form of revenues from Chiadzwa diamond mining.

On the other hand, Simplice (2014:906) and Warf (2017:20) confirm that Sub-Sahara countries are severely affected by corruption more than other countries. In demonstration to this, a study conducted by the Transparent international Perception of Corruption Index (2017:53) that compared and ranked corruption among African countries, Zimbabwe was ranked number 157 out of 175. This ranking is so low when compared to other regional countries such as Botswana 61%, Rwanda 55%, Seychelles 60% and Namibia 51%. According to Transparent International Index (2017:53-55), the mentioned countries have managed to score 50%, where 100% reflects a clean country and 0% reflects a very corrupt country (Transparency International, 2017:53-55). Against this backdrop, it is conceivable to infer that there is a significant rise in the levels of corruption in several parts of Africa as shown by the statistics which indicate that there are very few African countries that have scored an average percentage of 50%.

Even though corruption continues to pose a series of problems in several parts of Africa, Mafukata (2015:109) established that anti-corruption regulatory measures have been introduced to curtail corruption. However, Mafukata further argues that despite the availability of these measures, the achievements remain insignificant as corruption levels continue to rise almost every day. Mafukata (2015:109) further argues that even though there have been efforts of the establishment of anti-corruption measures, it is unfortunate that Sub-Saharan Africa is still struggling to come up with comprehensive and effective measures to address the bane of corruption within the region. In support, Aborisade (2018: 244) echoes that “the fight against corruption in the continent is made problematic by the complex nature of the scourge itself, higher levels of corruption such as grand corruption are complex in nature and need specialized skills to uncover.” Based on this, one can conclude that circumventing cases of corruption in Africa is a daunting task that requires transparency and accountability when it comes to the application of the anti-corruption regulatory measures.

On the contrary, Okoye Victor (2014:27) argues that despite the availability of anti-corruption measures, one should critically analyse the reasons why there is a failure of the implementation of the measures. In view of this, Okoye (2014:27) argues that one of the key reasons why anti-corruption measures fail to achieve its intended goals is that, corruption is gradually becoming a lucrative business for many people. The author identifies that public officials in several Sub-Saharan African countries often aim at enriching themselves through corrupt means. Such a view resonates with the findings of the Transparency International (2018:11) which cautioned that; “Sub-Saharan Africa is the lowest scoring region on the index, and has failed to translate its anti-corruption commitments into any real progress”.

Furthermore, the Transparency International (2018) observes that African countries lose an estimated value of USA\$50 billion to \$148billion worth of assets annually. This is because several African leaders siphon resources and funds for personal gains while 43 percent of their population is living in abject poverty and hunger. For example, Warf (2017:20) indicates that specific African leaders such as Mobutu Sese Seko of Zaire accumulated five billion US dollars under corrupt deals. In addition, Daniel Arap Moi of Kenya looted multimillion of dollars during his reign. Inappropriately, most of the looted funds and resources are mostly hidden in European offshore banks such as Switzerland. In conclusion, Warf (2017:20) established that most of the money is often used to purchase expensive properties in Europe’s luxury cities such as London, Paris and New York.

Based on the above, it is convincing to note that breaking the cycle of corruption in Africa is gradually becoming difficult and challenging. This is based on the argument that public officials who ought to safeguard national resources are the ones that are at the forefront of siphoning funds through corrupt deals for their personal gains. On the other hand, Lawl (2017:1) contends that corruption in many parts of Africa is often aggravated by weak legislature, judiciary and inappropriate and selective application of rules and laws on perpetrators of corruption. Notably, research by Gafar Idowu Ayodeji, and Samuel Ibidapo Odukoya (2014:68) establish that in Nigeria, corruption infiltrates the judiciary and it has been perceived as normal. The authors claim that there are several recorded cases in Nigeria where lawyers are becoming like middlemen. Furthermore, the authors pinpoint that “these lawyers are responsible for brokering corrupt financial deals between clients and court judges to rule in the client’s favour, especially accused criminals”. In addition, the *Daily Maverick* (2021:1-8) in a report titled *Cartel Power Dynamics in Zimbabwe* also concurs with the previous claim. The report established that “three in five Zimbabweans believe officials who commit crimes go unpunished and a third believes the President ignores the country’s laws”.

Using the above background, Katsinde (2011:11) contends that corruption is mostly facilitated or aggravated by public officials. These officials have the mandate to fight and expose unethical practices within their institutions but they are the ones at the forefront of corruption. For instance, the chapter one of this study has highlighted that there are several recorded cases of corruption by political elites. However, these perpetrators of corruption are never punished or demoted from their ministerial posts. The study further argues that, instead of considering it as the moral duty to respect their work ethics and protect the common good, some public officials abuse power while advancing their private gains or interests. Contrary to this, Aborisade et al, (2018:234) and Sithole (2013:27) are of the view that it is important to critically examine and analyse the main reasons that lure or compel public officials and citizens to engage in corrupt activities.

Explaining some of the main causes of corruption, Muzurura (2020:6) enlists the following; widespread poverty, weak regulatory quality, socio-political instability, macro-economic uncertainties, cultural stimuluses and size of the public sector as the major causes of corruption in Zimbabwe. In addition, Lumumba (2014:22) is of the view that the levels of corruption in Africa are facilitated by “poor ethical leadership, politics of the belly, greed, selfishness,

clientelism, clientelism, political patronage, weak institutions of governance, weak ethical values, centralist nature of the state and concentration of state power, weak judicial system and constant insecurity and conflicts”. In conclusion, one can argue that without giving a special attention to some of the mentioned factors, corruption levels can rise up almost daily and this can negatively affect the socio-economic and political development

2.5. Causes of Corruption

Chapter one of this study has underscored that corruption exists in most societies. However, there are some common factors that cause corruption globally. Some of the causes of corruption enlisted in chapter one includes; weak legislation, greed and inadequate salaries (Chamunorwa, 2015: 23-25). Therefore, this section seeks to discuss some of these causes in detail.

2.5.1. Weak Legislation

Mohammad Agus Yusoff (2018:85) contends that ineffective and weak judiciary systems contribute to cases of corruption globally. The author further argues that in several countries, the existence of monolithic legislation that benefits relatives necessitate corrupt activities. For instance, the rule of law should be equitably applied to all despite of one’s status in the society. Based on certain cases of corruption that have been highlighted by this study, it becomes clear and evident that the legislation of Zimbabwe has been so weak, manipulative and ineffective. For example, the study indicated that in 1989, three government ministers were involved in a massive corrupt scandal and were jailed but did not complete their jail sentence. This was because they received the presidential amnesty who overruled the judgement by the judiciary. In connection to this study, cases of high-profile corruption are often exposed by whistle-blowers. However, a lack of justice by the judiciary can sometimes be questionable. With regards to this, Chamunorwa (2015:24) is of the view that “whistle-blowers may be discouraged to disclose corrupt activities because the judiciary does not ensure that justice is served”. Eventually, they will be intimidated to testify in courts as they may feel the justice incompetent and ineffective.

2.5.2. Greedy

The report by the Anti-Corruption Trust of Southern Africa (ACT-SA 2019) suffices how greed plays an important role when it comes to cases of corruption in Zimbabwe. For instance, the report indicated that due to avarice and greed, two senior government officials were implicated in corruption scandals. In demonstration to this, Jason Machaya fraudulently acquired 1000 residential stands from Gokwe Town Council. Looking at this incident, the research argues that it is purely greed that compel these senior government officials to acquire such massive wealth for themselves whilst the majority population is suffering. In support, Chamunorwa (2015:24) echoes that “greed influences public officials to put their interests ahead of the public interests”. In conclusion, Chamunorwa argues that “greed is perceived as a self-motive because it focuses on satisfying corrupt public officials needs instead of the common good”. Therefore, some public officials feel that they ought to benefit first before anyone else.

2.5.3. Inadequate Salary

The literature review of this study cautioned that “if a civil servant still goes to work today it is not because of the salary but the opportunities to enhance his paltry income with corrupt acts using the organization’s resources” (Rumbidza Evelyn and Eniah Tizora (2009:1). This claim indirectly suggests that if someone’s salary is can easily meet their needs, he/she can minimally engage in corrupt activities. Therefore, without reasonable salaries, workers are easily compelled to commit corruption. Within the context of the study, the researcher identifies that bribery is the most practiced form of corruption especially at work places. This is based on the argument by Chipuririo (2017:7) who argues using the common *Shona* adage *mbudzi inodya payakasungirwa/* you eat what is around you. This form of corruption is practiced in subtle ways. For instance, Muzurura (2020:64) perceives it as “red tape corruption”. According to the author, “red tape corruption” entails that the Zimbabwean government creates too many bureaucratic regulations such as delays and needless processes and procedures. For instance, government officials can introduce bureaucratic. In connection to this, Chamunorwa (2015:25) contends that “officials may view this as an opportunity to extract bribes from clients who want to avoid the complex rules and rigidity”.

2.6. Political and Socio-Economic Corruption in Zimbabwe

According to Patrice Lumumba (2014:19), corruption is seen as “a social, legal, economic and political concept”. Therefore, this section seeks to explore and discuss the political and socio-economic corruption in Zimbabwe. Famous institutions such as the Afro-Barometer and the Transparency International 2018 have already indicated that the levels of corruption in Zimbabwe are extremely high and the levels seem to accelerate almost daily in both private and public sectors. Profoundly, Bonga et al (2015:11) agree that perpetrators of corruption in Zimbabwe are both found in private and public institutions as witnessed by several cases of corruption committed by revenue collectors, police, judicial, teachers as well as nurses and its impacts on economy is damaging.

Furthermore, Thabani Nyoni (2017:285) echoes that “corruption in Zimbabwe is one of the many unresolved problems that have seriously hobbled and skewed economic growth and development”. Arguably, the rise in the levels of both petty and grand corruption is a signal that corruption is a matter of concern. In support of this assertion, Bonga et al, (2015:13) highlight that the African Development Bank established that Zimbabwe has lost an estimated cumulative value of \$12billion between 1980 and 2010 due to corrupt activities. Thus, Bonga et al, (2015:11) conclude that corruption has become an outstanding phenomenon in Zimbabwe since its independence with government doing little to curb the scourge.

Contrary to Bonga’s assertion, Muzurura (2019:106) is of the view that the nature and the levels of corruption in Zimbabwe as it is now is historical and its roots ought to be traced to the colonial era. Muzurura argues that it is undeniable to conclude that the post-colonial government of Zimbabwe inherited weak and corrupt institutions from the colonial government. Therefore, it has become difficult for the current government to control and alleviate cases of corruption. Thus, attributing high cases of corruption as it is now, requires one to be critical and thoughtful about its historical roots. Against this backdrop, the following quote furnishes Muzurura’s (2019:106) line of argument;

Zimbabwe inherited from its former imperial masters weak governing bodies that then became fertile ground for corruption. It can thus be argued that the growth of

bureaucratic and political corruption in Zimbabwe is a direct consequence of the poorly developed and inappropriate institutions handed over by their colonial rulers.

In support of the above, Khasoane (2020:2) also argues that another direct consequence of corruption in Africa, relates to the idea that the rest of Africa inherited weak and corrupt institutions from the colonial era. This then suggests that just like the rest of Africa, undoubtedly, Zimbabwe could have possibly inherited poor, weak and corrupt institutions from colonial masters. Not only that, Khasoane (2020:2) further contends that “the rife of corruption in Sub-Saharan government is structurally based, as witnessed by existing structures inherited by several Sub-Saharan governments from colonial regimes that were already corrupt and they continue to perpetuate corruption in diverse forms”.

Reasonably as it maybe, Simba Makoni the former Finance Minister and Economic development 2000 -2002 under the regime of the Former President Robert Mugabe, objects the view that Zimbabwe inherited weak, incapacitated and corrupt institutions from the colonial government. In his interview Makoni argues;

Before Zimbabwe became independent, colonial regime had clear policies that their ministers should drive themselves in cheap vehicles. Later on, when the Zimbabwean government came to power, the Prime minister discarded the colonial regime policies and introduced a new policy of purchasing expensive Mercedes Benz and chauffeurs for ministers using inherited funds and resources from the colonial regime. In fact, several government officials were only driven by the affection and avarice for material things, which they acquired through corrupt deals⁹.

Cogently, the above argument can be evidently supported by the Willowgate motor corruption scandal which occurred in 1989. For instance, it is alleged that three Zimbabwean government ministers; namely; Maurice Nyagumbo, Dzingai Mutumbuka and Callistus Ndlovu were involved in a massive corrupt deal of stealing government funds to purchase vehicles from Willowgate Motor Industries and resell them for their own profit while neglecting the needs of the majority (*The Chronicle*, 1988). The alleged cases of corruption committed by the three ministers echoes with the findings of Muchena (2019:23) who observes that “high corruption

in Zimbabwe could be attributed to several factors acting together, such as lack of political will and weak institutions for managing the public sector.”

In view of the above, Muzurura (2020:26) echoes that if grand corruption is left unattended or addressed by policy makers, it has the potential to bring the state and government functions to the blink of complete failure. In other words, without checks and balances on the performance of the public officials, corruption can easily thrive without being noticed. Based on this, the study argues that for the fostering of accountability, transparency and the implementation of anti-corruption policies especially on public officials. By so doing, it sends a strong warning and message to all public officials. For instance, the arrests of the three ministers of the Willowgate motors could have been a strong reminder to other public officials.

Furthermore, a critical assessment of rampant cases of systematic corruption raises some concern about the gradual disappearance of the *ubuntu* culture. For instance, a closer look at the Willowgate scandal can suggest that the three ministers completely disregarded the values of *ubuntu* while advancing individualism, private gains. In light of this, Cornelius (2021:49) proposes that another important factor toward the rise of corruption in Zimbabwe relates to the idea of the abandonment of the *ubuntu* culture. Principally, Bernard Mayaka and Rory Truell (2012:3) underscores that *Ubuntu* prescribes key values such as “justice, responsibility, equality, collectiveness, relatedness, reciprocity, love, respect, helpfulness, community, caring, dependability, sharing, trust, integrity, unselfishness and social change”.

Nevertheless, Cornelius (2021:49) claims that all these values are “gradually displaced and replaced by greed, selfishness and primitive accumulation of wealth”. By so doing, it brings perpetual suffering of the majority. Drawing from these arguments, Mtetwa (2018: 8) provides a typical example that suffices how the abandonment of the *ubuntu* culture gradually contribute to the rise of corruption in Zimbabwe. Mtetwa (2018:8) avers that;

On 10 March 2016, at Deve Business Centre, Ward 24, ZANU PF Councillor ordered the distribution of maize and openly declared that only those villagers who supported ZANU PF particularly during the previous by-elections would receive maize. The councillor then directed both welfare officers and traditional leaders present that only ZANU PF supporters would receive maize. He threatened villagers that those who remain defiant by continuing to support other political parties would starve.

In connection to the above example, Cornelius (2021:50) further argues that; this provides a clear example of “a lack of *ubuntu* among Zimbabweans in that, human welfare is now being sacrificed for political interests”. The author argues that in an African society characterised by *ubuntu*, the distribution of public goods ought to be conducted in a non-partisan manner. In fact, everyone deserves to benefit from the common good without looking at one’s status in the society. Furthermore, the author contends that people should consider the fact that in Africa people depend on one another for survival. In conclusion, the author observes that “when a human being is deprived of benefiting from what they deserve, *ubuntu* would have been set aside”. In conclusion, Cornelius (2021:50) asserts that the abandonment of *ubuntu* by the Zimbabwean society should be seen as the chief cause of high levels of corruption. Consequently, this has given birth to a series of negative effects such as poverty and inequality as citizens are gradually abandoning the spirit of sharing and egalitarianism. As a result of this, everyone would be compelled to acquire wealth through corrupt deals and which leads to the institutionalisation of corruption across the country.

Even though the abandonment of *ubuntu* culture contributes to corruption, there are other factors that spawn corruption in Zimbabwe, the researcher argues that political unwillingness toward the fight against corruption is another factor. For instance, on the 27th of August 2021, *The Zimbabwean Voice of the Voiceless* newspaper published an article titled; *Catch and Release, Sacred Cows: Why the fight against corruption is failing by 2017*¹⁰. The article explained how several public officials commit crimes of corruption and go unpunished. Interestingly, President Emmerson Mnangagwa had cautioned and warned that;

On individual cases of corruption, every case must be investigated and punished in accordance with the dictates of our laws. There should be no sacred cows. My government will have zero tolerance towards corruption and this has already begun.¹¹

Despite making such a strong claim, the cases of political corruption have been reported but with no arrests of public officials. It is in view of this that Muchaneta Mundopa (2021:7) argues that since 2017, Zimbabwean citizens have been witnessing the “Catch and Release” of public

officials by the ZACC. In support, *The Mail and Guardian* (2020:20) also published a report about the Environment, Tourism and Hospital Industry Minister and the Health Minister, July Moyo who were both arrested on allegations of corruption involving \$95 million and US\$60 million respectively. According to the enquiry, the two ministers received a light punishment of being stripped off of their portfolio duties (*The Mail and Guardian*, 2020:20).

The above confirms the argument by Makumbe (2011:7) who maintains that corruption is at rife in public institutions and it has become an endemic in Zimbabwe. Makumbe further argues that this is witnessed by several cases whereby bribery and nepotism has become institutionalised by various ministries which include education, health, police force and judicial systems. On the contrary, Sithole (2013:27) brings forward the argument that there are several key factors that often compel people to engage in corruption. Some of the factors include; inadequate salaries, bureaucracy, high benefits of corruption, lack of accountability and transparent within public sectors.

The mentioned factors can greatly cause the levels of corruption to rise almost daily. For instance, the Corruption Index 2021 has so far ranked Zimbabwe as number 157 out of 180 countries as the most corrupt country in Africa. On the other hand, the Southern African Forum Against Corruption (SAFAC) confirms that Zimbabwe is rated as the country with high cases of corruption as witnessed by 62% record of corrupt public officials (Sithole, 2013:16). Therefore, it is appealing to argue that corruption in Zimbabwe is caused by various factors, thus, it is difficult to control especially when its economy is staggering. It can also be argued that corruption appears to be a symptom of the state of the economy which seems to be experiencing high recession. Ultimately, when there is good performance in terms of the economy, there is likely to be a minimum rise of corruption levels. Thus, the best way of combating corruption is to focus on addressing its primary causes which is basically rooted in the performance of the economy.

2.7. Corruption in Zimbabwe

The study has alluded in chapter one that Zimbabwe is so far considered as one of the most corrupt countries in the world. However, it is important to pose the question; why are there high cases of corruption in Zimbabwe, despite the presence of public institutions such as, the ZACC, Zimbabwe Republic Police and a plethora of other anti-corruption agencies? Evidently,

in 2020, one of the leading newspapers in South Africa popularly known as *The Daily Maverick* produced a report which indicates the severeness of corruption in Zimbabwe, especially among the ruling elites and other public officials. According to the corruption statistics by *The Daily Maverick*, an approximate amount of one billion \$1 billion was lost to corrupt deals committed by state officials such as police officers, education officials and transport sector.

Similarly, the National Economic Consultative Forum echoes that “the levels of corruption since the independence of Zimbabwe have gone from an alarming to a critical stage as witnessed by several cases of bureaucratic corruption that have so far been recorded since 1980”. In view of this, Wini-Dari and Hamauswa (2016:152), observed that most cases of corruption reported in Zimbabwe are linked to politicians. For instance, chapter one cited the case of the Willow-gate motor corruption which occurred in 1989. Not only that, some convincing evidence by the *Daily Maverick* (2021:8) reported that US\$ 15 billion disappeared from the Chiadzwa diamond mine in Marange area. It is believed that under the popular project called the ZimAsset, the money was meant for socio-economic development. However, it is alleged that the money was looted by few individuals to sustain their personal interests while neglecting the needs of the majority of Zimbabwe (Wini-Dari and Hamauswa 2016:152).

In relation to the above, Langa (2012:1) also observes that grand corruption was so pervasive during the era of Mugabe. The author enlists few cases of grand corruption which includes the Ministry of Energy and Power Development who allegedly manipulated tenders for Zimbabwe Power Company. The tender deal involved other big wigs such as Wicknell Chivayo the Zimbabwean businessman who made a tender deal of \$200 million in Gwanda Solar Project. This can only suggest that the magnitude of grand corruption is highly exacerbated by government officials. These officials are often driven by selfish interests that compel them to amass wealth and resources through corrupt means while neglecting the majority of Zimbabwean citizens.

In addition, as highlighted elsewhere in this study the levels of corruption in Zimbabwe are critical and alarming. For instance, the Anti-Corruption Trust of Southern Africa (ACTSA, December: 2019) reported the following incidences of high-level corruption in Zimbabwe committed by senior government officials:

Ignatius Chombo: “faced three counts: In the first count, Chombo was accused of fraudulently forging documents that included a lease to acquire Subdivisions “K” Portion of Nthaba portion of Glen Lorne from City of Harare where he is alleged to have signed and manufactured a fraudulent lease agreement on 1 January 1997. City of Harare is said to have been prejudiced of \$900 000. On the second count, which is criminal abuse of duty by a public officer, Chombo is accused of having received an application from City of Harare for a change of use for an open space in Helensvale into a residential area in September 2006. He allegedly used his ministerial power as the Local Government minister to allocate it to a company he co-owns, called Harvest –Net Enterprises. The property is worth \$2 700 000. On the third count, Chombo is accused of defrauding the Reserve Bank of Zimbabwe through the Crops and Livestock Support Facility where he received \$414 billion in Zimbabwean dollars. It is alleged that Chombo did not use the money for the intended purpose, which was buying capital equipment that included a 30-tonne lorry, 30 tonne truck and combine harvester, among others”.

Jason Machaya: “was arrested over alleged criminal abuse of office after he fraudulently acquired 1 000 residential stands from Gokwe Town Council and later resold them. It is the State’s case that sometime in 2013, the Gokwe Town Council requested for 3 000 residential stands around Mapfungautsi Extension from the Ministry of Local Government and the request was granted. Machaya, as Chairperson of the Provincial Lands Committee, allegedly made a request of commonage allocation from the 3 000 stands, which entitled him to receive 10% of the allocated stands in line with the Commonage Law. The State alleges that during the period between 2011 and 2017, Machaya abused his office powers and demanded 1 000 residential stands well knowing that he was supposed to only get 300 stands. He allegedly hired a private land developer, Striations World Marketing Property Developers, to service the land in question”

Walter Mzembi: “was charged with contravening section 174 of the Criminal Codification and Reform Act Chapter 9:23, which is abuse of office as a public figure. Allegations are that he donated two television screens to the United Family International Church led by Prophet Emmanuel Makandiwa, one television screen to Walter Magaya’s Prophetic Healing and Deliverance Ministries and another to Zion Christian Church Bishop Nehemia Mutendi in

Masvingo. The television sets were bought by the Government for the promotion of the World Cup in 2010 and after the World Cup”.

Samuel Undenge: “was accused of issuing a US\$12,650 contract without due tender to a company that did not work but received the payment”.

Francis Gudyanga: “The former Mines secretary Francis Gudyanga, was arrested on allegations of siphoning \$230,000 from the Zimbabwe Manpower Development Fund”.

Walter Chidhakwa: “The former Mines minister Walter Chidhakwa faced allegations of claiming sitting allowances for meetings held by Parastatals under his ministry although he did not attend them. He is also accused of sanctioning the abuse of public funds by Gudyanga his permanent secretary”.

The above findings clearly provide some kind of detailed information on how public officials abuse their power to accumulate wealth and resources through corrupt means. Convincingly, it appears like there is less action taken against the perpetrators of corruption as they seem to escape being punished either because of their political connections or the manipulation of the judiciary. As a result of this, political corruption decimates the economic fabric of the nation as well as creating a social imbalance.

2.8. An Ethno-Cultural Perception and Practice of Corruption Zimbabwe

Corruption manifests itself in various forms and types such as bribery, nepotism and embezzlement. Therefore, it is important to note that there are several cultural *lingo* or vernacular terms ascribed to these forms and types of corruption. Undoubtedly, these names are often perceived and recognised as special codes that can be used by the corruptor and the corruptee. For instance, Farai Mutondoro, Nancy Gweshe (2015:4) and the Anti-Corruption Trust of Southern Africa (2019:4) carried a study on corruption which indicates that there are several cultural *lingo* or vernacular *shona* terms for corruption such as *kudhiza*, *cut*, *kugura*,

chioko muhomwe, *'huwori'*, *'pfumbatidzo'*, *'mari yedrink'*, and *'vharamuromo'* while in *IsiNdebele*, various *lingo* terms such as *'isivalamulomo'*, *'ubugelekeqe'*, *'ubudlova'* and *'ugebegebe'* are interchangeably used to describe and explain bribery.

The authors further indicate that in *Tonga* language corruption is known as *'bubosi'* which describes corrupt and immoral tendencies. Interestingly, these *lingo* terms have been popularised across the country such that they have become culturally normalised and accepted by many citizens. For instance, Chipuriro (2017:7) observes that bribing officials or corruptors is ironically referred by the corruptor as "*Mbudzi inodya payakasungirirwa*" a proverb which loosely translates to "You eat what is around you." Explaining such a practice, Rumbidza Evelyn and Eniah Tizora (2009:1) claim that "If a civil servant still goes to work today it is not because of the salary but the opportunities to enhance his paltry income with corrupt acts using the organization's resources." In this case, civil servants use their influence and power to get either monetary or non-monetary values from the corruptee.

In relation to the above observation, Muzurura (2020:64) argues that this kind of corruption is known as "red tape corruption". For Muzurura, "red tape corruption" means that the Zimbabwean government creates too many bureaucratic regulations which involve the delaying and needless processes and procedures. For instance, government officials can introduce bureaucratic regulations through which citizens are obliged to follow them, when processing documents such as trading licenses, permits, passports, driver's license and other government documents. By so doing, it creates a meandering and unbearable process for citizens to acquire these documents easily or on time. Subsequently, citizens are compelled to pay a certain incentive to avoid bureaucratic regulations and get their things done on time.

Apart from the above cultural practice of corruption, gift-giving or *zvipo* can be considered or interpreted as another form of cultural corruption in Zimbabwe. According to the Merriam Webster dictionary, gift-giving referred to "something voluntarily transferred by one person to another without compensation". The practice of gift-giving dates back to primitive societies and the culture is ubiquitous across Zimbabwe. However, the morality of gift-giving is widely contested among researchers. For instance, Malin Akerstrom (2014:3) contends that gift-giving creates obligations and it is governed by three moral rules. Firstly, gift-giving creates and maintain social relationships. Secondly, to refuse to accept the gift is the same as not accepting relationships and thirdly, you have to give a gift in return.

In addition, Akerstrom (2014:3) argues that the third moral rule depicts that gifts may be used to enable corruption, or may give the appearance of corruption as the gift-giver anticipates that the receiver has the moral obligation of reciprocating favours afterwards. It is against this critical assessment that the research argues and concludes that gift-giving is a form of corruption that is concealed through gifts or presents. This is based on the argument that gift-givers offer gifts in anticipation of favours afterwards, as indicated by Akerstrom (2014:3). Furthermore, as observed by Wellington Garikai Bonga (2014:19), gift-giving may lead to social relationships and friendships which might later be abused for corruption activities. Notably, gift-givers may be investing in the bureaucrat for future favours. For instance, Jenny Guardado and Leonard Wantchekon (2021:1) highlight that “the exchange of private goods such as cash and gifts for electoral support or higher turnout on election day is a common occurrence in developing democracies”.

In connection to the above, the study argues that Zimbabwe being a developing country is not spared from the practice of gift-giving. The study argues that there are various recorded cases whereby political parties usher gifts such as cars to traditional rulers to garner support and influence¹². Even though the Constitution of Zimbabwe Chapter 15 Section 281 (2) states that “traditional leaders must not be members of any political party or participate in partisan politics, the provision of gifts can induce chiefs to be partisan”. Drawing from this perspective, Stephen Moyo (2014:35) cautioned that;

Since independence ZANU-PF has captured the rural traditional leaders the influential village chiefs through the distribution of luxury vehicles, farms and putting them on the payroll as a way of gaining rural electoral support through their influence as village leaders.

Although it can be argued that gift-giving is not a form of corruption, this research argues that the *Shona* adage; *Kandiro kanoenda kunobva kamwe/a plate will go where another is coming from* can be used to demonstrate that gift-giving is corruption. For example, in 2017, the ZANU- PF party donated 226 cars to the chiefs. After receiving the cars, Chief Charumbira the

president of the chiefs in Zimbabwe, who is required to be non-partisan by the constitution of Zimbabwe, made the following speech;

I am not ashamed to say we support Zanu-PF because Chiefs and the ruling party are inseparable. We know that the 2014 Congress elected President Mugabe as the Presidential candidate. So, we are saying come 2018, we are supporting President Mugabe through and through, and we are assuring the President of overwhelming victory¹³

Based on the above speech, it becomes clear and convincing that gift-giving is a form of corruption as witnessed by the utterances and the comments by the receiver of the gifts. Furthermore, another case relates to gift-giving is the one published by *The Africa Report Press* 3 January 2022: titled, *Zimbabwe: How Zanu-PF uses Traditional Chiefs to Buy Votes in Rural Areas*. The article published the following allegations;

The Zanu-PF party has long been accused by civil society organisations and opposition leaders of using state resources and traditional chiefs to perpetuate the ruling party's ideologies and influence elections particularly in their heartland: the rural areas¹⁴.

In view of the above, the research argues that giving gifts/*zvipo* to chiefs represents an indirect method of seeking favours and support in any way possible. In this regard, chiefs are indirectly forced to act against their volition after receiving special gifts. Instead of becoming non-partisan and maintain their social status as the custodian of societal values, chiefs normally find themselves participating in partisan politics. Thus, using this background, the research argues that the expecting of reciprocal favours seem to echo with the adage *Kandiro kanopfumba kunobva kamwe* though implicitly.

2.9. Defining Whistle-Blowing

Whistle-blowing is a term that is widely contested as authors define it differently according to their personal understanding. According to Salihu (2019:59), whistle-blowing can be practiced

internally or externally. The former is often used when the disclosure or allegation of inappropriate conduct is made to someone within the organization or system. The author claims that employees within the organisation can disclose information to authority within the organisation on matters such as misconduct or unethical behaviour. On the other hand, external whistle-blowing occurs when employees go outside of the organisation and report wrong doing within the organisation to someone outside. In other words, employees do not report cases of wrong doing to authorities within the organisation but to someone outside who can take the matter to the public (De George, 1995:223). The following are some of the well acknowledged definitions of whistle-blowing by different scholars:

1. According to Tina Uys and Senekal (2008:38), “whistleblowing involves the unauthorised disclosure of organisational wrongdoing by an employee (or former employee) to those who are perceived to be in a position to act on this information.”
2. The Transparency International (2021:1) defines whistle-blowing as the “disclosure of information about perceived wrongdoing in an organization, or the risk thereof, to individuals or entities believed to be able to effect action.”
3. According to Near and Miceli (1985:4) “whistle-blowing is commonly defined as the disclosure by organization members (former or current) of illegal, immoral, or illegitimate practices under the control of their employers, to persons or organizations that may be able to effect action”
4. Mathews (1987:40) defines whistle-blowing as the act by an individual who believes that the interest of the public overrides the interests of the organisation he or she serves.

For the purpose of this study, this research operationalises the fourth definition for two major reasons. The first rationale being that the definition perceives whistle-blowing as “an act of a man or woman who, believing that the public interest overrides the interest of the organization he serves, blows the whistle that the organization is involved in corrupt, illegal, fraudulent or harmful activity.” Therefore, the definition does not give limitations as to who can be a whistle-blower. For instance, the definition states that a man or a woman can report any form of corruption and report it for the sake of the common good or public interest.

2.10. A Conceptual Analysis of Whistle-Blowing

According to Habeeb Abdulrauf Salihu (2019:58), whistle-blowing is undoubtedly “one of the strategies that is commonly used to prevent and detect wrong doings or misconducts, particularly economic and financial crimes.” The concept of whistle-blowing according to Banisar (2014:4) was coined by Nader et al. (1972), who described a whistle-blower as “someone who alerts others to unfair, dishonest and unlawful activities”. Most importantly, Sama (2014:4) states that a “whistle-blower is an employee who makes an unauthorised disclosure of information about criminal or malpractices, along channels that are not specified.” Another view by the Transparency International (2012:1) postulates that “whistle-blowing is the disclosure of information about perceived wrongdoing in an organization, or the risk thereof, to individuals or entities believed to be able to effect action”.

Since the practice of whistle-blowing aims at exposing any form of unethical practices, it is important to critically examine how whistle-blowing is practiced and how it is conceived. Banisar (2011:4-5) and Cohen-Lyons and Morley (2012:16) contend that an individual who discloses the information is known as a “whistle-blower.” The authors indicate that the primary purpose of a whistle-blower is to promote good governance and accountability. This is because whistle-blowers primarily believe that they have a moral responsibility of disclosing and exposing information that is critically important for the benefit of the common good. In addition, Simbrisio et al, (2020:2) argues that blowing the whistle is a risky task that requires one to be brave and bold when exposing unethical practices within organisations.

In elaboration to this, Scowcroft (2014:35) posits that a whistle-blower is a law enforcement agent. Scowcroft (:35) argues that “a whistle-blower reports wrongdoing of another employee to the supervisor, other member in the organization, or a member of an outside organization to stop the illegal or immoral practices and prevent more wrongdoing from occurring.” In support, Mojapelo and Faku (2019:56) overtly claim that whistle-blowers play a noteworthy role in exposing wrongdoing such as exposing corruption, maladministration, and tender rigging. The authors cautioned that “whistle-blowers are often muzzled, intimidated, dismissed at work, and victimised by high-ranking officials within their respective organisations.” In this regard, it is plausible to infer that the duty of whistle-blowers ought not to be confused with that of

informants or sell-outs. As highlighted by chapter one, the study underscores that whistle-blowers are not like sell-outs who engage themselves in some sort of unethical practice that is beneficial to themselves as individuals.

In connection, for one to fully understand the nature of whistle-blowing, it should be underscored that one should be underscored that whistle-blowing is not similar to informants/sell-out/*impipi* and other negative terms. For instance, Easthorpe (2009:11) establishes that whistle-blowing in some societies like South Africa is often associated with derogatory terms such as informants/sell-outs/*Impipi*. Ultimately, this makes it difficult and challenging for whistle-blowers to blow the whistle and expose unethical activities. Therefore, the study argues that confusing whistle-blowers with informant/sell-out appears to be fallacious and misleading. Such a view fails to conceive that whistle-blowing aims at exposing immoral and an unethical practice that destroys the common good.

In elaboration to this, Natasja Holtzhausen (2007:35) emphasises that the authenticity of whistle-blowing should be linked to the common good. Thus, in other words, at the core of whistle-blowing lies the notion of reporting and exposing information about misconduct or unethical behaviour which seeks to promote and sustain the common good. In connection to this study, whistle-blowing is often mistaken just like in South Africa where negative terms are often ascribed to whistle-blowers. In Zimbabwe for example, negative terms such as *vatengesesi*/sell-outs/Western puppets are often ascribed to the practice of whistle-blowing and whistle-blowers, making it difficult and discouraging for whistle-blowers to report cases of corruption. According to Francis Machingura (2012:223), *vatengesesi*/sell-outs were terms regularly used by Zimbabwean nationalists during the war of liberation struggle to describe people who secretly supplied information to the Rhodesian forces that would then be used against the nationalists.

An example of how whistle-blowers are negatively perceived and described by the perpetrators of corruption in Zimbabwe is that of Hopewell Chinóno an external whistle-blower who consistently exposes cases of corruption by public sectors. For instance, the Transparency International the global coalition against corruption (2020:18) provides details on how Hopewell Chinóno a whistle-blower was unjustly harassed and arrested following a series of revelation of alleged cases of corruption by government officials. Such experiences of whistle-blowers resonate quite clearly with the argument by Lumumba (2011:29) who echoes that in

their effort to expose corruption, whistle-blowers in many parts of Africa tend to suffer more persecution than corrupt individuals which makes it difficult to fight and expose corrupt individuals. In light of this, Martin (2010:5), (Camerer, (2011:1) and (Uys, 2008:38) contend that due to negative description attached to whistle-blowing, whistle-blowers sometimes feel intimidated to report corrupt activities due to fear or reprisal and victimisation. In this regard, it is plausible to infer that, due to fear of victimisation, there is an insignificant number of whistle-blowers in Zimbabwe who can brave to report cases of corruption within private and public sectors just like Chinóno.

2.11. Factors Affecting Whistle-blowing

The practice of whistle-blowing is risky and it is often dejected by many factors. According to Uys and Senekal (2008:38), “the decision to blow the whistle does not come lightly to many whistle- blowers.” The authors further indicate that exposing unethical conduct within the organisation can cause risks such as retaliation on whistle-blowers. On the other hand, Dungan and Young (2013:1032) contend that whistle-blowers may be convinced that disclosing corrupt activities can benefit their organisation which makes them considered loyal employees. However, the authors underscore that the problems that institutions may face due to whistle-blowing can be a deterrent to whistle-blowing. For instance, one can argue that, many institutions perceive the practice of whistle-blowing as unethical based on the view that whistle-blowing can easily tarnish the reputation of organisation by exposing misconduct and unethical practise within institutions. Such a premise is problematic and misleading as it indirectly suggests that the reputation of organisations takes precedence over corrupt activities.

Furthermore, Uys and Senekal (2008:38) confirm that “whistle-blowers often face a dilemma of remaining silent because of the likelihood of major risks.” For instance, the authors highlight that “at any institutions in which unethical conduct or corrupt activities are a norm, whistle-blowers face the dilemma of either reporting or conforming to the norm.” In light of this, the authors argue that “whistle- blowers might also have the belief that since there are many people who are aware of corrupt activities, the moral responsibility of blowing the whistle belongs to someone else.” On the other hand, Auriacombe (2005:98) observes that organisational culture and ineffective statutes within workplaces often discourage employees from taking the moral responsibility of raising their concerns and questioning corrupt activities. For example, the

author cites that “a lack of response from the criminal justice system in prosecuting cases involving whistle-blowing also discourages the process of whistle-blowing”.

In addition, Mbata (2005:6), pinpoints that a lack of legal protection for whistle-blowing represents another major setback for whistle-blowing. This is because without effective laws that safeguard and protect whistle-blowers, individuals become scared to speak out on corrupt activities. Conversely, Basso (2010:224) argues that the availability of protection laws does not fully entail a total protection of whistle-blowers. To some extent, whistle-blowers may still feel vulnerable as the laws fail to provide protection after they expose corrupt individuals. Using the above background, the ensuing section provides a detailed summary and discussion about the factors affecting the practice of whistle-blowing.

2.11.1. Victimisation and Reprisal

The study cites two practical examples of the victimisation of whistle-blowers in South Africa. These examples include the killing of Babita Deokaran who exposed a fraudulent deal of 332million rand covid-19 fund. Arguably, the assassination of Deokaran directly sends a strong warning to other potential whistle-blowers who might observe cases of corruption. Ultimately, this can easily deter other whistle-blowers from blowing the whistle. Instead of blowing the whistle, whistle-blowers will end up safeguarding their lives at all costs.

2.11.2. Name-shaming and Whistle-blowing

Chiyangwa Simbriso (2020:1) indicated that in their efforts to expose and report malpractices and unethical practices within their societies, whistle-blowers encounter risks. Some of the risks faced by whistle-blowers involve name-shaming or labelling. For instance, within the context of this study, the research argues that derogatory terms such as *vatengesi*/sell-out/western puppets if ascribed to whistle-blowers, it can discourage whistle-blowing. In light of this, Machingura elaborates that *vatengesi* are like the Judas Iscariot of this world who are prepared to “sell” their compatriots to anti-corruption and law enforcement in order to receive a penny from the government. Based on this, it can then be argued that the practice of whistle-blowing becomes challenging and discouraging to whistle-blowers.

2.11.3. Weak and Ineffective Judiciary

Chamunorwa (2015:18) opines that whistle-blowing is hindered by lack of punishment of the offenders of corruption. The author claims that “whistle-blowers feel intimidated to testify in courts once they feel that judicial systems can be weak and ineffective in dealing with perpetrators of corruption”. Such a scenario can easily promote and perpetuate cases of corruption. For instance, the study indicated that in 2019, one of the Zimbabwean whistle-blowers, Hopewell Chinóno exposed three senior government ministers who stole millions of dollars from State funds. Afterwards, Hopewell Chinóno was arrested and spend forty-five days in prison for exposing senior government officials. In relation to this, the study indicates in chapter one that due to corrupt and ineffective judiciary, Chinóno was never protected by the justice system.

2.12. Factors that Encourage Whistle-blowing

This study argues that effective whistle-blowing can be supported by two key pillars, namely; protection laws and incentives. The study argues that a failure to introduce and implement whistle-blowing protection laws results in less whistle-blowing. This is based on the claim that without protection laws, whistle-blowers hesitate to blow the whistle as they fear the consequences for blowing the whistle. The following two key factors that can encourage whistle-blowing are discussed below.

2.12.1. Protection Laws

The introductory part of this study stated it clearly that one of the reasons that encourage whistle-blowing is protection laws. The study cites South Africa as one of the countries that have enacted Protection Disclosure Act (PDA). Against this background, the argues that whistle-blowers gain confidence to blow the whistle if they know that they are protected by the laws. In addition, Zimbabwe being the main focus of this study has not yet established legitimate protection laws for whistle-blowers. Instead, whistle-blowers depend mostly on legislative codes by the ZACC. Hence, the establishment and the implementation of protection laws can be perceived as positive response to the practice of whistle-blowing.

2.12.2. Incentives

Scholars such as by Tadu and Mukonya (2016:16) contend that rewarding whistle-blowers for reporting corruption is controversial and debatable. This is based on the view that it creates major challenges such as breeding a culture where whistle-blowers are enticed to supply falsified information for the sake of reaping fecund rewards or incentives. On the other hand, the study is of the view that incentivising whistle-blowing can promote effective whistle-blowing. This is based on the argument that whistle-blowers are compelled to report corruption once they observe it, knowing that their efforts will be rewarded and appreciated. The study further argues that incentivising whistle-blowing produce positive outcomes. For instance, the study identifies that since the RBZ introduced the 5% incentive, whistle-blowing has so far yielded a considerable positive outcome. Since that time, the RBZ has been frequently reporting on huge sums being money recovered from perpetrators of corruption within the business sector.

2.13. A Response to Corruption

It can be argued that most African countries are very much aware of the levels of corruption and its menace. However, in response to the challenges posed by corruption, several African countries have attempted to establish various anti-corruption institutions such as the African Union Convention on Preventing and Combating Corruption (AUCPC) and the SADC Protocol Against Corruption. Zimbabwe being the main focus of this study has also established anti-corruption institutions such as the Zimbabwe Anti-Corruption Commission (ZACC) in 2009. As stated by the previous chapters, the ZACC was established with the aim of dealing with all forms of corruption be it petty or grand corruption. Principally, ZACC has three-dimensional approach which include public education on corruption, corruption prevention, investigation and prosecutions (Alouis Chilunjika, 2021:311-315). These should significantly help both the government and its citizens to easily fight against cases of corruption.

Apart from having the ZACC, Zimbabwe is also a signatory to several anti-corruption institutions. These institutions are the key pillars that support and reinforce measures introduced to curb and combat corruption in Africa. Article 5 of the (AUCPC) stresses that the following key elements ought to be adopted;

- (1) adopting legislative and other measures to protect informants and witnesses in corruption and related offences, including protection of their identities.
- (2) adopting measures that ensure citizens report instances of corruption without fear of consequent reprisal.
- (3) adopting national legislative measures in order to punish those who make false and malicious reports against innocent persons in corruption and related offences.

In fact, article 5 of the AUCPC, enjoins countries to adopt and strengthen mechanisms that help to raise awareness of public goods and public interest in order to fight corruption and ancillary offences. Furthermore article 5 recommends strategies such as school educational programmes and sensitisation of the media so as to promote an enabling ethical environment among the people.

On the regional level, Zimbabwe is a signatory to the SADC Protocol Against Corruption. SADC Protocol Against Corruption established the following preventative measures which should be adopted and implemented by all SADC members;

1. Mechanisms to promote access to information to facilitate eradication and elimination of opportunities for corruption.
2. Systems for protecting individuals who, in good faith, report acts of corruption.
3. Laws that punish those who make false and malicious reports against innocent persons.
4. Institutions responsible for implementing mechanisms for preventing, detecting, punishing and eradicating corruption (SADC Protocol Against Corruption, Article 4).

Although Zimbabwe is a signatory to the anti-corruption commission, it is unfortunate that Zimbabwe has not yet introduced formal or legitimate laws, regulations and policies that protect whistle-blowers. Whilst several African countries are signatories to the institutions like the AUCPC that advocate for the introduction and implementation of whistle-blowing protection laws, it is sad to note that a large number of these countries have not domesticated provisions that deal with protection of whistle-blowers in their municipal laws. On the other

hand, those countries that have successfully domesticated provisions related to whistle-blower protection in their municipal laws are also ironically failing to implement those laws. This suggests that a lack of political will, ethno-cultural impediments or lack of sufficient enthusiasm to use whistle-blowing mechanism is a key colonnade to fighting corruption.

For instance, South Africa has legitimate protection laws for whistle-blowing but on the 3rd of September 2021, *The Witness* paper published an article titled *State failing whistle-blower*, the article provides details on how a whistle-blower suffered victimisation by state security, despite the availability of Protection Disclosure Act (PDA). Consequently, without legal protection mechanism whistle-blowers are prosecuted more for reporting corruption when compared to the actual perpetrators of corruption.

2.14. International and Regional Anti-Corruption Conventions

Chamunorwa (2015:32) observes that corruption is a global phenomenon that has compelled several countries to fashion anti-corruption convention to curtail the bane of corruption. The author contends that these frameworks are significant as they help countries with guidelines on how to fight corruption. The following involve some of the anti-corruption conventions both regional and international;

2.14.1. United Nations Convention Against Corruption (UNCAC).

According to Davids (2012:103), the UNCAC is the brain child of the United Nations (UN). The author highlights that “the convention is an international anti-corruption mechanism which was designed with comprehensive standards that can be implemented globally to develop and reinforce anti-corruption mechanisms.” Furthermore, the author indicates that “the convention demands all countries to have preventative measures, criminalize all forms of corruption and return any resources that were gained through corruption to the country from which the goods were taken.”

2.14.2. African Union Convention on Prevention and Combating Corruption (AUCPCC)

Davids (2012:110) established that “the (AUCPCC) is a convention designed by 23 African countries with the aim of promoting the deterrence and outlawing of corruption through international cooperation and the recovering of assets.” In addition, the AUCPPCC is comprehensive because it recognises various crimes such as bribery and money laundering.

2.14.2. The Organisation for Economic Co-operation and Development (OECD)

According to Davids (2012:111), the OECD was designed by the OECD specifically for developing countries. It is intended to reduce corruption by imposing sanctions related to bribery and involving countries that are member states. Its aim is to create an economic environment that provides equal opportunities for everyone. Member states are also mandated to legislate against the bribing of foreign public officials, which aids the fight against international corruption

2.15. Whistle-blowing in Zimbabwe

Over the years, the levels of corruption in Zimbabwe have been accelerating almost daily. For instance, chapter one of this study indicated that since 1980, Zimbabwe has been recording high cases of systematic corruption as compared to petty corruption. However, in an attempt to circumvent the menace of corruption a number of studies have established that whistle-blowing has been commonly used as one of the strategies for reporting unethical behaviour and corrupt practices within organisations (Denis Masaka, 2007:32) and (Simbirisio, 2021:1). For instance, the country’s central bank, that is the Reserve Bank of Zimbabwe (RBZ) adopted whistle-blowing mechanism in 2004 in response to high levels of illicit financial outflows, domestic and international money laundering and other corruption-related crimes within the institution. As reported by The *Financial Gazette* 2/26/2004, the then RBZ Governor Dr Gideon Gono established a Whistle-Blower Fund (WBF) whose principal objective was to provide protection to whistle-blowers who expose corrupt practices within the business sector. For instance, the RBZ introduced a 5% reward or incentive for whistle-blowers.

Since the introduction of the 5% incentive, whistle-blowing has so far yielded a considerable positive outcome. The RBZ frequently reports on huge sums being money recovered from perpetrators of corruption within the business sector (see RBZ, 2020; 2021) Even the public media has band-wagoned with the central bank to report on the success of the WBF as a strategy for successfully prosecuting corrupt people and recovery of corruption rents (*The Business Chronicle*, 2017). Although the introduction of the (WBF) by the RBZ has been perceived as an important step for minimising cases of corruption, fraud, money laundering and other illegal financial vices, there is no unanimity on the utility of this strategy. For instance, Masaka (2007:35) avers that whistle-blowing as a strategy has not received commensurate support from key cradles of corruption in Zimbabwe, that is state enterprises and parastatals. The quote below quote underlines Masaka's line of thought;

The government may not be fully sympathetic to and supportive of the efforts of whistle blowers to expose business malpractices to the public because it may be afraid that publicly acknowledging and supporting whistle blowing can inspire those employed by the government itself to expose unethical business practices when they discover them in government owned business organizations. Thus, the institution of whistle blowing stands threatened in that the management of firms are generally hostile to it and more so, the government's efforts to rid the business sector of immoral practices is stifled by a conflict of interests. Allowing its employees to expose cases of corporate misdeeds may be injurious to the reputation of the parastatal and the government in general. It is our conviction; therefore, that the central government might be reluctant to reign in on corporate misdeeds and corruption in business because it is also, in one way or another, responsible for the corruption and the attendant economic decay that has engulfed the country. (Masaka, 2007:35).

The argument above suggests the agent-principal problems in Zimbabwe is a source of corruption. It also implies that whistle-blowing within Zimbabwe's parastatals is a complex issue and defies characterisation due to the conflict of interests that exists between whistle-blowers and parastatals officials. Another concern related to the incentivising of whistle-blowers is raised by Tadu and Mukonya (2016:16). These researchers contend that rewarding whistle-blowers for reporting corruption creates significant challenges such as breeding a

culture where whistle-blowers are enticed to supply falsified information for the sake of reaping fecund rewards or incentives.

Drawing from the above perspective, the researcher argues that rewarding whistle-blowers can have unintended repercussions that deviate from the noble objective of whistle blowing fund. Nevertheless, as argued by Banisar (2011:4-5) and Cohen-Lyons and Morley (2012:16), at the core of whistle-blowing is underwriting good governance and accountability. They contend that since whistle-blowers primarily believe that they have a moral responsibility of disclosing and exposing information that is in connection to the common good. Logically, promoting the practice of whistle-blowing through incentives and rewards defeats the morality of whistle-blowing. This is based on the argument that once incentives or rewards are involved, whistle-blowing cease to be authentic but rather be classified or associated with the practice by informants or sell-outs.

2.16. An Ethno-Cultural Practice of Whistle-Blowing in Zimbabwe

According to Banisar (2014:4), the concept of whistle-blowing was coined by Nader et al. (1972), who described “a whistle blower as someone who alerts others to unfair, dishonest and unlawful”. Developing from this perspective, it can be argued that whistle-blowing is largely perceived as a Western concept that was later on adopted by non-Western societies as a mechanism for reporting and exposing corruption. Plausibly as it may seem, the study argues that the concept of whistle-blowing pervasive as it is in the Western world, is not alien to African countries like Zimbabwe where it has been used differently by various cultures.

Within the context of Zimbabwe particularly the *Shona* culture, there are derogatory cultural norms and values attached to the practice of whistle-blowing. For example, although there are no universal concepts for the term whistle-blowing, however, vernacular *Shona* terms such as *vatengesi*/sell-outs can be used to understand whistle-blowing. According to Machingura (2012:223), *vatengesi* are like the Judas Iscariot of this world who are prepared to “sell” their compatriots to anti-corruption and law enforcement in order to receive a penny from government. Such derogative terms often demotivate whistle blowers from reporting unethical misconducts and corrupt practices. Furthermore, Machingura (2012:223) explains that terms such as sell-outs or *vatengesi* were often used by Zimbabwean nationalists during the war of

liberation struggle to describe people who secretly supplied information to the Rhodesian forces that would then be used against the nationalists.

Besides the above vernacular terms, the research argues that whistle-blowing can also be associated or equated to *Shona* cultural practices such as *Kurova bembera* or *kurova imbwa wakaviga mupini* / a public veiled accusation in which the name of the accused is not stated. According to Lyton Ncube and Keyan G. Tomaselli (2016:18), *kurova bembera* demands that one does not openly challenge his or her seniors but it is done diplomatically through jokes, jests or indirect talk/*chibhende* and proverbs where the truth is communicated or expressed indirectly. The authors further contend that such a practice is critical in regulating social and cultural relationships as well as people's behaviours. In conclusion, the authors concur that *kurova bembera* is a practice that people can use when challenging corruption, nepotism, bad governance and the accused can simply understand the message instantly.

2.17. Conclusion

The chapter has reviewed literature on corruption and whistle-blowing from a global perspective while narrowing it down to the Zimbabwean context. The reviewed literature has indicated and cautioned that the practice of corruption and whistle-blowing have existed for ages, and it exists in almost every society. However, the levels and practices vary from country to country. The literature review has shown that corruption manifests itself in different types and forms such as embezzlement, nepotism, bribery and clientelism. The chapter has explored the ethno-cultural perceptions, implications and practices of corruption in Zimbabwe by indicating that whilst the origin of the term corruption is English, vernacular terms for corruption such as *chioko muhomwe*, *kudhiza*, *mari yedrink* and gift-giving/*zvipo* also existed Zimbabwe in the pre-colonial era.

The chapter has also explored and discussed the cultural perception and practice associated with whistle-blowing in Zimbabwe. Thus, several terms such as *vatenges*/sell-outs/western puppets as well as *kurova bembera* culture were outlined and explained as negative terms linked to whistle-blowing. Furthermore, the chapter provides a discussion on some of the key causes of corruption and whistle-blowing. With regards to the key causes of corruption, the study enlists greed, inadequate salaries, weak legislative and poor judiciary as the main instigators of corruption.

More importantly, the study highlights that whistle-blowers are compelled to blow the whistle based on the assumption that at the core of whistle-blowing lies the notion of promoting the common good which is beneficiary to the majority, unfortunately, whistle-blowing does not often yield its intended purpose due to fear of victimisation and intimidation especially by the perpetrators of corruption. Notably, the study underscores that the practice of whistle-blowing is often discouraged by factors such as the labelling of whistle-blowers as *impipi/vatengesi*/sell-outs/informants. As a result of this, the study establishes that without proper protection laws and proper implementation of the laws, corruption can easily thrive as there will be less or no whistle-blowers to expose any form of misconduct, unethical practices and corrupt deals within institutions.

In addition, the study highlights that even though the SADC region has introduced Anti-Corruption Institutions that support the practice of whistle-blowing, the levels of corruption in many SADC countries is still very high. For instance, many parastatals in Zimbabwe are hesitant to support and encourage the practice of whistle-blowing based on the view that whistle-blowing exposes public officials within the institutions. Subsequently, there is a general assumption that supporting whistle-blowing can easily ruin reputation of parastatals as it might implicate some prominent public officials who might have been engaged in corrupt deals. Against this backdrop, the next chapter will explore the theoretical framework which guides the study. The chapter will provide some of the key proponents of the common good theory, arguments for and against the common good approach and how the theory will guide the study.

Chapter 3: Theoretical Framework

1.0 Introduction

The primary purpose of this section is to explore and discuss the common good theory which guides the study. The first part gives a brief description of the theory while the ensuing part provides different perspectives of the theory based on few selected key proponents. The final part presents and analyses some of the arguments for and against the common good approach.

3.1. The Common Good Theory (CGT)

The common good theory that can be used to explain corruption and whistle-blowing is a widely debated theory that has been in existence for ages. The theory is overtly discussed and explored at length by Plato 348-347 BC, Aristotle 384-322 BC, Aquinas (ST 1. 90 a2, ad 2) as well as by the Catholic Social Teachings (CST). According to Surendra Arjoon et al, (2018:153), the common good is perceived as “common”, “because it is facilitated and promoted by the community and shared by individual members of that community”. It can be deduced that ethical decisions or actions are the ones which results in everyone’s advantage, and this can become successful when people live in a community where every citizen’s actions contribute to this. Undoubtedly, this requires cooperation, collaboration and compassion to achieve the greatest good for the greatest number of people within the community. Against this backdrop, scholars such as Velasquez et al (1992:1) classify the common good “as primarily having the social systems, institutions, and environments on which we all depend and work in a manner that benefits all people.”

On the other hand, the Catholic Social Teaching perceives the common good as “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily” (Pontifical Council for Justice and Peace, 2004, no. 164). In addition, contemporary ethicists such as Messner (1965:124) defines the common good as “that order of society in which every member enjoys the possibility of realizing his true self by participating in the effects of the cooperation of all” while Finnis (1985:165) perceives the common good as “such an ensemble of conditions which enhance the opportunity of flourishing for all members of a community.” In light of this, the ensuing sections provide a

critical examination and discussion on the common good theory by Aristotle, Thomas Aquinas, Catholic Social Teaching (CST) and other contemporary ethicists. More importantly, the study provides an Afrocentric notion of the common good to demonstrate that the notion of the common good is not alien to the context of Africa, particularly within the *Shona* culture of Zimbabwe.

3.2. The Aristotelian-Tradition and the Common Good

Aristotle (384–322 BC) the Greek philosopher is widely regarded by several scholars as the key proponent or the foundational thinker of the theory of the common good theory. In an endeavour to explore and explain the notion of the common good, Aristotle begins by tracing the origins of the “good” and the “common good.” Firstly, Aristotle begins by questioning, what is the “good”? In the *Nicomachean Ethics* (NE, 1094a), Aristotle describes the “good” as “that at which everything aims.” Having defined the “good”, Aristotle went on to further investigate the notion of the “common good” which he conceives as “the good of the polis, or the city which is “finer and more divine” than individual goods” (NE 1094b).

Furthermore, Aristotle emphasises that “it is more godlike to obtain and preserve the good of the whole political community than that of one man alone, although the good is worth being pursued even for only one man” (NE, 1094b8-11). Thus, for Aristotle, it is evident that the good of all citizens takes precedence over that of an individual. In connection to this, Antonio Argandoña (2014:3-4) contends that the Aristotelian tradition assumes that the formation of any community requires a common good because the end of the city is living well. Not only that, the Aristotelian-Thomistic emphasises that “the notion of the common good relates the good of people insofar as they are part of a community to the good of the community insofar as it is oriented toward the people that are its members”. In summary of this, Alejo José and Sison Joan Fontrodona (2012:4) encapsulate the Aristotelian-Tradition’s conception of the common good approach as the good of the polis and of each citizen which allows citizens to have access to the highest good or happiness.

In elaboration, Kraut (2002: 267-68) furnishes that “the good of the whole is better than the individual good which simply entails that it is worse for a whole city to be destroyed than for any single member of the community to be destroyed, and not merely because it is better to save many than to save one”. Thus, according to Kyle Brandon Anthony (2010:32), for

Aristotle, in a *polis*, the city is more important to maintain than the individual if the *polis* were to be expended at the cost of saving one person, then the *polis* would lose the very components that make it what it is and therefore would no longer serve as a *polis*.

Not only that, Aristotle in his *Politics* argues that no society could exist unless it shared something in common, even if he thought this should be reduced to a minimum. In view of this, David Hollenback (2002:3) pinpoints that for Aristotle a good life is that one oriented to goods shared with others, hence, “the common good of the community should have primacy in setting direction for the lives of individuals”. Using this background one can argue that reporting cases of corruption through whistle-blowing can be perceived as a way of securing the common good which enables citizens to access public interests.

3.2.1. The Thomistic-Tradition and the Common Good

Thomas Aquinas is a medieval philosopher and theologian who is one of the prominent proponents of the common good theory. In his quest to understand the notion of the common good, just like Aristotle, Aquinas begins his philosophical inquiry by defining the “good” first, which he defines as “the good is what all things desire.” (John Goyette 2013:137). Having defined the “good”, Aquinas then interpreted the common good as the most divine of earthly goods. In line with Aquinas’ conception of the common good, Daniel P. Sulmasy (2001:304) underscores that there are two categories of the common good, namely the possessive common good and the teleological common.

The later type is the one linked to the Thomistic tradition which presuppose to know the truth about God and to live in community. In addition, Aquinas Guilbeau (2017:7-8) claims that when Aquinas says that a common good is a good, he refers that as a good a common good is something those human beings desire insofar as they desire their perfection. In other words, a common good is like all goods proper to human beings provides some perfection to the human nature. Furthermore, the goods that are proper to human beings are divided into two main categories, namely, particular goods and common goods. The former goods are goods that diffuse their goodness simply to one person while the latter are goods that common goods are goods that can diffuse their goodness to many persons. In conclusion, a common good is the good of both, a good of all to whom the common good is a proper good (Aquinas Guilbeau, 2017:7-8). Considering that the beneficiaries for political corruption are few individuals, one can

argue that there is less realisation of the common good for many people. Therefore, using the common good approach can be a starting point as it introduces and awakens the perpetrators of political corruption to the notion the promotion of public interests rather than private interests.

3.2.2. Catholic Social Teachings (CST) & The CGT

The concept of the common good is central to the Catholic Social Teaching, as the Church attempts to establish a proper communitarian approach where individualism is discouraged as it destroys harmony and peace among groups, region and nations. The Catholic understanding of the common good originates from Aristotle's philosophy about the common interest. According to the Catechism of the Catholic Church 1997, early Christian thinkers such as Saint Barnabas developed the Aristotelian notion of the common good approach by purporting that "Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together."

Arising from this shared background, Mark Ryan (2016:5) argues that "human beings are naturally social beings who cannot live properly human lives without participation in their societies or social groups of different kinds". Drawing from this perspective, Lisa Sowle Cahil (2021:107), echoes that "the common good entails the equal participation of every member of society in basic material, social and political goods, both as a contributor and as a beneficiary." Against this background, the Catholic Social Teaching's notion of the common good approach amounts to a conclusion that the common good is "the sum total of social conditions which allow people, either groups or individuals to reach their fulfilment more fully and more easily." (Pontifical Council for Justice and Peace, 2004, no. 164). As time went by, the definition of the common good was later modified by Pope John XXIII 1963 who proposes that the common good ought to be conceived in relation to the below assertion;

The state has also the duty to protect the rights of all its people, and particularly of its weaker members, the workers, women, and children, it must do all in its power to promote the production of a sufficient supply of material goods, the use of which is necessary for the practice of virtue.

The above quote gives an idea that the state ought to safeguard and protect the common good for its citizens by focusing especially on the weaker members of the society who seem to be the most vulnerable. Thus, with regards to the context of this study, the weaker members of the state can involve whistle-blowers who observe malpractice, misconduct and cases of corruption within public sectors and report it, and sadly encounter risks. However, in the attempt to expose and report unethical practices, such citizens can sometimes experience reprisal, victimisation and arbitrary arrests. Therefore, it should be the duty for the state to protect the rights of all its people, regardless of one's social status. In connection to this, the ensuing section seeks to explore and discuss another perspective of the common good which is an Afrocentric worldview, this is primarily because the study is rooted in the African context. Thus, it is important and necessary to explore the notion of the common good from an African perspective.

3.2.3. An Afrocentric Notion of the Common Good

The notion of the common good manifests itself differently within the *Shona* culture. The principle can be expressed most vividly in the *Shona* cultural practice predominantly known as the *Zunde ramambo/nhimbe/*. The *Zunde ramambo* practice is relevant and significant to the moral thought of both the headman and his subjects. According Mararike (2001: 54) “*Zunde raMambo* or *nhimbe* is a *Shona* term that may mean a large gathering of people taking part in a common activity or may refer to plenty of grain stored for future use by people in a particular community”. On the other hand, Muyambo Tenson and Marashe Joel (2020:236) perceive *Zunde raMambo* as a common land, a gathering of people and plenty of stored grain for the community while Pindai Sithole (2020:118) considers *Zunde ramambo/nhimbe* as “an internal and collective mechanism for community members to assist each other at household level to strengthen and sustain their socio-economic development initiatives”.

Drawing from these definitions, Takesure Mahohoma and Prosper Muzambi (2021:8) observe that *Zunde ramambo* practice can also manifest itself in community gatherings such as funeral whereby members of the community come together and assist each other in times of bereavement and suffering. The authors' line of thought is clearly expressed by the following quote;

The *nhimbe* practice is realised at funeral rites of passage. When a member of a community dies, community members contribute by providing various forms of help from the moment of a member's death to the burial. The community pays *chema*/bereavement fund, collects mealie-meal and relish as a way of showing solidarity and oneness. Men will help erect a *musasa*/ temporary shelter and help dig the grave. Takesure Mahohoma and Prosper Muzambi (2021:8).

The above view clearly points to the notion that *Zunde ramambo/nhimbe* is not only limited to social community gatherings such as working together to sustain the headman's granary for future benefit. In fact, the practice stretches to other social community responsibilities such as fighting corruption through the practice of whistle-blowing. This suggests that at the core of the *Zunde ramambo* lies the notion of promoting and sustaining the notion of the common good. Therefore, through whistle-blowing, individuals are inspired to come together and work toward their common good or public interests.

Notably, individuals are convinced that reporting and exposing cases of corruption through whistle-blowing can secure public goods. Subsequently, the public goods can benefit all without seclusion, discrimination or favour in times of need. In addition, Kudakwashe Bhasikiti (2017: 74) claims that the "*Zunde raMambo* practice promotes and encourages the *hunhu/ubuntu* philosophy, which espoused, love, unity, cooperation, empathy and human dignity as important values and principles to be observed by all". Such a view echoes with that of Velasquez et al (2017:2) who highlights that "establishing and maintaining the common good requires the cooperative efforts of some, often of many, people." This then suggests that it is imperative that community members ought to be inspired by key values such as cooperation, compassionate, generosity and love when it comes to the sustenance of the practice of whistle-blowing.

3.2. 4. Critique of the Common Good Theory

The CGT has been challenged by Manuel Velasquez et al (2014:1), who argue that the theory is inconsistent with a pluralistic society. In relation to this study, it is common knowledge that Zimbabwe is undoubtedly a pluralistic society constituted by various cultures and belief systems. For instance, there are two main cultures in Zimbabwe, namely, the *Shona* and the *Ndebele* cultures with extreme cultural belief systems. Resultantly, this makes it difficult and

challenging to establish a common understanding of what exactly constitutes the common good.

Secondly, Velasquez et al (2014:1) aver that “free-rider problem” represents another critique for the CGT. The scholars posit that there is a temptation that individuals can easily become free-riders by simply taking benefits of the common good provided by others while denying to render their support and effort for the common good. In connection to this study, I argue that the reporting of corruption should be the moral responsibility for all citizens not specific individuals. For instance, cases of corruption are often reported by few whistle-blowers. As a result of this, the securement of the common good becomes difficult due to minimal participation of whistle-blowers while other citizens would ultimately be benefiting from the efforts of few individuals.

Lastly, Velasquez et al (2014:1) pinpoint that individualism among cultures due to historical traditions that place values on individual freedom which gives individuals the liberty to do their own things freely is another critique of the CGT. In support, it becomes challenging and difficult to convince individuals to sacrifice their freedom for the sake of the common good. This suggests that the culture of individualism can be an impediment toward the restoration of the common good ethics. For example, it can be argued that the culture of *ubuntu* was strong and vibrant among African societies but as time went by, *ubuntu* culture has been gradually replaced by individualism. This can be evidently supported by cases of corruption whereby few individuals loot public goods for their personal gains while neglecting the general public.

3.3. The Common Good Approach in Relationship to Whistleblowing

Zimbabwe is currently facing economic, social and political challenges due to corruption and individualism. Therefore, the common good approach seems to be an idea theory that can address these challenges since it advocates and promotes an awareness of propagating communitarianism as contrasted to individualism. In other words, the common good entails that public interests ought to be shared equally with everyone in the community despite one’s status in the society. However, for this to materialise, it certainly requires self-sacrifice and a sense of solidarity. It is against this background that, Elizabeth Mauritz (2014:68) suggests that the common good approach can be a highly productive and beneficial approach to any society

as it seeks to provide and cater for the needs of everyone despite one's status. The following quote provides the author's line of thought;

The common good is available to everyone regardless of status or wealth. Common good suggests both that everyone's basic needs are met and that there is a special interest in protecting and empowering the people who could easily be overlooked or exploited. It suggests that ensuring the most vulnerable have essential provisions is not only good for them but good for the entire community. It is a common interest that members have enough food, clean water, adequate housing and transportation as well as integration in social life that help maintain the moral economy and make life in that community satisfying (Elizabeth Mauritz, 2014:68)

The above claim points out to the fact that the common good is indiscriminatory despite one's status in the society. This means that every human person should be treated with dignity, justice and equalness. In this regard, the research argues that those who blow the whistle should be treated with dignity without ascribing negative and derogatory terms on them. In support, Sandrine Frémeaux et al (2020:10-11) corroborate that the ethics of the common good suggests that individuals are not treated as an isolated beings but in relation to others. Furthermore, the common good approach tends to diminish the culture of greedy while promoting the culture of caring and sharing of resources without depriving one another. Such a view can expressed clearly by the *ubuntu* philosophy which emphasises moral principles that there is interdependence among human beings. For instance, it is through love, unity, cooperation, empathy that promotes the well-being of individuals within society. Hence, such important principles should be observed by all as argued by Bhasikiti (2017:74).

In elaboration to this, Khomba, James Kamwachale (2011:146) is of the view that a failure to embrace the *ubuntu* principles can breed a culture of corruption which leads individuals to pursue individual prosperity. Subsequently, this erodes common fabric, undermines community and perpetuates poverty. Therefore, the common good approach can be utilised to impart knowledge to whistle-blowers that they ought to blow the whistle once they notice any corrupt activity. By so doing it helps to reduce corruption. Even though the CGT approach can be considered as an ideal approach in exploring the linkage between whistle-blowing and corruption, there some arguments against the CGT. Scholars such as Keys (2006:5-8) argue

that “in an increasingly multicultural and global society, no such universal principle could exist.” This is based on the rationale that it is a struggle to measure on what constitutes the common good especially in a multicultural society where people have different priorities and desire depending on the cultural upbringing or background.

In connection to the above, the research argues that there can be a cultural misconception and conflict between whistle-blowers and the perpetrators of political corruption. The blowing of the whistle by whistle-blowers can be perceived as means to expose immoral behaviour that is detrimental to the common good. Contrary to this, whistle-blowers can be construed as individuals who provide falsified information in the name of securing the common good whilst aiming at accessing rewards and incentives. Therefore, this creates a complex situation as discussed previously. Furthermore, Alejo José G. Sison and Joan Fontrodona (2015:1), opine that another setback for the common good theory is that:

The human being is conceived to be already fully constituted as an individual, previous to his belonging to any particular group. In a hypothetical “state of nature”, he lacks an intrinsic social dimension, and only acquires this accidentally when, motivated by self-interest, he enters into the “social contract.

The above claim suggests that it is not completely feasible to sustain or impose the common good principle in society, considering that every person has some inherent traits of individualism. Therefore, it might be challenging to dispense elements of individualism in every person and establish communalism. In view of this, Alejo José G. Sison and Joan Fontrodona (2015:1), agree that “Insofar as interests are concerned, there is really nothing common which individuals share, since each one has his own version of his private utility or pleasure, usually in conflict with the rest”. Such an assertion echoes with that of Robert J. Samuelson an American Newsweek columnist who assertively pinpoints "We face a choice between a society where people accept modest sacrifices for a common good or a more contentious society where group selfishly protect their own benefits."

Such a view echo with that of Velasquez et al (2018: 2) who puts across the argument that one of the famous problems encountered by the proponents of the common good is the “free-rider problem” which implies that common good provides benefits for everyone including those who opt not to put their effort to maintain the public interest. Hence, certain individuals can easily

become “free-riders” by “taking the benefits the common good provides while refusing to do their part to support the common good”. Furthermore, Velasquez et al (2018: 2) also note that the notion of the common good can be very much inconsistent with a pluralistic society. Undoubtedly, people have different ideas about what is worthwhile or what exactly constitutes the good life for human beings. For instance, people can disagree or agree on what particular kind of social systems, institutions and environments will all pitch up into support. Based on this argument, it is quite clear that within the context of this study, Zimbabwe is a pluralistic society which might make it difficult to establish the notion of the common good and make it accepted by different cultures.

In addition, Velasquez et al (2018:3) identify unequal sharing of burdens as another major weakness of the common good. The authors argue that “sustaining or maintaining the common good requires individuals or particular groups to bear costs that are much greater than those borne by others”. Thus, compelling particular individuals to carry unequal burdens for the sake of the common good is arguably unjust. For instance, it is arguably unjust for whistle-blowers to carry the burden of exposing corruption at the expense of others for the sake of promoting the common good.

3.5. The Applicability of the Common Good Theory to this Study

The common good theory is central to the extant study. The theory will be used to critically assess the core issues of this study which is corruption and whistle-blowing from an ethical perspective. For instance, the theory will be used to assess the three cases on corruption such as the case of Prisca Mupfumira who is alleged to have committed seven cases of corruption while holding public office, Therefore, the theory will guide the research in answering questions such as; is the practice of whistle-blowing serves the purpose of promoting the common good? What is the link between the common good and corruption as well as whistle-blowing.

Furthermore, the theory will also be used to critically assess some of the key policies of the constitution of Zimbabwe in relation to corruption. For instance, section 308 of the constitution titled *Safeguarding of Public Funds and Property: Duties of custodians of Public Funds and Property*, recommends clearly that “It is the duty of every person who is responsible for the

expenditure of public funds to safeguard the funds and ensure that they are spent only on legally authorised purposes and in legally authorised amounts.” (Constitution of Zimbabwe, 2013: Section 308). However, despite the presence of some clear policies, public officials are still abusing their power for personal gains. Thus, the theory will attempt to assess the relationship between the policies of the constitution of Zimbabwe and their implementation.

3.6. Conclusion

This chapter has explored and discussed the common good theory which guides the study. The chapter indicates that the notion of the common good points out to the idea that life in the community is a good in itself and our actions should contribute to that life. Furthermore, the study observes that the common good approach points out to the philosophical idea that the interwoven relationship of the society forms the basis of ethical reasoning and the respect and compassion for others especially the vulnerable are the requirements for such reasoning. Therefore, community members are bound by common values and goals which then requires attention to common conditions that is important to the welfare of everyone. The chapter has done so by providing different perspectives of the theory by few selected key proponents of theory.

Notably, the chapter provides an Afrocentric notion of the common good theory by looking at some different African cultures such as the *Shona* culture of Zimbabwe. The Afrocentric view evidently highlighted that the principle of the common good manifests itself differently in African ethics. For instance, within the *Shona* culture, the common good manifests itself within practices such as the *Zunde ramambo/nhimbe*/headman’s granary where individuals work together with the view of promoting and encouraging communitarianism or public interests. Finally, the chapter discusses the strengths and the weakness of the theory. It is against this background that the ensuing chapter seeks to provide and discuss the methods and the methodology through which the data for this study will be collected. Thus, the primary aim of the following chapter to present the methodology through which the study is anchored upon, which will then be used in chapter five to analyse the findings through the ethical lenses of the common good theory.

Chapter 4: Research Methodology

4.0. Introduction

The previous chapter explored and discussed the theoretical framework upon which the study is anchored on. The chapter covered the following key themes; a brief description of the common good theory, key proponents of the theory such as Aristotle, Aquinas, the Catholic Church Social teaching, an Afrocentric perspective of the common good, the strengths and the weaknesses of the theory. Against this framework, this chapter provides the methodology and the methods through which the data is being collected or gathered. Firstly, the chapter provides a brief discussion of the research tradition which was used by the study and the justification of adopting the research tradition. Secondly, the chapter discusses the research design and the reasons for using the case study approach. Furthermore, the research discussed the case study approach and its usefulness to the research. The final part discussed how the data was collected and how the data was used to interpret the findings and the analysis. Thus, the research provided three cases on whistle-blowing and corruption in Zimbabwe.

4.1. Research Tradition: Critical Realism

The research acknowledged that there are several research traditions that can be used when doing research of any kind. Some of the research traditions include interpretivism, constructivism, objectivism, positivism and critical realism (Alan Bryman, 201:29-33). However, for the purpose of this research, the study used critical realism. This is because the tradition focuses on looking for explanations by focusing on what people can achieve in a social context in which they are operating structures as highlighted by Kristina Stutchbury (2012:4). In relation to this, Stutchbury (2012:2) opines that “critical realism recognizes that knowledge that we do have of the social structures will be subjective, relative and constructed by individuals; that is, a reality exists that is independent of our knowledge of it.” For instance, the knowledge about the core issues of this study which is whistle-blowing and corruption has demonstrated that it is subjective based on social structure and the knowledge that people have.

Furthermore, it is the chosen research tradition for this research because it exposes myths and empowers people to transform society radically. Through this research paradigm, reality changes over time and is governed by underlying structures and knowledge is expected to

supply people with enabling tools needed to change their world. The tradition according to Plooy-Cilliers, Davis and Bezuidenhout (2014:13), argue that “our knowledge of reality is as a result of social conditioning”. This view could greatly influence the moral understanding of whistle-blowing as a tool for reporting corruption. Based on this suggestion, the research argued that people who interpret the practice of whistle-blowing might have a social conditioning of disliking or liking whistle-blower whom they might perceive as informants/*impipi*/sell-outs/*vatengesi* or heroes of the society. Such an interpretation can be influenced by one’s upbringing within their society.

4.2 Research Design

According to MacMillan and Schumacher (2001:166), a research design is “a plan for selecting subjects, research sites and data collection procedures to answer the research questions.” On the other hand, Durrheim (2004:29) defines a research design as “a strategic framework for action that serves as a bridge between research questions and the execution, or implementation of the research strategy.” There are various forms of research designs that can be used when carrying research, namely; “experimental design, cross-sectional design, longitudinal design, case study design and comparative design” (Alan Bryman, 2012: 50-73). This study adopts the case study design. This is because this study uses cases on whistle-blowing and corruption. Therefore, according to Zaidah, (2003:4) “case studies help to explore or describe the data in real-life environment.” In addition, cases study design help to explain the complexities of real-life situations which may not be captured through experimental or survey research.

4.2. Defining a Case Study

This study is case study based. Thus, the chapter provides few cases of corruption and whistle-blowing in Zimbabwe. These cases will be critically examined and discussed since they are central to the study. A case study is commonly perceived as a more qualitative approach than a quantitative. According to Gerring (2004:342), “defining a case study is never an easy task whatsoever, since there are various and different definitions by various scholars.” For instance, Simons (2009:21), defines a case study as “an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, program or system in a real life” while Sturman (1997:61) defines a case study as “a general term for the exploration of an individual, group or phenomenon.”

In addition, Sagadin (1991:31) claims that “a case study is used when we analyse and describe process, phenomenon or event in a particular institution in detail.” In light of this, the study adopted the definition by Simons, based on the view that the study deals with real life situations such as corruption and whistle-blowing which appear to be complex and found in various institutions within Zimbabwe. Most importantly, the definition underlines that “a case study is an in-depth exploration from multiple perspectives.” In this case, the definition provides a room for the study to explore the topic under discussion from an ethical perspective. Thus, the definition does not limit the research to explore issues from multiple perspectives.

4.2.1. Classifications and Types of Case Studies

According to Yin (1984:22), “there are three main types of case study research, namely, descriptive, exploratory and explanatory.” Zaidah Zainal (2003:3), descriptive case studies set to describe the natural phenomena which occur within the data in question. On the other hand, “exploratory case studies set to explore any phenomenon in the data which serves as a point of interest to the researcher.” For the purpose of this research, an explanatory case study was adopted as it enables the study to examine the data closely both at a surface and deep level in order to explain the phenomena in the data.

Furthermore, the author highlights that “explanatory cases are also deployed for causal studies where pattern-matching can be used to investigate certain phenomena in very complex and multivariate cases.” With regards to this research, an explanatory case study was used to explore the core issues of the study namely, corruption and whistle-blowing. The research considered whistle-blowing and corruption as very complex issues that need an in-depth explanation based on several literature by different researchers.

4.2.2. The Case Study Research Design

There are several advantages associated with the case study approach that cannot be undermined. Firstly, Yin (1984) argues that “the examination of the data is most often conducted within the context of its use.” This means that the data is examined within the situation in which the activity takes place. Within the context of this study, the study will be able to examine and analyse the data within the context of Zimbabwe, where core issues such as corruption and whistle-blowing take place.

Furthermore, Zaidah Zainal (2003:4) underscores that another important advantage of using a case study “pertains to variations in terms of intrinsic, instrumental and collective approaches to case studies allow for both quantitative and qualitative analyses of the data.” Furthermore, some longitudinal studies of individual subjects, for instance, rely on qualitative data from journal writings which give descriptive accounts of behaviour. On the other hand, there are also a number of case studies which seek evidence from both numerical and categorical responses of individual subjects. In addition, Zaidah, (2003:4) contends that

case studies do not only help to explore or describe the data in real-life environment, but also help to explain the complexities of real-life situations which may not be captured through experimental or survey research. A case study of reading strategies used by an individual subject, for instance, can give access to not only the numerical information concerning the strategies used, but also the reasons for strategy use, and how the strategies are used in relation to other strategies. As reading behaviours involve complex cognitive processes, each reading strategy cannot be examined in isolation but rather in relation to other strategies.

There are many reasons that motivate the researcher to use the case study design in the extant study rather than other designs. First, the case design enables the research to gain a holistic view of whistleblowing as an ethno-cultural issue. Second, the case study design was used as a useful method for capturing the mutating effects of corruption in societies. Third, a case study allows generalisations as the results of findings use multiple cases that can lead to some form of replication (Mohd Noor, 2008:1603).

Despite having advantages, case study approach has also certain criticisms that weigh it down. According to Yin (1984), there are three arguments or criticism against case study research or approach. In view of this, Yin (1984:21) contends that “too many times, the case study investigator has been sloppy, and has allowed equivocal evidence or biased views to influence the direction of the findings and conclusions.” Furthermore, author avers that case study research “provides very little basis for scientific generalisation since they use a small number of subjects, some conducted with only one subject.” The question commonly raised is “How can you generalise from a single case?” (Yin, 1984:21). Finally, Yin (1984:21) argues that;

A case study approach is often labelled as being too long, difficult to conduct and producing a massive amount of documentation. In particular, case studies of ethnographic or longitudinal nature can elicit a great deal of data over a period of time. The danger comes when the data are not managed and organised systematically. A common criticism of case study method is its dependency on a single case exploration making it difficult to reach a generalising conclusion.

4.5 Data Collection

The research is purely empirical and it uses existing literature of a desktop approach. According to Mouton (2001:145), a non-empirical approach helps the researcher to utilize existing data on a particular phenomenon. Therefore, a critical review of the literature on whistle-blowing and corruption will form part of the research approach of the study. It is from the literature review that the study will identify and highlight assumptions, key arguments and limitations which enables the study to locate potential gaps that need to be explored by the current study. Some of the mentioned sources will be accessed through the use of search engines such as Google Scholar, ResearchGate, JSTOR, newspaper articles as well as YouTube. Through these search engines, the study will access the literature through the development of key words such as; whistle-blowing, whistle-blowers and corruption.

More importantly, since the core issues to be addressed are corruption and whistle-blowing within the context of Zimbabwe, the study therefore used three famous cases on whistle-blowing and corruption in Zimbabwe. The following cases were used Minister of labour and Social services Minister Involving \$95 million, The Willow gate Motor Corruption Scandal and The Hopewell Whistle blowing cast. The three cases are discussed briefly by the preceding section.

4.3. Corruption and Whistle-blowing in Zimbabwe

This section used three famous cases that are linked to the core issues of corruption and whistle-blowing in Zimbabwe. The cases of corruption are commonly committed by government officials and elites who often go unpunished because of their political connections and manipulation of judiciary. On the other hand, concerned citizens continue to use platforms such as social media to whistle-blow cases of corruption. Unfortunately, some of the whistle-blowers are either arrested, harassed or ignored by the Anti-Corruption Commission. For instance, a popular journalist called Hopewell Chinóno who claims to be a whistle-blower on corrupt cases committed by government officials has been arrested several times and spend months in jail without trial.

In order to disguise the general public, there is a popular approach used by the government and the judiciary called “Catch and Release” whereby corrupt high profiles are arrested publicly while their cases will be dropped surreptitiously. For instance, the former minister of Tourism and Hospitality Industry called Prisca Mupfumira was arrested on allegations of the embezzlement of approximately \$95-million state funds, later on, her charges were dropped as they claim she was found not guilty of the allegations. The below cases demonstrate how rampant is corruption in Zimbabwe as well as how whistle-blowing has been used to subvert cases of corruption.

4.3.1. Case Number 1: Minister of Labour and Social Services Minister Involving \$95 million

Prisca Mupfumira corruption scandal recorded by *The Zimbabwe Independent*, Zimbabwe local newspaper on 26th July 2019. Tourism and Hospitality Industry minister Prisca Mupfumira was arrested by the Zimbabwe Anti-Corruption Commission over an alleged US\$95 million corruption scandal emanating from a National Social Security Authority forensic audit report which details a series of corrupt activities at the US\$1 billion state pension entity. It is regrettable to note that even though Mupfumira was apprehended by the Zimbabwe Republic Police, till today, there has been no charges or any sentence given to her. Arguably,

one can postulate that it is difficult to eradicate or alleviate corruption in Zimbabwe since it is perpetuated by key officials who ought to protect public interests. On the other hand, the judiciary can be also accused of promoting corruption as it fails to impose sentences on corrupt officials.

4.3.2. Case Number 2: The Willow gate Motor Corruption Scandal

Cabinet Ministers Quit in Zimbabwe as Corruption Report is Published (Chronicle April 15, 1989) Willow gate scandal; public officials involved in massive corruption of the embezzlement of state funds meant to benefit citizens. A whistle-blower exposed this but the measures taken against corrupt officials were ineffective. In fact, a whistle-blower was persecuted rather than corrupt officials. Does this not create a fertile environment for corruption? Based on this case, this undoubtedly shows that government officials have been involved in high cases of corruption since the dawn of Zimbabwe's independence.

4.3.3. Case Number 3. The Hopewell Whistle blowing cast

The case of Hopewell Chin'ono a Zimbabwean journalist and whistle-blower on political corruption. Since 2018, Chin'ono has been so active on exposing political corruption by ZANU PF elites. Following the participation of Chin'ono in exposing political corruption, Chin'ono has received wider publicity from different newspapers which published the following articles; *Zimbabwe Journalist Hopewell Chin'ono Arrested for Third time in Six months by The Guardian Mail* 8 January 2021, *Zimbabwe's Hopewell Chin'ono: 'I am not intimidated'* by Aljazeera 6 December 2020 and a letter by the African Development Bank titled *Reprisals against Zimbabwean journalist Hopewell Chin'ono for exposing corruption related to Covid-19 spending* 25 November 2020.

Apart from these publications, Chin'ono has been also widely active on social media platforms such as Twitter, Instagram and Facebook exposing cases of political corruption. For instance, on May 22 2022 Chin'ono tweeted the following on corruption in Zimbabwe and it was retweeted 381;

Bribery corruption caught on camera! Zimbabwe is now the home of corruption! It is difficult to deal with corruption when it starts from the leadership, nobody has an appetite in the regime to fight it head on. Nothing gets done without bribes in government offices these days!

The above tweet stimulated various discussions around corruption. For instance, some comments were accusing Hopewell Chinóno for sympathising with the Western world. On the other hand, some comments confirmed and affirmed that corruption is real and practiced every day due to bureaucratic procedures, lack of administrative controls, inadequate salaries, greed and so forth.

4.4. Conclusion

This chapter has presented the methods and the methodology through which the data is collected. The chapter highlighted that a case study approach was used for the study. Thus, the study provided various definitions of a case study, classification and types of case studies, such as exploratory, descriptive and explanatory. Subsequently, the chapter indicated that the study used explanatory case study approach since it seeks to examine the data closely both at a surface and deep level in order to explain the phenomena in the data. Furthermore, the chapter discussed some of the strengths and weakness of using a case study approach. In addition, the chapter has provided three case studies on corruption and whistle-blowing within the Zimbabwean context.

These case studies have demonstrated that corruption and whistle-blowing are common phenomenon in Zimbabwe and perpetrators of corruption are mostly high-profile people and elites. With regards to the three cases linked to the core issues of corruption and whistle-blowing, several ethical issues have manifested within these cases. Some of the key ethical issues include; greedy, lack of honest, respect, benevolence, integrity, transparency justice and abuse of power. These ethical issues will be explored and discussed in detail in chapter five. Thus, the next chapter will focus on analysing these ethical issues using the ethical lenses of the common good theory.

Chapter 5 The Analysis and Findings

5.0. Introduction

The previous chapter discussed the methodology and the methods through which data has been collected. The chapter stated it that the study is purely non-empirical, thus, the collection of data depends mostly on what has been published already. In addition, the chapter highlighted that most of its data was collected through search engines such as Google scholar, ResearchGate, online journal articles, newspaper articles, published and unpublished theses as well as the use of key words such as corruption and whistle-blowing. Furthermore, the chapter discussed the research tradition of critical realism upon which the study is anchored on.

Additionally, the chapter underscored that the study used a case study approach as it seeks to explain the core issues of the study. Hence, the chapter provides famous cases of corruption and whistle-blowing that have been published both locally and internationally by different publishers. Notably, the chapter discussed some of the arguments for and against a case study approach. Against this backdrop, this chapter analyses the morality of whistle-blowing through the lenses of the ethical theory of the common good. The chapter argues that it is morally right to whistle-blow cases of corruption based on the following reasons to be discussed below.

5.1. Embezzlement of State Funds and Individualism

A close reading of chapter two has identified that “If a civil servant still goes to work today it is not because of the salary but the opportunities to enhance his paltry income with corrupt acts using the organization’s resources.” Rumbidza Evelyn Eniah Tizora (2009:1). Notably, the case of the Minister of Labour and Social Services involving \$95million represents a good example of how certain individuals abuse power for personal gains. However, had it not been through whistle-blowing, the case would not have been exposed and revealed to the public knowledge. It is in view of this that the study argues that whistle-blowing plays a significant role toward exposing corrupt individuals. Without whistle-blowing, cases of corruption would not be noticed and few individuals with access to public goods can continue benefit from the common good while neglecting others. Furthermore, the information released through whistle-blowing leads to the apprehension of corrupt individuals. Therefore, in order to decrease cases of corruption, the study argues that it is essential to promote whistle-blowing.

In elaboration to the above, the literature review cautioned that Zimbabwean politicians perceive politics as an opportunity for amassing wealth instead of helping people. Therefore, the direct impact of this leads to the creation and the promotion of individualism. Ultimately, it is only a few individuals with political connections who end up benefiting from the common good. Arguably, this is in contrary to the morality of the common good which advocates for communitarianism, collectivism rather than prioritising an individual. The study's view is that since Zimbabwe is comprised by various individuals whose own good is connected to the good of the community, the pursuit of the common good should benefit everyone. Therefore, through the ethical lenses of the common good approach which emphasises that the good of the whole is better than the individual good, Robert Kraut (2002:267:268) argues that "it is worse for a whole city to be destroyed than for any single member of the community to be destroyed, and not merely because it is better to save many than to save one." In connection to the case of the minister of Labour and Social Services, the dismissal of the minister could have possibly send a strong signal to other perpetrators of corruption.

On the hand, even though the minister was dismissed from her post, it is no doubt that whistle-blowers were expecting substantive measures to be taken against the minister. However, there has not been any recorded measure taken against the minister apart from being dismissed from the ministerial post. Such a lack of dispensation of the laws can easily discourage the practice of whistle-blowing. It is in light of this I argue that a failure of the dispensation of law represents a total betrayal of the efforts and commitment of whistle-blowers. Not only that, I also argue that political patronage hinders the effective implementation of the laws against corrupt officials after being exposed. Instead of prosecuting the perpetrators of grand corruption, it is whistle-blowers who are rather victimised. Such a scenario deters whistle-blowers to blow the whistle as they fear for their lives. Although it is often difficult to curtail systematic corruption, the study argues that whistle-blowing can minimise corruption as perpetrators may fear the shame that comes with being exposed publicly. By so doing, the securement of the common good becomes feasible and the levels embezzlement of funds which is against the common good becomes minimal.

5.2. Abuse of Power

Scholars such as Tyavambiza Takawira (2017:210) have also confirmed that it is only few individuals who hold public offices and consistently benefit from public goods while disadvantaging the majority. In view of this, such public officials barely get punished as noted in chapter two, that due to political unwillingness, biased and corrupt judiciary, corrupt public officials are never punished. On the other hand, the literature review highlighted that, cases of corruption come out to public knowledge through whistle-blowing. However, due to fear of victimisation and less protection, it is only a handful whistle-blowers who brave to expose grand corruption. For instance, chapter two identified that the case of the Minister of Labour and Social Service was whistle-blown by Hopewell Chin'ono. Nevertheless, the literature indicated that the whistle-blower was victimised by the police and spent forty-five days in prison.

In connection to the above, the study argues that the abuse of power by both the perpetrators of corruption and the police is prevalent. Instead of protecting and appraising whistle-blowers, corrupt public officials are protected and spared from being sentenced. Therefore, such an approach directly suggests that whistle-blowing is immoral and unacceptable. Based on this, the study argues that the victimisation of whistle-blowers is meant to deter or silence potential whistle-blowers from reporting corruption. For instance, chapter two indicated that, in their efforts to expose corruption, whistle-blowers tend to suffer more persecution than corrupt individuals (Lumumba, 2011:29). This serves as a good reflection and example of what is happening to whistle-blowers who expose grand corruption in Zimbabwe.

The above discussion proposes that challenging immoral practices such as systematic corruption invites more problems than solutions to whistle-blowers. A clear example that demonstrates this point is a case which occurred on the 15th of August 2022, in which the Secretary of Finance and Economic Development challenged the President about grand corruption. In response, President Emmerson Mnangagwa publicly issued the following statement to the secretary of finance;

It is very fortunate that what you have said it has been said in Zimbabwe, had you said that in China we would now have candidates for execution, but here in Zimbabwe as

the President I don't believe in death penalty, we need to find other forms of punishment for you¹⁵.

Based on the above reaction by the president, the study argues that corruption is elusively promoted and defended mostly by politicians. Thus, any attempt to whistle-blow is deemed immoral and unnecessary. Arguably, a lack of effective protection laws for whistle-blowing remains an area of concern that requires a special attention. Principally, the study argues that a revisit toward the key values of the common good such as love, compassion, caring for whistle-blowers who challenge the securement of common good remains central. Furthermore, the study argues that with the aid of effective implementation of whistle-blowing laws, whistle-blowing becomes an ideal strategy for reporting corruption.

Looking at the case of the minister of Labour and Social Services, it has become clear that there were few whistle-blowers who might have come forward to testify as some were afraid of the consequences. Apart from this, the applicability of the rule of law toward this case was very selective and this remain questionable and problematic. However, this is in contrary to the key principles of the common good which emphasise that everyone must be treated equally despite one's status in the society.

In connection to the above, the constitution of Zimbabwe states it clearly on how the common good especially the states funds are supposed to be spend and distributed by public officials accordingly. On the contrary, former public officials such as Mupfumira deliberately ignored and disregarded the constitution totally. For instance, section 308 of the constitution titled *Safeguarding of Public Funds and Property: Duties of custodians of Public Funds and Property*, recommends clearly that "It is the duty of every person who is responsible for the expenditure of public funds to safeguard the funds and ensure that they are spent only on legally authorised purposes and in legally authorised amounts." (Constitution of Zimbabwe 2013, Section 308).

Drawing from the case of Mupfumira, I argue that minister had a moral duty of safeguarding and protecting the common good as stated by the constitution of Zimbabwe. Furthermore, it is common knowledge that public officials have clear knowledge and understanding of the ethics

of the Constitution of Zimbabwe and their professional ethics. Instead of applying professional conduct and ethics, the minister seems to have deliberately ignored the constitution while advancing her personal gains.

5.3. Manipulation of Justice

The manipulation of justice by public officials due to their political connections is common in Zimbabwe as indicated by the literature review. The study argues that even though the Minister of Labour and Social Services violated her work ethics, the judiciary of Zimbabwe is to condemn for its biasness, lack of integrity and commitment to its policies. This is based on the argument that having been provided with information by whistle-blowers, both the ZACC and the judiciary respectively failed to successfully implement policies. For instance, the constitution of Zimbabwe Section 308 approved that, an Act of Parliament must provide for speedy detection of breaches of the following subsections;

1. It is the duty of every person who is responsible for the expenditure of public funds to safeguard the funds and ensure that they are spent only on legally authorised purposes and in legally authorised amounts.
2. It is the duty of every person who has custody or control of public property to safeguard the property and ensure that it is not lost, destroyed, damaged, misapplied or misused (Constitution of Zimbabwe, 2013: Section 308).

In light of the above subsections, the Act of Parliament also approved that “the disciplining and punishment of persons responsible for any such breaches and the recovery of misappropriated funds or property must be effectively and efficiently observed”. Inappropriately, till today the minister has not been sentenced except being removed from her post while not returning the looted funds. Notably, one can conclude that, public officials commit crimes of corruption knowing that there would not be any action taken against them at all.

On the contrary one cannot completely ascertain that the practice of whistle-blowing does not yield any positive outcome. In reference to this, the study identifies that in 2018, through whistle-blowing the former Energy and Development minister Samuel Undenge was exposed and jailed for thirty-six months. However, the minister was later on granted the Presidential

pardon (*The Herald Newspaper*, 21 July 2018). Based on this, it can be also argued that the rule of law was applied inequitably as compared to the case of the minister of Labour and Social Services despite being exposed through whistle-blowing. In relation to high profile corruption, Muchaneta Mundopa (2021:7) also argues that “corruption cases that involve political elites seem to be taking a long time to conclude, for various reasons.” For example, the case of the former minister Prisca Mupfumira appeared in before courts on 26 July 2019. Almost two years later, Mupfumira’s matter is not yet finalised.

In conclusion, Mundopa (2021:7) argues that “delays in completing cases of this nature contribute to lack of public confidence in the ability of the anti-corruption courts to address impunity.” In support, the Zimbabwe Human Rights also argues that the selective application of laws especially on political elites is becoming institutionalised. The below quote provides details about political elites and corruption;

The law provides criminal penalties for conviction of corruption; however, the government did not implement the law effectively or impartially, and officials engaged in corrupt practices with impunity. Despite government pronouncements, corruption remained a severe problem that experts described as “catch and release” where the government arrested corrupt officials but never prosecuted their crimes. Police frequently arrested citizens for low-level corruption while ignoring reports implicating high-level businesspersons and politicians (Zimbabwe Human Right, 2019:25).

The above observation critically shows some of the challenges linked to whistle-blowing and grand corruption. This gives an idea that whistle-blowing is not fully implemented to grand corruption as compared to petty corruption. Ultimately, it becomes difficult and challenging to secure the common good as grand corruption is left unattended or not dealt with precisely. The study argues for the revival of political willingness in dealing with cases of systematic corruption. In addition, the study argues that a lack of willingness by the judiciary in dealing with grand corruption results in violation of public goods by few individuals. In supporting of this, Velasquez et al (2017:2) argue that “establishing and maintaining the common good requires the cooperative efforts of some, often of many, people.” In view of this assertion, I argue that ZACC and the judiciary ought to combine its efforts in promoting whistle-blowing as it seeks to safeguard the ethos of the common good.

5.4. Systematic Corruption and Whistle-blowing

Chapter two enlisted forms and types of corruption and one of them is systematic corruption or grand corruption. The literature review pointed out that systematic corruption is detrimental to the common good as it promotes individualism and greed. This form of corruption perfectly suits the case of the minister who is associated with the disappearance of \$95million for pensioners as indicated by chapter one. It is against this background that the study claims that the act of stealing public funds is an immoral act and it is unjustifiable at all. Thus, the interference by whistle-blowers in exposing systematic corruption by the minister is justified as it seeks to expose individualism while promoting communitarianism thought.

Based on this case, it is clear that the pension funds stolen by the minister was meant for the well-being of the minority. In fact, the minister opted to ignore the purpose of the pension funds and channel it for her own personal gains. As a public official, the minister had a moral obligation of protecting and safeguarding the rights of all people including pensioners. The minister's ignorance toward the common good is against the Catholic Social Teaching which has been re-emphasised by Pope John XXII in 1963 as he echoes that;

The state has also the duty to protect the rights of all its people, and particularly of its weaker members, the workers, women, and children, it must do all in its power to promote the production of a sufficient supply of material goods, the use of which is necessary for the practice of virtue.

The above quote by Pope John XXII 1963 was also supported by the Catholic Church as it tries to speak on behalf of all the citizens about the defending of the common good. For instance, the Zimbabwe Catholic Bishops Conference (ZCBC) wrote a pastoral letter to the government, titled *The March is not Ended 2020*, which expressed that “it feels as though the poor have no one to defend them, they don't seem to feature on the national agenda. Their cries for an improved health system go unheeded.” (Z C B C, 2020:3). In light of this, it is important to critically highlight that, at the core of this pastoral letter, the issue of the challenges and the problems posed by corruption is of great concern as corruption widens the gap between the poor and the rich.

Furthermore, the letter critically draws the government's attention that the "poor" have no one to defend them and this clearly brings out another argument that the "poor" in the context of this study has multiple meanings. For instance, the "poor" can refer to whistle-blowers who expose and report grand corruption without having strong support from the government. However, without the support by the government, the "poor" remains vulnerable and exposed. Thus, I argue utilizing the thought by Thomas O'Brien (2009:28) who underscores that "the principle of the common good is based on the assumption that the flourishing of the community also enhances the well-being of the individuals in that community."

In light of this, the study argues that the government has a moral duty of enhancing the well-being of its individuals by promoting their participation in whistle-blowing. Without the promotion of whistle-blowing, individuals would not acknowledge the significance of blowing the whistle. Such a view echoes with that of Jordan (1989:16) who contends that "when people act together for the sake of mutual benefits in which they all share, then they are acting both in others interests because others gain from their actions and in their own." This simply suggests that when whistle-blowers act in the interests of reporting grand corruption, government must protect them since it benefits from the efforts of whistle-blowers.

In view of the above, I argue that, through the common good approach, the government should fulfil the needs of whistle-blowers who cannot fulfil on their own. In fact, government as a public institution if ordered towards the common good it should honestly have the potential to represent whistle-blowers without any bias. However, O'Brien (2009:25) argues that individuals or citizens ought to realise and be reminded that the common good approach stresses that individuals within society have both rights and responsibilities in relation to the larger body. In other words, the relationship between citizens or individuals and government toward the execution of moral responsibilities ought to be a balanced one.

5.1.1. The Willow gate Motor Corruption Scandal

The Willow gate scandal of 1989 attracted a lot of attention and publications that have been done by various media houses both locally and internationally. The Willow gate corruption

scandal was published by newspapers such as the *Los Angeles Times*¹⁶, *Washington Post*¹⁷, *The Chronicle* 1989, Zimbabwean lawyer Alex Magaisa¹⁸. Furthermore, the Sandura Commission did an extensive inquiry of the Willowgate motor corruption scandal which found three ministers guilty of corruption. Some of the ethical issues that manifest from this case involve; lack of honest, greed and lack of justice. These ethical principles will be discussed and assessed in connection to the common good approach.

5.1.2. Honesty

It can be argued that effective leaders should be the ones who are able to display elements of honesty always. Furthermore, such leaders must be committed in telling the truth in all their communications, especially with their employees and employers. It is in light of this that Brown et al (2005:119) argue that, “ethical leaders should be honest, considerate of their followers, fair in their decisions, use rewards and punishments to promote ethical conduct, and make decisions based on ethical values”.

However, looking at the Willowgate corruption scandal one can argue that a lack of honest after being trusted by public goods represents a gap and a problem in this case. Instead of being honesty toward public goods, the three ministers deliberately manipulated the car deal or state resources and intentionally inflated prices for their private gains. Their actions disadvantaged the majority or destroyed the public interests. Consequently, despite being secretive about swindling public goods, the issue was later on exposed or reported through the efforts and the willingness by whistle-blowers. Even though the three ministers were exposed of their corrupt deals, the release of the three ministers from the prison poses several questions. For instance, it poses questions about the integrity and the loyalty of the judiciary systems to the general public and whistle-blowers.

In view of this, the study argues that the interference by the former President Robert Mugabe in pardoning the three ministers betrays the efforts by the whistle-blowers. In other words, the president’s interference suggests that he values the well-being of few individuals over the

majority. In relation to this, Stephen Moyo (2014:39) highlights that the Sandura Commission which has been tasked to investigate the corruption scandal found the three ministers guilty but the ministers were ultimately granted a Presidential pardon. This is in contrary to the argument by Brown et al (2005:119) who argue that “ethical leaders should be in the position to use rewards and punishments to promote ethical conduct, and make decisions based on ethical values”. Inappropriately, instead of imposing punishment toward the perpetrators of corruption, the President opted to pardon the three ministers who destroyed the common good or public interests.

5.1.3. Greedy

As highlighted by the literature review that political corruption is at rife in Zimbabwe. With regards to this, driven by greed, most politicians tend to amass wealth through unorthodox means while neglecting the general public. This kind of an ethical problem is endemic among many politicians in Zimbabwe as indicated by the literature review. Therefore, the study argues that in order to secure the common good, it requires collective efforts by both the citizens and the Zimbabwe Anti-Corruption. Although there can be combined efforts by the two players, chapter two has pinpointed that the Zimbabwe Anti-Corruption Commission is continuously failing to abide by its declarations when it comes to resolving cases of corruption. However, it is important to note that without addressing the ethical problem of greed, it will be difficult for the ZACC to combat corruption. For instance, the literature review has pinpointed that political corruption in various public sectors in Zimbabwe is often aggravated by greedy and avarice. Notably, the culture of individualism and private interests continues to overshadow communitarianism and *ubuntu* which is the bedrock of the common good.

Analysing this case, the study identified that the culture of greedy continues to permeate every sector without limits, regrets and it has been normalised and institutionalised by many people. Thus, looking at the case of Willow gate which occurred in 1989, it can be argued that it is through greedy that corruption levels have been gradually increasing since the independence of Zimbabwe. Hence, the idea of supporting and restoring the notion of the common good has been gradually decreasing over a period of time. In light of this, I argue that since independence till today, political corruption has been gradually increasing and political positions in Zimbabwe have been widely grounded on the culture of greed and holding public office has been greatly considered as an opportunity for self-enrichment and not public service at all.

It is against this analysis that I also argue that a re-visit towards the imprisonment of the perpetrators of political corruption is necessary. For instance, the arrest of the three ministers of the willow gate scandal could have easily send a warning message to the society that greedy is unethical because it disadvantages the poor whilst promoting the culture of individualism instead of promoting the common good or communalism. Using this background, the study maintains that without whistle-blowing, unethical practices and malpractices within public sectors would not be noticed at all. Therefore, whistle-blowing represents a key strategy that can assist to expose and unearth all sorts of corruption with the society of Zimbabwe.

5.3.4. Justice

It is logical to claim that whenever the perpetrators of corruption commit crimes of corruption, undoubtably, most citizens expect the dispensation of justice by the judiciary. This is because without dispensing justice, it implicitly suggests that corruption is accepted and the violation of the common good is justified. Thus, justice becomes a fundamental element based on the argument that it leads to fairness, transparency and accountability. With regards to the Willowgate corruption scandal, the research argues that there was a gap toward the dispensation of justice as witnessed by the release of the three ministers. In support, scholars such as Stephen Moyo (2014:39) argue that after the Sandura commission found the three ministers guilty of the charges of corruption. Instead of imposing punitive measures, President Robert Mugabe later on pardon the perpetrators of corruption. Such a manipulation of justice by the leaders especially on matters of corruption can easily cause corruption to thrive. This is based on the argument that those with political connections can commit crimes of corruption knowing that they can be easily protect and spared from arrests by their leaders.

5.3. The Hopewell Whistle Blowing Case and Political Corruption

This section seeks to provide an ethical assessment of the case of Hopewell Chinóno a whistle-blower who believes that his main task is to expose political corruption in Zimbabwe. The section provides key cases of political corruption that have been so far exposed by Chinóno/whistle-blower. Thus, the literature review of this study has underscored that whistle-blowing can only become effective is supported by incentives and protection laws.

5.3.1. Whistle-blowing Incentives and the Common Good

The notion of incentivising whistle-blowers remains controversial and debatable. With regards to this, it is fundamental to explore whether the strategy of incentivising whistle-blowers aims at promoting or sustaining the common good or further private interests? As such, the legitimacy of incentives and rewards remains controversial and debatable. However, in response to some of the debates and controversy, Banisar (2011:4-5) contends that whistle-blowers primarily believe that they have a critical role and the moral responsibility of disclosing and exposing information that is critically important for the benefit of the common good. This explicitly suggests that at the core of whistle-blowing lies the notion of promoting and securing of the common good. This means that when one blows the whistle, he or she should consciously know that the common good is the bedrock of whistle-blowing.

Such a view resonates quite clearly with that of Lisa Sowle Cahil (2021:107), who argues that “the common good entails the equal participation of every member of society in basic material, social and political goods, both as a contributor and as a beneficiary.” As such, Chinóno’s act of reporting and exposing of political corruption can be possibly conceived as citizen participation toward the promotion of the common good. It can then be argued that without the participation of whistle-blowers, the common good can never be secured. On the other hand, the participation of whistle-blowers in exposing corruption remains controversial and debatable. For instance, the case of Hopewell Chin’ono is highly debatable, based on the awards he has so far received from various prominent institutions across the globe. As indicated by chapter two, the rewarding of whistle-blowers remains questionable as it might tempt them to provide falsified information which has nothing to do with protecting the common good. In fact, whistle-blowers can be driven by self-interests which can then compel them to share expose false cases of corruption. Controversial as it maybe, scholars such as Natasja Holtzhausen (2007:35) contend that “whistle-blowing is said to be authentic when the disclosure of information is in consistent with the greater good, that is the public interest.”

Looking at the case of Hopewell Chin’ono, it can be argued that the manner through which Chin’ono exposes corruption is plausibly consistent with the common good. It can then be argued that, since there has been some evidence about the cases of systematic corruption, therefore, the actions by Chinóno can be justified as authentic. Thus, explaining the allegations toward Chinóno especially by the perpetrators of corruption, I further argue utilising the

argument by Joan Chiedza Chamunorwa (2015:56) who claims that whistle-blowing is often perceived as an extreme one since whistle-blowers are viewed as vengeful employees who blow the whistle for selfish purposes. This has been part of the challenges encountered by Chinóno in his attempt to report corruption.

With regards to this, I also argue that the labelling of Hopewell Chinóno as a sell-out/*mutenges*i/informant/Western puppet can be a strategy meant to demoralise other whistle-blowers not to blow the whistle. For instance, as mentioned before that perpetrators of corruption perceive Chin'ono as someone who is driven by self-interest to expose innocent politicians and institutions as corrupt with the motive of getting incentives and fame. Plausible as it maybe, other sources such as the *Daily Maverick* (2020:32) established that the reports on political corruption by Chin'ono have been authentic. For instance, on the 25th Feb 2022, through his twitter account Chinóno tweeted the following;

Henrietta Rushwaya was caught with 6kgs of gold smuggling it to Dubai. 6kgs of Gold is worth US\$370,000. At today's salaries, it would pay 3700 teachers. At the old salary of US\$500, it would pay 740. I am being harassed using police and courts for exposing ZANU-PF corruption! I am being harassed using police and courts for exposing ZANU-PF corruption!

More importantly, before Chinóno tweet in 2022, *The Daily Maverick* (2020:32) has already published a report on political corruption in Zimbabwe and this report reaffirms the findings of Chinóno. The below report by *The Daily Maverick* provides some evidence that can tally with the findings of Chinóno;

Henrietta Rushwaya is currently on trial for attempting to smuggle gold belonging to Pakistani businessman Ali Muhamad. It has been alleged that Rushwaya, the First Lady, Auxilia Mnangagwa and one of the President's sons, Collins Mnangagwa are part of "an elite trafficking cartel" that smuggles gold out of Zimbabwe (*The Daily Maverick*, 2020:32).

The above reports on corruption by both Chinóno and the *Daily Maverick* provide some evidence that can sufficiently confirm the existence of political corruption in Zimbabwe. However, concerned citizens such as Chinóno who expose and report corruption end up being

victimised and arrested. Thus, instead of acknowledging and appreciating whistle-blowers such as Chinóno whistle-blowing, it becomes clear that whistle-blowers are perceived as *vatengesi*/sell-outs/Western puppet as indicated by the literature review. For instance, during the Geneva summit 2022¹⁹ Hopewell Chinóno narrated how government officials negatively reacted after Chin'ono blew the whistle about rampant cases of systematic corruption by government officials.

5.3.3. Name Shaming and Whistle-blowing

Using the above background, the study argues that linking whistle-blowing with negative terms discourages the practice of whistle-blowing. In fact, it indirectly promotes the culture of corruption as there would be no one willing to blow the whistle. Thus, the study contends that the appraisal of whistle-blowers after exposing corruption should be fostered. This is based on the view that, in their effort to expose corruption, whistle-blower safeguard and secure the common good. However, in order to protect the name-shaming of whistle-blowing, the study argues that cultural values of *ubuntu* which advocate for love, unity, cooperation, empathy and human dignity should be considered. In support, I argue that, disregarding the core values of *ubuntu* such as love, unity and cooperation destroys the bedrock of communalism which is the key pillar that supports the notion of the common good.

In addition, it should be significantly noted that ascribing negative terms on whistle-blowers, can easily confuse the practice of whistle-blowing with negative terms such as spies/sell-outs/informants. Subsequently, it creates an ethical dilemma on whistle-blowers who might hesitate to blow the whistle fearing that their actions might be perceived as moral or immoral. In connection to this, scholars such as Richard Calland and Guy Dehn (2004:143) agree that an ethical dilemma linked to whistle-blowing might result in having fewer people willing to disclose corruption activities due to the stigma associated with whistle-blowing. For instance, the study highlighted that there is scarcity of whistle-blowers in Zimbabwe. This is because whistle-blowers are afraid to be labelled as Western puppets or sell-outs. By so doing, are gradually failing to realise the importance of whistle-blowing that it seeks to promote and

sustain the common good whilst denouncing private interests or individualism that is detrimental to their well-being.

In addition, it can be argued that it is through the efforts and the willingness of whistle-blowers such as Hopewell Chinóno who expose Henrietta Rushwaya the Zimbabwe Miners Federation president for attempting to smuggle six kilograms of gold worth US\$330,000. The recovery of looted goods can easily send a strong message to other potential looters. However, in order for this to materialise, it requires collective efforts of citizens to expose and report corruption through whistle-blowing. In connection to this, Pindai Sithole's (2020:118) interpretation of the common good through the *Zunde ramambo* practice becomes central to this discussion. Sithole argues for "the collective mechanism for community members to assist each other at household level to strengthen and sustain their socio-economic development initiatives". Therefore, interpreting Sithole's conception of the common good, it can be argued that the collective efforts of whistle-blowers is fundamental towards the fight against corruption. However, one of the ways of combining efforts and fight against corruption is through whistle-blowing, either internally or externally.

5.5. The Zimbabwe Anti-Corruption Commission and Whistle-blowing

The efficiency and the effectiveness of ZACC when it comes to the promoting and supporting of the practice of whistle-blowing remains questionable. For instance, chapter one and two highlighted that through whistle-blowing, several cases related to political corruption such as the looting of public goods have been reported. However, despite these efforts, there has been few cases of arrests that have been recorded. Clearly, the Zimbabwe Anti-Corruption Commission has standing policies that are meant to deal with cases of corruption after being reported. Principally, the constitution of Zimbabwe 2013-chapter 13 section 255, has made it clear that the ZACC was established to purposely serve the following functions:

1. to investigate and expose cases of corruption in the public and private sectors;
2. to combat corruption, theft, misappropriation, abuse of power and other improper conduct in the public and private sectors;
3. to promote honesty, financial discipline and transparency in the public and private sectors;

4. to receive and consider complaints from the public and to take such action in regard to the complaints as it considers appropriate (Zimbabwe constitution, 2013: 76).

On the contrary there seem to be no substantive actions taken against the perpetrators of political corruption who manipulate and steal public goods. It is in view of this that the study argues that a failure to apprehend corrupt officials would demoralise the practice of whistle-blowing. This is based on the argument that after whistle-blowing, whistle-blowers expect ZACC or the judiciary to take swift action against corrupt officials without any delay or compromise. The study argues that without taking appropriate actions against corrupt officials, ZACC can be easily labelled as a corrupt institution.

Explaining the above point, the research refers to the case about disappearance of the \$15billion from Chiadzwa diamond mining discussed in chapter one and two. As indicated by the literature view, the disappearance of the \$15billion was exposed by whistle-blowers, however, till today, the case has not yet been resolved or dealt with despite some evidence provided about this case. Ultimately, this convincingly shows the ineffectiveness and inefficiency of ZACC when it comes to supporting the contribution of whistle-blowing toward the fight against corruption. For instance, it can be argued through whistle-blowing, ZACC was able to gather all the necessary information about political corruption but did not act accordingly.

In connection to the above, this missing gap within ZACC when it comes to the execution of its key responsibility remains questionable. A failure to act against cases of corruption exposed through whistle-blowing betrays the integrity of ZACC and its policies. The study therefore, argues that ZACC ought to fix such gaps in order to avoid a continuous rise of cases of corruption. This is based on the rationale that whistle-blowers would feel devalued once they observe that there is no action taken against corrupt officials.

5.4. Conclusion

The chapter has highlighted and argued that whistle-blowing as a strategy for reporting corruption is morally permissible. The three cases that have been assessed involve the case of Prisca Mupfumira, the Willow-gate corruption scandal and the case of Hopewell Chinóno. Several ethical issues such as a lack of ethical leadership, lack of honesty, lack of justices,

greed and lack of transparency were explored and discussed from an ethical perspective. The study explored these ethical issues by using the ethical theory of the common good. It is through the common good approach that the study has identified that both the case of Mupfumira and the Willow-gate scandal totally violated the common good while promoting private interests or gains. Thus, the idea of promoting and sustaining private interests while denouncing communal sharing and public interests was totally deemed unethical by the study.

Furthermore, the study established that even though the Zimbabwe Anti-Corruption Commission exists, it is failing to abide by its declaration as it fails to prosecute the perpetrators of political corruption. As a result of this, the study has firmly concluded that it is plausible to assert that ZACC itself is corrupt. On the other hand, the study explored the case of Hopewell Chinóno a whistle-blower whose focus is to expose political corruption. Based on this case, the study identified that Hopewell Chinóno has exposed several cases of political corruption such as; the case of Prisca Mupfumira, Obidiah Moyo, Henrietta Rushwaya and many others as he seeks accountability, honest and transparency of national resources on behalf of the citizens of Zimbabwe.

Notably, the study underscored that even though Chinóno exposes political corruption, the reaction by the political elites toward Chinóno's actions cannot be undermined. For instance, negative terms such as Western puppet/spy/informant/*mutengesi* have been ascribed to whistle-blowers such as Chinóno. Ultimately, this discourages other potential whistle-blowers to participate in whistle-blowing. More importantly, the study pinpoints that, the availability of incentives or rewards can prompt whistle-blowers to provide falsified information about political corruption and this poses a challenge especially identifying genuine whistle-blowers. Against this backdrop, the ensuing chapter will be the concluding chapter of the dissertation. Hence it provides the summary of all the chapters of the study. Furthermore, the chapter provides some key recommendations based on what has been discussed by the previous chapters.

Chapter 6 Summary, Conclusion and Recommendations

6.0 Introduction

The previous chapter was the analysis and findings. The chapter analysed three cases of corruption and whistle-blowing in Zimbabwe. These cases are; the case of Prisca Mupfumira, the Willow gate scandal and the case of Hopewell Chinóno. The study has critically assessed the mentioned cases through the ethical theory of the common good. The chapter has indicated that political corruption destroys the common good whilst whistle-blowing is a useful strategy that can be utilised to expose corruption. This chapter is the concluding chapter of this dissertation which includes the summary of all the chapters. Furthermore, this chapter provides some key recommendations based on what has been discussed by the previous chapter. These recommendations are meant to be adopted by key players such as the Zimbabwe Anti-Corruption Commission, the judiciary of Zimbabwe, political elites and the citizens of Zimbabwe.

6.1. Summary

Chapter one was an introductory chapter which provides the outline of the study. The following key elements were outlined by the chapter and these are; background and motivation of the study, research question, sub-research questions, objectives of the study, significance of the study, delimitation of the study. Furthermore, the chapter provides a brief overview of the ethical theory of the common good which guides the study, the research methodology for the study and the three cases for the study were also presented. Lastly, the chapter provides the overview of the dissertation

Chapter two was the literature review on corruption and whistle-blowing from a global perspective whilst narrowing it down to the context of the study. The chapter highlights that there are several scholars who have written about corruption and whistle-blowing from political, social and economic perspectives. When seeking to have an in-depth understanding of corruption in Zimbabwe, scholars such as Muzurura (2020) Nyoni (2021), Chamunorwa (2015), Makumbe (2011) and Mundopa (2021) were utilised by this study. Furthermore,

prominent institutions such as the Transparent International, Afrobarometre and the Zimbabwe Anti-Corruption Commission were also used to understand the concept of whistle-blowing which is considered an anti-corruption tool. Additionally, chapter two explored the cultural practice of both corruption and whistle-blowing in Zimbabwe, which then established that corruption and whistle-blowing is not alien to Zimbabwe.

Chapter three outlined and explored the theory upon which the study is anchored on. Thus, the ethical theory of the common good was presented and discussed. The chapter presented some of the key proponents of the theory which were discussed at length. The chapter highlights that the common good theory is not alien to Africa. Thus, an Afrocentric perspective of the notion of the theory was explored and discussed by focusing on the notion of the *Zunde ramambo* practice which is central to the Shona culture. Furthermore, the chapter outlined and discussed the significance of the theory to the study and also the chapter discussed some of the arguments for and against the common good theory.

Chapter four presented the methods and the methodology through which the data has been collected. Firstly, the chapter underscores that the study is purely desktop research, which means the study purely depends on what has been published already. Furthermore, the chapter indicates that it used the case study approach to gather its data. Hence, the study adopted explanatory cases study approach which seeks to explain the phenomenon of corruption and whistle-blowing. More importantly, the chapter discussed some of the arguments for and against using a case study approach. Lastly, the chapter presented three cases of corruption and whistle-blowing in Zimbabwe. These cases are; the case of Prisca Mupfumira corruption scandal, the Willow gate corruption scandal and the case of Hopewell Chin'ono a whistle-blower on political corruption.

Chapter five was the analysis and the findings of the study. The chapter analysed the main themes derived from the literature review and it also analysed the three cases on corruption and whistle-blowing using the ethical theory of the common good. This has helped the study to be critical when assessing the core issues of this study which is corruption and whistle-blowing. The main issue that has come out of this study is that political corruption destroys the common good, hence, it is important that political corruption should be exposed. Not only that, the issue of greed has also come out strongly from this study and the study has highlighted greed as an ethical problem. Furthermore, the chapter highlights that there are missing gaps within the

policies of the Zimbabwe Anti-Corruption Commission and these gaps need to be fixed. For instance, ZACC has clear policies on corruption but it fails to prosecute corrupt individuals. Ultimately, this can make people believe that ZACC itself is corrupt.

6.2 Conclusions

The study has explored and discussed the phenomenon of corruption and whistle-blowing from a global perspective while narrowing it to the context of this study which is Zimbabwe. The study conducted literature on corruption and whistle-blowing in chapter two and established that there is a gap in literature which is a lack of discussion on corruption and whistle-blowing from an ethical perspective. The study looks at the cultural perception of corruption and whistle-blowing in Zimbabwe and how these two core issues can be assessed from a moral perspective. The study assessed the core issues using the ethical theory of the common good which is famously linked to public interests. It is in light of this that the study identified that corrupt specific individuals such as politicians tend to destroy the common good by amassing wealth through corrupt means while disadvantaging the majority.

Based on the key research question, sub-research questions and objectives, the study identifies and established that there are several ethno-cultural implications associated with whistle-blowing and corruption. For instance, whistle-blowing is perceived differently with certain terms such as *vatenges*/sell-out/informants/Western puppets. Although whistle-blowing is perceived negatively, the study highlighted that there are positive terms associated with whistle-blowing, such as heroes. Therefore, the complexity associated with whistle-blowing and corruption cannot be overlooked.

Despite the cultural complexities, the study argues that the practice of whistle-blowing is an ideal strategy that can be utilised to expose and report corruption. The study has demonstrated this by providing the case of Hopewell Chin'ono the whistle-blower who exposes political corruption such as the one for Prisca Mupfumira, Obadiah Moyo, Rushwaya and many others. It is through Chin'ono voluntary participation that has alerted most citizens about the levels of political corruption in Zimbabwe. On the other hand, the study has highlighted that a lack of political willingness and the manipulation of the judiciary represents other major challenges of dealing with cases of corruption. Not only that, a lack of implementation of policies by the

Zimbabwe Anti-Corruption Commission remains problematic and questionable. As a result of this, the ineffective by ZACC can make people label it as corrupt itself.

Lastly, the study has also indicated that the practice of whistle-blowing can be supported by two key pillars namely; incentives and protection laws. However, the study argues that the availability of incentives can compel whistle-blowers to provide falsified information whilst the availability of protection laws cannot be seen as a guarantee that whistle-blowers can be completely be protected. It is against this background that the study argues that alleviating corruption can be a daunting process.

6.3. Recommendations

The findings of this study reveal that corruption destroys the common good whilst whistle-blowing can be a useful strategy that can be used to expose corruption. Therefore, there is a need for awareness campaigns that should aim at informing citizens about the importance of exposing and reporting cases of corruption through various means such as whistle-blowing. This can deter or discourage both the corruptor and the corruptee to engage in corrupt activities and the corruption levels can be controlled and decrease. This can be done through awareness campaigns whereby experts on corruption can be invited to talk about corruption and its negative effects to the general public.

For instance, in Zimbabwe there is already the Zimbabwe Anti-Corruption Commission which can be a starting point for organising awareness campaigns on corruption for all citizens. The study therefore recommends that institutions such as the Zimbabwe Anti-Corruption Commission should engage citizens, politicians and elites through physical anti-corruption campaigns. Furthermore, the study recommends that ZACC should utilise platforms such as radio and television and discuss about corruption and this can reach out to a wider audience. The study believes that through these awareness campaigns citizens can always remember that they have a moral responsibility of reminding each other about the effects and the impacts of corruption to their livelihoods.

6.3.1. Corruption Awareness Campaigns

It is no doubt that corruption is found in almost every society and almost every citizen engages in corrupt activities as indicated by chapter one and two. Therefore, the study's view is that, it is important and necessary that anti-corruption institutions in Zimbabwe that deal with cases of corruption should organise both physical and virtual awareness campaigns on corruption. The awareness campaigns should aim at alerting the general public about the negative effects of corruption to the society. In connection to this, citizens should be educated on how to report cases of corruption and how to avoid practices of corruption that is detrimental to their public interests. Thus, significant measures must be taken to introduce citizens especially about the channels of reporting corruption without fear or regret.

On the other hand, after being reported, perpetrators of corruption should be given the same or equal treatment despite one's status within the society. For instance, the study indicated that political figures tend to be treated much better as compared to ordinary citizens. Therefore, the study proposes and recommends that perpetrators of grand corruption and petty corruption should both receive equal punishment without looking at one's status in the society. I therefore, recommend that measures such as giving harsh jail sentences or punishment should be introduced and implemented. Apart from this, it is important to confiscate looted goods by public officials and later on demote them from their ministerial post. By so doing it sends a strong warning to other political elites and business people who might be tempted to engage themselves in corrupt deals.

However, for these recommendations to be effective, there has to be genuine political willingness which seems to be a major obstacle when it comes to the implementation of these policies. For instance, the literature review has noted that due to political unwillingness, the judiciary of Zimbabwe and the Zimbabwe Anti-Corruption Commission does not entirely resolve cases of corruption effectively. Therefore, for this to be effective, the judiciary should be left operating independently especially when dealing with high profile cases. Ultimately, this can restore public confidence in the judiciary.

Furthermore, the study recommends that the government should introduce radio and television programs that help to discuss openly the phenomenon of corruption and anti-corruption measures. These programs should be designed in such a way that references to cases of corruption should be made during discussion as a way of alerting the public. In addition, the programs must inform all citizens that they have a major role to play when it comes to reporting and exposing corruption through various means such as whistle-blowing. Thus, the programs must also educate citizens on the effectiveness of whistle-blowing and its benefits. Such an approach can easily stimulate citizens to expose and report any form of corruption with less fear and regret as they know that the government is in support of such policies.

In connection to the above, the government can also encourage citizens to make use of social media platforms such as Facebook, Twitter, Instagram and WhatsApp to post cases of corruption. For instance, video clips can be captured and posted on social media platforms as evidence to be given to ZACC. For example, in 2021, the minister of Home affairs and Cultural Heritage, Kazembe Kazembe made headlines on social media after he disguised to join a queue at Makombe passport centre and a certain man asked for bribe from the minister to jump the queue. Later on, the man was arrested and charged with crime of corruption. Such an experience can easily deter and discourage the practice of corruption as people would fear the outcome of their actions. Ultimately, this creates an environment that is characterised by transparency, openness and accountability in public sectors.

6.3.2. Implementation of Policies and Rules

The study pinpoints that Zimbabwe is a signatory to several anti-corruption institutions both regionally and international. However, the study indicated that the levels of corruption rise almost daily despite the availability of anti-corruption measures. The study noted that the effectiveness of ZACC is questionable despite its clear policies. In light of this, the study recommends that the Zimbabwe Anti-Corruption Commission should have a review some of its policies and fix the gaps within their policies. For instance, the ZACC has vast evidence about cases of political corruption but it fails to deal with these cases. Such a lack of loyalty toward the implementation of its policies is what makes people to label ZACC as corrupt.

In view of this, the study recommends that there has to be strict implementation of policies and rules to all citizens without discrimination or favour. The study is of the view that there should

be no external interference in the affairs of ZACC for it to operate effectively. For instance, the previous chapters have identified that one of the reasons why ZACC seem to be ineffective is because of the manipulation by political elites and those with political connections. For instance, chapter one highlighted that in 2017, Vice-President Phekezela Mphoko defended the minister of Higher Education and Technology after he committed a case of corruption.

Lastly, the study observed that the appointment of incompetent legal experts represents another cause of corruption. For instance, public officials appoint relatives and friends with no qualifications to be part of the judiciary. The incompetent people are then forced to defend and support corrupt public officials. Thus, the study suggests that the appointment of public offices should be given to competent people who preside without favour or manipulation.

6.3.3. Incentives and Protection Laws

As mentioned in chapter two and chapter five that whistle-blowing can only be effective if supported by incentives and protection laws. The study therefore recommends that incentives and protection laws should be introduced and implemented. However, there has to be proper procedures that should be taken especially when assessing the information from whistle-blower. By so doing, it creates the generation of authentic information which is not mere fabrication. Nevertheless, incentives should be strictly given to whistle-blowers. This enables and motivates whistle-blowers to blow the whistle with less fear and discouragement. For instance, chapter five of this study has given an example of Hopewell Chin'ono a whistle-blower who was given an international award for exposing political corruption. Based on such an experience, the study established that incentives can stimulate whistle-blowers to blow the whistle as they know that their efforts will be rewarded in the end.

On the other hand, the study is of the view that once the Whistle-Blower Fund is introduced the government should device or come up with specific criteria of assessing information to avoid receiving falsified information that can be misleading. The study recommends this based on the view that the literature review has mentioned that one of the challenges of whistle-blowing incentives is that, public officials can temper or feed information to internal employees for the sake of getting incentives. By so doing, it destroys the reputation of organisations while costing government resources and money.

Furthermore, the government should also introduce and implement protection laws which enable effective whistle-blowing. For instance, as mentioned by the previous chapters that whistle-blowing is often ineffective if there are no protection laws, the study therefore recommends that the introduction and the implementation of protection laws should be considered as important and necessary. This gives whistle-blowers the courage to expose and report cases of corruption with less fear of reprisal and victimisation.

Furthermore, the study also recommends that once protection laws have been introduced, the laws should give full protection to whistle-blowers considering that they can be sometimes become exposed and vulnerable after blowing the whistle as mentioned in chapter one. For instance, chapter one of this study indicates that even though countries such as South Africa have Protection Disclosure Acts, whistle-blowers are still experiencing victimisation after blowing the whistle. In addition, the study recommends that government must also discourage the ascription of negative terms on whistle-blowers especially by the perpetrators of corruption. For example, chapter one and two have pinpointed those negative terms such as *impipisi*/informants/*Western puppets/vatengesi*/sell-outs are often ascribed to whistle-blowers and this discourages the practice of whistle-blowing.

6.3.4. A Review of Bureaucratic Process

The chapter two of this study has indicated that one of the major causes of corruption in Zimbabwe is bureaucratic process. Undoubtedly, a lot of citizens are compelled or forced to engage in corrupt practices due to meandering process of acquiring important documents such as passports, driver's licence, trading licences and identity documents. For instance, the literature review has already pinpointed that it is not easy to acquire the mentioned documents in Zimbabwe unless a form of bribe is paid to the public officials. This then accelerates the levels of corruption in public sectors. In view of this, the study recommends that the government should review and relax the process through which these documents are acquired. For instance, some requirements of accessing these documents can be very demanding and some citizens might not have them. For example, sometimes it is not easy for a single mother to get a birth certificate for her child without producing documents from the father who might not be known or who is refusing to collaborate. In light of this, I recommend that the ministry of Home Affairs should accommodate such circumstances as it might tempt such individuals to engage in corruption for the sake of getting these documents without delay or hustles.

6.3.5. Assets Declaration

Chapter five of this study establishes that Zimbabwean politicians perceive politics as an opportunity for amassing wealth instead of helping people. In view of this assertion, several politicians sometimes enter politics with less wealth and they tend to accumulate wealth through politics as they loot public goods or national resources. It is a wise approach that the government should introduce a policy whereby politicians should declare their source of wealth before they undertake public office for public scrutiny. This promotes accountability, honesty and transparency in case a politician is accused of corruption. Furthermore, the study recommends that a failure to declare assets by politicians should automatically disqualify candidates to participate in public office. In addition, the study recommends that the government should set up a commission that follows up and keeps records of the accumulation of assets by public officials. The commission should be able to explain the financial status of public officials if there is an outcry about one being involved in corruption scandals. For instance, chapter five analysed the case of Prisca Mupfumira who is alleged to have stolen \$95million and allegedly denied the accusations. This issue should have been dealt or investigated by a commission responsible for the assets for public officials and write a report in the end.

6.4. Study Contribution to Knowledge

6.4.1 The Government of Zimbabwe

Whilst other developing countries have managed to reduce the bane of corruption, Zimbabwe is one of the few African countries still battling with public corruption in all spheres of the political economy. Therefore, this study may assist in unravelling critical issues surrounding the morality of whistle blowing. In addition, this study may help policy makers to device strategies pivoted on whistle-blowing in order for the country to wean off the tag of being one of the most corrupt countries in the region. Eradicating corruption has positive benefits to the country since it helps to minimise other negative externalities of corruption such as domestic money laundering, illicit funds transfers and tax evasion. Establishing suitable whistle blowing mechanism could also help to improve inflows of government revenue and in turn, the provision of quality public infrastructure as well as positive health and education delivery.

6.4.2. Anti-Corruption Agencies

This study may benefit anti-corruption agencies such as ZACC, Zimbabwe Republic Police (ZRP) and other security agencies with mandate to fight corruption to come with new strategies to fight corruption centred on appropriate whistle blowing mechanism. Most studies on corruption in Zimbabwe have focused on the impact of corruption on economic growth, foreign direct investment behaviour and development using national level analysis. This study is significant in that it situates an ethno-cultural assessment and morality of using whistle-blowing strategy using individual level analysis. This might help anti-corruption and law enforcement agencies to also appreciate the need to consider ethno-cultural issues that affect the efficacy of whistle blowing as a strategy for fighting corruption in developing countries like Zimbabwe. Other developing countries saddled with corruption can also benefit from this study given that most developing countries appear to have the same ethno-cultural orientation like Zimbabwe.

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