CULTURAL CONTEXTS OF CORRUPTION IN ADMINISTRATIVE NORMS OF PAKISTANI SOCIETY

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Dedicated to the Mr. Sher Shah (Shaheed) innocents during the Terrorist Attack on Army Public School Peshawar (16th December 2014).

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APPROVAL SHEET

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Abstract

The current study was carried out with the main focus on determining the cultural contexts of corruption with specific reference to administrative norms in Pakistani society. A total of 384 respondents was selected from four public sector organizations in District Swat, Khyber Pakhtunkhwa, Pakistan, through stratified random sampling technique. The conceptual framework of the study comprised of eight independent variables and a dependent variable (Corruption). Likert scale questionnaire was used for collecting data. Chi-square test was used for establishing association in study variables. The association of corruption perception was observed as significant with cultural norms. Corruption perception was significantly associated with observing moral norms out of fear of disintegration in society. Corruption perception had a significant association with role of religious leaders in awareness rising about corruption. Corruption perception had a strong association with partiality of cultural norms towards rich/elite, power and prestige is superior to ethics and morality, preferring material gain over becoming a good citizen, ethical teachings becoming secondary to economic gains and socialization in corrupt environment encourage development of corrupt values. Corruption perception was found associated with observance of moral norms out of fear of stigma, societal encouragement for honest deed, confidentiality of corruption to avoid stigma. Corruption perception was found associated with increase in corruption scale with increase in official rank, greater ceremonial expenditures, admiration for extravagant expenditures, lavish expenditures on customs, competition for extravagant customary expenditures, social desire for fame through lavish expenditure, rubbing away of impression of honesty from mind of people, insufficient salaries of government employees and ridicule by society for not spending lavishly. Corruption perception had a significant association with gift

giving as an acceptable way of getting favors. Public servants are trained to prefer civil values over favoritism, society don't see favoritism as corruption, making bureaucracy independent of political pressure, politicians obliged to give a job to a party/family member, bypassing merit standings of top firms to award contracts and admirations for avoiding penalty to a personal friend. Redefining and revitalizing religious and moral values of honesty, dedication, uprightness and patriotism at family, educational and community level through active participation of all societal segments with specific emphasis on media, religious leaders, teachers and politicians, promotion of social equality in rights irrespective of power status of societal members, devaluation and demoralization of corrupt through legal punishments and social sanctions, promoting admirations and rewards for honesty, devising research based policies and legislation to discourage norms that promote corruption, and introduction of anti-corruption courses at all educational levels were some of policy level recommendations in light of the study findings.

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Ayaz Khan

Chapter I

INTRODUCTION

1.1. Introduction

The concept of Governance is centered on the concern to improve the living standard of the poor through close coordination among national and international agencies sans corruption which impedes the process of trickling down the effects of development to the poor segment of the society. Corruption makes a country to suffer with reduced format as donor countries usually restrict the policy of giving donations for the only purpose of protecting contamination of money. It has been observed that organizations having loose structure in terms of policy and implementations usually suffer with this yardstick. Containing corruption means going back to review all the anti-corruption policies, strategies along with core elements responsible for, with the sole purpose of evaluating cause and effect both in thematic and intellectual directions as well (Treisman, 2000; and Alesina and Weder, 1999). Corruption is defined as "*behavior that deviates from the formal rules of conduct governing the actions of someone in a position of public authority because of private-regarding motives such as wealth, power, or status*" (Khan, 1996).

It is always difficult to explain corruption as a phenomenon due to multiplicity of its causes and effects. It may range from a person's illegal acts to a faulty political economic system. Thus, corruption as a paradox usually explained through a dysfunction of economic or political institution or a moral deviance from a culture (Pope, 1997). Girling (1997) heldthe concerned state responsible to play its dynamic role in curbing corruption from society while focusing on the societal fabrics in understanding the menace of corruption. He further augmented his thesis with relation to private wealth seeking behavior of the state's functionaries with misuse of public

resources and power. The structural alteration of a society has made the concept of corruption very difficult to be defined due to the quick variation in context and circumstances of the development process (Heidenheimer et al., 1989).

Corruption stems from political and legal institutions of a country whereby social system, bureaucratic culture and economic policies for development ascertain its lofty growth. Boundless civil liberties without ethical control, disallowing transparency and accountability of politicians and political parties and autocracy are some of the political conditions that nurture corruption. Moreover, limitless discretionary powers, complex and antagonistic regulations, poor working and weak monitoring in civil administration lure administrative corruption. In addition, weaknesses in legal system to surface, catch and punish corrupt meaningfully without discrimination is another aide to it.The monopolistic economic system with huge shares of ruling class in economy desires for corruption to outclass all rivals. The policies devised by developed nations and multinational companies, like financial investment to win business, also add to corruption in their personal gains (Khan, 2001).

Broadly, three sets of consequences of corruption are identifiable. Firstly, political interferences in inductions and posting of officials/officers in government departments discourage healthy competition. Political favor based on nepotism and favoritism emerges as the most effective tool to secure job or to get promotion. The political consequences of corruption direct the government machinery to injustices, constituting poor laws, weak enforcement of these laws and inefficiency. Secondly, when the government fails to attract developmental investments for social uplift, most resources are wasted despite of high inputs,causing meager social progress. Lastly and most importantly, there are several social consequences of corruption,crippling major

social institutionsas dysfunctional instead of promoting moral wellbeing, expected of them to socialize members of society on true direction towards curtailing the selfish ends. There is a visible shift in preferences for ethical values, due to poor character building in these institutions. Lust of money, lucrative positions and gain of selfish ends are preferred desires for individuals trained in these dysfunctional institutions. The persons trained against moral standards dare to sabotage delivery of services, when come in to the power group. The sociologists, therefore, predict higher disparities and widening of socio-economic gaps due to the inequalities in social groups, mostly caused due to the corruption. The social consequences of such a corrupt environment may range from distrust among social groups, increase in poverty and demise of the moral courage in general (Awan, 2004).

Corruption is distinguishable in social and economic terms under the sway of resources transformation i.e. exchange of material good or cash as an economic domain, however, bribery represents the social aspects. The explanation under the social exchange terms usually occupies the different moral and cultural meanings associated with social corruption. Clientelism is one of the vivid examples of social corruption which may include the material benefits, nepotism and favoritism. All of them have wider socio-cultural implications. Corruption as a process, is occupying an international and national status. International corruption covers the concealed transactions between state actors and non-state representatives, while the National scenario speaks about transactions between state actors (government officers) and non-state actors (corrupters). Furthermore, the interaction between various non-state organizations is also involved in corrupt practices without the involvement of corrupt state agents. All such situations usually sprout from dysfunctional state functionaries with ambiguous authorities along with the competition for power and resources.

Moreover, interdependency in relations, political interference in public organizations, absence of a strong bureaucratic professional will, weak rules and non-existence of transparency with low level of sense of accountability are some of the other hidden factors of corruption in a state. Corruption includes bribery, embezzlement, straddling and use of political power to expand business, fraud and extortion with apparent use of favoritism and nepotism. Corruption is either political or bureaucratic. The former indicates for the involvement of top political leaders and policy decision makers, while the later helps them in formulating and implementing laws or side stepping the relevant laws to favor or disfavor someone. Bureaucratic and political corruption coexists in terms of supporting one another for the purpose of getting benefits at both ends. This practice usually continues and exploits the masses in a systematic manner as political will usually help bureaucratic reins control through legislation and enforcement (Moody-Stuart, 1997; Médard, 1998; Bayart et al., 1999; Eskeland and Thiele, 1999; and Doig and Theobald, 2000).

It is often believed that corruption stems out from the gap of moral breach without any consideration to breaking of law. This assumption is usually acknowledged but the parties involved in corruption effectively manage to neutralize the fowl moral defects for the purpose of not being exposed as corrupt. The prevalent value and belief system has its own limitations in containing the corruption. It is widely understood that culture is variable in terms of its dynamism and complex whole. It emphasizes to study various factors like indigenous structure, foreign and modern elements in various segments of society. Moreover, to ascertain the cause and effect relationship amongst various cultural indices ,as the existence of corruption is associated with the culture and without involvement of culture, it is very difficult to understand the phenomenon of corruption. Local cultural circumstances have a very

strong role in determining the opinion of the people regarding an event taking place in the society. Feeding a lunch to clients by the employees of a corporation may not necessarily mean getting bribes from them, rather establishing a rapport which may indicate the establishment of social relation without taking into consideration any financial outcome. However, the family structure may indicate for getting some benefits from a person of that family who occupied the powerful position in the government. Such practices could often be delineated from societies having primary based relationship usually from South and Central Asian states (Sykes and Matza, 1957; Putnam et al., 1993; Ellis and Thompson, 1997; Darr, 2003; and Clifford, 1994).

Corruption is more acceptable in some countries to their natives (Olivier and Jean, 1999) because of a cultural prerogative, thus, the officials involved in corruption justify their deeds due to the consistence in local culture. Moreover, strong flexible norms for the prevalence of such rules of business help corrupt officials and corrupt forces within the masses to perpetuate without any fear from government or system. In such a situation the bureaucratic system is also not more than a ghost as the state equilibrium is not supposed to determine the legitimacy or illegitimacy of the deeds. Gupta (1995), while working on the developed and underdeveloped nations, concluded corruption as a phenomenon purely social in nature but with variations from culture to culture. In most under developed countries bribery and other illegal contacts are usually given a place ultra to negative meaning. Payment has been connected to the solution of a problem without any other exit to do so. Results out of such acts are evaluated differently and explained under the doctrine of necessity. Corruption being a social phenomenon is one of the outcomes derived from gift giving tradition in China. The feeling of mutual obligations are met with two apparent

reasons; initially failure to reciprocate or self interest in the back of mind with the notion that helping other means helping one's own self. Corruption usually suffer a member of organization for the sins they committed as elders because it is trickling down to new generations a s a deviance and thus labeling their ancestors as deviant. Corruption is the utmost topic of research in relation to transitions within the societies. It is usually taken up as less acceptable in traditional societies, where value change is infrequent. It is usually considered as an outcome of moral breach without consideration, whether the existing law is broken or not. Avoiding (principle of neutralization) the defect or illegal actions to be exposed usually lead to the occurrence of corruption. Cultural perspectives widely cover the actions of corruption either excessive or appropriate. A lose culture may work as a harbinger to the growth of corruption by taking the corrupt practices as cultural norm. This sense of ownership by those affected results in justifying the illegitimate deeds as legitimate, legal and consistent to the prevalent culture. Thus the social norms give tacit approval to the prevalence of such behavior to support and dissolve corruption as an augmenting value to the prevalent culture (Yang, 1994; Chiabi, 2006; and Olivier and Jean, 1999). Islam as a religious doctrine has waged a constant was against all forms of corruption. Honesty is listed as a one of the principal virtues which gives human life its inherent richness, luster and dignity. It is emphasized that dishonesty pollutes social life, degenerates politics and corrupts administration. It is baneful effect can destroy everything, but the impact is particularly runinous if the dishonest person occupies a position of authority in the state. According to Islam, corruption is a sin for which there is no atonement. The Quran in unmistakable terms has pointed out that all those who indulge in corruption will be subjected to eternal chastisement. Corruption is an immoral activity which deserves universal condemnation. The Holy Book says:

Not to consume each other's wealth unjustly, nor offer it to judges as a bribe, so that with their aid you might seize other men's property dishonestly (The Quran 11:188).

At another place it is stated:

An defraud not the substance of any people, an do not act corruptly in the earth-making mischief. And guard yourself against the punishment of God for all sorts of corruption (The Quran, XXVI:180-183).

A similar verse in the Quran further adds:

But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind of thee and seek not corruption in the earth lo? Allah loveth not corruption (The Quran, XXVIII:77).

The Quranic injunctions against corruption were supplemented by the stern warning of the Holy Prophet who repeatedly is his sayings pressed upon the Muslims the need for moral rectitude in every field of human activity. In his political and administrative reforms honesty and integrity were portrayed as the greatest ethical embellishment of man's conduct in society. Officers of the state were disallowed to have anything beyond their salaries, and acceptance of gifts in any shape or form was strictly forbidden. The Prophet once said, "O you men! Who ever of your is appointed to work for us and then conceals from us even a needle there from or what is above it, is a treacherous man. He took special care in allocating offices of the state. A tradition has been narrated by Bukhari from Huraria in which the Prophet pointed out that if position of power were given to unworthy persons that would mean the end of this world.

1.2. Statement of the Problem

Most of the theories and researches regarding corruption have focused on the situational analysis of the widespread social order under the purview of law abidance and harmony both inter and intra organization. The social control of the society often contains its individual from violation of the rules. However, in respect to social nature with impartial and realistic analysis, though organizations are working in the premeditated procedure of law abidance, peaceful, loyal and honest in nature, even then problems like nepotism and favoritism as a state of nature could not be overlooked. Some social scientists argue that it is not possible and even morally inacceptable to blame a nation to be corrupt for relation of corruption to their culture and declare corruption understandable in such cultural environment as a national trait. The acceptable level of conduct is different in different societies, however; no nation legalizes the use of illegal power for enrichment of few at the expense of many. Yet, the socially constructed meanings of corruption and acceptable limits for such acts are based on the normative judgments. Thus, the nature of corruption is rooted in cultural norms, values and mores at micro and macro level. It has distinctive definitions for each culture, irrespective of western interpretation of corruption and corrupt values. It is therefore, a high importance is given to the cultural contexts of a locality in corruption research because of believing corruption as a social construct, with varying situational interpretations and greater room for rationalization of corruption as honest act. These cultural interpretations might be in contrast with strict definition of corruption developed by modern world. In such situations it becomes difficult to draw a line between corruption acts like bribery and gift giving, nepotism and loyalty with own group etc. Moreover, religious values are additional cultural strength to moral values in interpretation of corruption and restraining corruption. The value of shy and

face saving in the society also contributes to avoid corruption in fear of scandals. Cultural change and decline is also a strong ingredient of corruption due to its influence in dilution of moral and traditional values.

In Pakistan, corruption remained a core problem area right from independence, which has deep roots as has been ranked worse than average in the international surveys on corruption. The corruption is linked with poor governance which in turn impedes the economic growth and slows down the development of a healthy private sector. In Pakistani society this phenomenon can also be viewed through the experience of harassment, hassle, 'red tapeism' and delays in accomplishing the legal tasks that provide few incentives for good performance. Within the context of the relatively bleak picture of Pakistani society with reference to the effects of corruption on its social order, this study is designed to explore these issues further, while proceeding with the objective of associating the people's perception on corruption with cultural context of corruption.

1.3. Aims and Objectives of the Study

1. To find out the demographic characteristics of respondents from the sampled organizations.
2. To know the cultural contexts of corruption with specific reference to administrative norms in Pakistani society.
3. To identify the perception of the people in different positions from sampled organizations towards corruption.
4. To measure the relationship between cultural contexts of corruption and corruption perception.
5. To put forward recommendations / Suggestions on the basis of study findings for curtailing / minimizing the menace of corruption from society.

1.4. Research Questions

This study focused on the following questions:

1. Does the existing cultural system of governance promote or control the corruption?
2. Do the customary lavish expenditure and lust for fame correspond to corruption?
3. Is corruption perceived not something as moral dilution?
4. Does nepotism influence corruption?
5. To what extent social stigma and face saving correspond to counter corruption?
6. Does the Financial Health correspond to control the corruption?

1.5. Organization of the Study

The present thesis has been organized in five chapters. A brief introduction of each chapter is given below.

Chapter-I: The chapter is focusing on a broader introduction of the subject in question, cultures contexts of corruption in administrative Norms of Pakistani Society. It also includes statement of the problem, objectives and delimitation of the study.

Chapter-II: The review of literature given in this chapter is based on research conducted on global and National level. This chapter briefly describes the issue in hand coupled with theoretical perspective and theories significant to the study under consideration.

Chapter-III: The research methodology involves the nature of the study, universe, parameters of the study, research techniques used for the selection of respondents, tools, which were used for data collection and procedure of data analysis and presentation.

Chapter-IV: The chapter of results and discussions deals with Data analysis and presentation. Data is presented in Uni-variate and Bi-variate cross tabulations. Standard Statistical techniques are applied for exploring association between the

variables and testing the statements. The brief explanations of the tables have been given for the understanding of the readers.

Chapter-V: This chapter comprises of; research findings, conclusions of the study and finally the important recommendations have been given towards the resolution of the research problem.

At the end, specimen copy of questionnaire and list of references have been annexed.

CHAPTER II

REVIEW OF LITERATURE

The existing sociological research bearing on the problem is tracked down and reviewed in this chapter. Knowledge of the relevant literature is essential. It provides background information; suggests theoretical approaches; indicates the relevant areas of the topic that have already been covered and which have not, and saves the research sociologist the labor and embarrassment of unwittingly duplicating research that has already been done.

Our physical adaptations and the behavioral flexibility offered by our huge and complex brains have made us the most creative species in the planet's history. Homo sapiens has spread to every continent, frequently driving other animal species to extinction in the process. It has become the most widely dispersed species on the planet, occupying mountains and valleys, deserts and jungles, shore-lines and tundra, yet always finding some specialized means of living in these widely differing environments. The total weight of all living members of the species far exceeds that of any other animal, and the human population is now growing so rapidly that, if current rates persist, it will double from 5 billion to 10 billion people in about forty years.

What accounts for the unprecedented success that our species has enjoyed thus far? The answer, in a word, is culture. We create culture, but culture in turn creates us. We make our own social environment, inventing and sharing the rules and patterns of behavior that shape our lives, and we use our learned knowledge to modify the natural environment. Out shared culture is what makes social life possible. Without a culture transmitted from the past, each new generation would have to solve the most

elementary problems of human existence over again. It would be obliges to devise a family system, to invent a language, to discover fire, to create the wired, and son on.

Clearly, the contents of culture cannot be genetically transmitted. There is no gene that tells us to believe in a particular god, to get married, to drive on the right, to build houses, or to write computer programs. Everything in culture is learned. Culture is this substitute for "instinct" as a means of responsible to the environment and it provides a vastly superior way of doing so. Culture frees us from reliance on the slow, random, accidental process of physical evolution by offering us a purposive and efficient means of adapting in changing conditions. If we waited for natural selection to enable us to live at the North Pole, to fly, or to live under the sea, we would wait forever. But cultural inventions enable us to be insulated from the cold of the arctic, to travel through air, and to live in submarines-all without any recourse to physical evolution. The emergence of a species that depends for its survival on a learned culture is perhaps the greatest breakthrough in evolutionary history.

Culture consists of all the shared products of human society, both material and nonmaterial. Culture and society are closely related and cannot exist independent of one another.

Social scientists generally accept that human nature is extremely flexible, and is the product of an interaction between biological potentials and cultural learning.

Norms are shared rules or guidelines that prescribe appropriate behavior. Violations of folk ways are more readily tolerated than violations of mores. Some acts are prohibited by taboos and some by laws. Norms are an important element in the system of social control through which a society ensures that its members behave in approved ways. Norms are formally or informally enforced through positive or negative sanctions.

Values are shared ideas about what is good or desirable. Norms express social values, although the origin of the norms may be forgotten. The United States has a unique set of important values, some of them contradictory or changing. Self-fulfillment may be emerging as an important new value.

The norms, values, beliefs, and practices of a culture tend to be integrated, so changes in one area of culture often provide changes in other areas. One source of cultural strain is the gap between real and ideal culture. Another source of strain is between high and popular culture. Strain can also arise from differences between the dominant culture and subcultures or countercultures.

Social environments and cultural characteristics have a great deal to do with the standard of public morality in a society. No matter how we strive to make structural and institutional framework scientific and rational, in the last analysis the ones of ethical rectitude in politics and administration would fall upon the people themselves. Widespread corruption in a society means that there are normative elements in the social behavior of the masses which support corruption. Individual culprits, as mentioned earlier, need to be punished severely, nepotism and favoritism or social problems, and for a successful fight against them, a reformative movement is needed to change the norms, values and customs which tend to lure people into corrupt practices. At present, laws against corruption are treated like a fire brigade which comes into action after the fire has actually started. The wisest course would be to adopt means so that the fire does not start at all.

Alienation from religion and wide-spread secularism also need to be curbed drastically if efforts against corruption are to be successful. Throughout the ages religion has been a very powerful anchorage for the moral stability of nations. It engenders fear of God, and puts an effective safety-value against explosive

propensities of human ambitions. If the war against corruption is to be won we need a positive rejuvenation of religious ideology, because it can engender non-materialistic tendencies among people,and produce qualities like honesty, integrity and simplicity which have been the core of every religious doctrine. There is no doubt in our mind that corruption has increased a great deal since people eliminated religion as a decisive factor in public life.

2.1. Cultural Norms

DeBacker et al. (2012) studied that illegal corporate activities are influenced by cultural norms and implementation rules. They concluded that owners of firms belonging to corrupt countries tended to evade tax in the U.S. This trend of avoiding tax is high for small firms and decreases with increase in size of firm. The governments introduced several regulations and devised policies since 2000 to improve tax deposition. The effect of these rules and policies to enhance tax compliance was found insignificant on those firms that were owned by owners from corrupt countries. The authors concluded that legal activism faced great challenge from cultural norms of corruption inherited from parental country.

True (2011) made a comparison on the basis of petty and grand corruption in developed and developing nations. The author stated that in these nations, despite of hatred for corruption, some corruption norms are stickier than others. The people hate government employee for asking bribe but they ignore establishment of social solidarity networks through favoritism and giving small gifts. The developed nations have controlled the genie of corruption to a greater extent but the developing nations are struggling to control the miniatures of corruption in the form of favors and gifts. This probably is due to cultural support to these forms of corruption due to which the rules also get lax around these petty events. This help to interpret that culturally based

petty corruption like favoritism and gift giving are hard to avoid through legal interventions and are stickier in nature in comparison to controlling grand corruption. According to U.S. Government Accountability Office (GAO, 2008), a large proportion of foreign investors working in US avoid taxes or pay little friction of it. The underground economic activities and cultural norms of parental countries of investors substantially affect tax theft. The fact is made more evident by Internal Revenue Service (IRS) audit data, which show that owner from countries with profuse corruption evade greater taxes than others. Another line of corruption relationship is the size of company; the smaller is the size of such company higher is the chances of corruption and tax evasion. Any efforts to reduce corruption through tax evasion in these companies remained ineffective in mid-2000s, which suggest that corrupt cultural norms are big threat to legal enforcement.

Fisman and Miguel (2007) observed that economic and financial motivations are major driving forces for corrupt activities like tax evasion; however, these are not the only reasons for tax evasion in US. The culture also has important contribution in illegal activities. The authors studied illegal parking behavior in UN diplomats posted in New York City. They reported that color of corruption norms in home country of diplomats is vivid in their illegal parking behavior in New York City. Although the diplomats are on the same role and status in New York City, they draw the same benefits; however, the diplomats from nation with corruption culture are trendy in illegal parking behavior, which emanates the role of culture in promotion of illegal practices.

Macionis (2005) has highlighted social values as the standards that are defined and outlined by a specific culture. These act as terms and provide guidance to human behavior. People of a society assess their acts on the standards of these norms.

Myint (2000) stated that people pay bribe to save time or to get escape from procedural fatigue. Processes of routine works like getting permission, permits and licenses etc. are accelerated by payment of bribe. Bribe money, therefore, is rightly called as "grease money" as it keep bureaucratic wheel moving swiftly in getting personal work done. Bureaucratic desire for hunger of money is ever increasing; therefore, the authorities deliberately design such rules and procedure that causes greater obstacles in getting work done. People in need, therefore, are trapped in net to pay higher bribes with greater frequencies.

Frey (1997) proposed extrinsic and intrinsic motivational factors for tax payment. The extrinsic factors are based on laws and regulations which include penalties for tax nonpayment. The intrinsic factors, however, are based on cultural values, social norms and personal interests that motivate for tax payment. These include the driving forces like willingness for public welfare and charitable thinking.

Kappeler, Sluder and Alpert (1994) explained that sequential occurrence of illegal actives when becomes repetitive, it is accepted as routine activity of an organization. The culture of an organization is replaced by a deviant culture that normalizes corrupt activities. The normalization of corrupt practices is made possible by making favorable assumptions, and beliefs that promote new values. Rationalization of corruption necessitates neutralization of corruption stigma. Sometime deviant subculture develops its own sub-cultural norms. The sub-cultural norms are so developed to insulate deviant culture wider culture.

Migdal (1988) investigated the causes of low state capacity of developing countries in controlling corruption. The author stated that among many organizations, state is the one that struggles to control corruption. The rules set by the state help in controlling citizen's behavior. Anti-corruption rules set by the state confront with the local

culture most of the times. These rules stress on public service delivery with impartiality; however, the cultural norms promote the values of gift giving, nepotism, and favoritism for up keeping the kinship solidarity. Educated masses of developing countries actively debate on the issue of right and wrong. The optimistic approach of the educated masses in this regard helps to differentiate legal from illegal. The emerging social norm marginalizes corruption norms and its followers.

Haralambos (1984) stated that the rules of a society provide guidance and order to dealings of people. These rules are termed as social values which are mutually learnt, ordered, sequential and repeated in a patterned form. Roles and statuses assigned to members of society helps in preserving societal order, cooperation and stability.

DiMaggio and Powell (1983) referred to various organizations, which conformed to prevalent form of practices in the environment. Four isomorphic processes for doing so are coercive, mimetic, competitive, and normative. Coercive isomorphism pertains to the government's rules and regulations designed for bringing conformity in responses from organizations working under the law. Any uncertainty and constraints in rules may initiate corrupt behaviors e.g. paying bribe to overcome burdensome regulations. Mimetic isomorphism is characterized with paying bribes while imitating successful firms. This form defines corruption as an infection that spread in to the society. On the other hand if the organization is paying bribe to ensure their access to scarce resources is termed as competitive isomorphism. The definition of desirable and acceptable market behavior is outlined by normative isomorphism. Whenever, the corruption becomes a normalized behavior, the firms conform to corruption to fulfill societal expectations.

Hollinger and Clark (1983) concluded that social control measures in primary working groups are more efficient in controlling employee's theft behavior than by

use of formal authority by officials on higher ranks. The reason behind high social control in informal groups was individual's socialization in these primary groups, their sense of secrecy inside these groups and complications of relations with the outsiders. Strong task interdependence within a work group helps them to establish their personal group subculture.

Caiden and Caiden (1977) identified two different types of corruption in political, economic and social situations. First type prevails in a bureaucratic system with clear distinction between public and private. The norms of society support the bureaucratic rules and work for fair implementation of law and procedures. Merit based recruitments; promotions and evaluation are examples of such bureaucratic systems. In such system the officials violate the rules against the prevailing social norms for public benefit. The second type highlights the corruption where it is not the individual that is corrupt; rather corruption is embedded in society. The corruption over here is a norm that is institutionalized in the society. Such corruption promotes differential application of laws and rules to limit the access of many to desired resources. Support groups based on religion, locality and family etc. In such situations the corruption becomes a part and parcel of the daily life. Violation of corrupt norms may look like an act of deviance because of internalization of the corrupt norms.

2.2. Moral Norms

Neu etal. (2014) studied the role of informal controls and formal monitoring practices in shaping the ethics and moral behavior of organizational members. The author proposed that anti-corruption practices are effective only when such strategies are designed that are based on analysis and understanding of politics and practices to make corruption practices visible, and this lamination has the capacity to discourage corruption and strengthen morality within the organization. These arrangements are

effective as they develop the feelings that organizational members are free to perform an act and simultaneously they are exposed to anti-corruption practices. The practices, therefore, are productive and disciplinary for individuals and organization.

Neuet al. (2014) studied the effects of rules devised by organizations to control and monitor the moral and ethical behavior of its employees. The study focused on two firms and specifically studied the ethical behavior of employees in procurement activities. The author emphasized on devising such anti-corruption strategies and practices that are based on situational analysis of power relations, and promote visibility of actions to enhance transparency. These arrangements will help to surface the corrupt deeds, improve ethical behavior of employee and reduce corruption. the author emphasized that, although such arrangements of transparency are not significant in fully preventing corruption yet it promote such positive, ethics based interaction among actors that reduces the chances of corruption. The philosophy of working of this initiative is that these soft arrangements don't hinder the freedom of employee in working and making decision and ethically bound them to avoid corruption. The role played by these rules to discipline the employee in an informal way also enhances their productivity in a desired direction and benefitting the organizational outcomes.

According to Spichtig and Traxler (2011), stigma act as strong innate prohibition forced against the corruption and promoted normal behavior. The feelings of stigma are high when corruption is disliked by people in society; therefore corruption becomes rare in such societies. However, high prevalence of corruption rubs away the feelings of stigma from minds of the general masses.

Ruth and Kulliki (2008) referred to the developmental efforts in developing countries like Estonia. They stated that from the last fifteen years the most stress of the Estonian

government was on economic development. The developmental policy is broadened and included additional items on social agenda. One of the focuses of the government remained to create awareness among Estonian managers and owners regarding their corporate social responsibility. In addition, some visible shifts are observed in the stake holders, especially from lower rungs, in taking their social responsibilities. The responsibilities in some rare cases are adopted through personal initiatives; however, this not is the general trend. The personal initiatives, therefore, are insufficient to trigger greater social change. Nevertheless, changes are, though slow, are taking place and will get its momentum in due course of time. In any developing society where emphasis is on economic development, personal initiative from individuals has its role in bringing social changes.

Miller (2006) found that greater acceptance of corruption in the culture reduces the real costs of corruption, hence increasing corrupt behavior. The author narrated that infection of society with corruption reduces chances of corruption detection and subsequent punishment of corrupt people. Citizens of these societies don't file complaint against corruption when they are directly or indirectly asked for bribe. The result is an ever increasing case of corruption and greater corruption equilibrium.

Goel and Rich (1989) narrated that before making a corrupt transection the actors make a comparison of costs and benefits. The costs of corruption are reduced in case of greater societal acceptance. Moral costs of corruption are reduced when the family members, relatives, friends and close circle groups don't see corruption with disdain.

Schneider (1988) shed light on the mechanisms which helped to explain corporate behavior. The author argued that individuals working in an organization had their own set of norms and values. Importance of these individually held norms and values is obvious in achieving organizational goals. Similarly organizations have institutional

goals that generally tend to deflect those norms and values which conflict institutional objectives. Employee's norms and values are made consistent with organizational norms, by daily socialization of employees in the workplace in the similar way as parents socialize their children. The socialization is a source of personality change in employees. In summary, socialization, awareness, education, proper selection of employee, and motivation through rewards can help owners to transmit desired norms in employees.

Lewis (1982) affirmed that irresponsibility of behavior and violation of innate norms causes the feelings of guilt. As honesty is perceived moral norm so feelings of corruption are obvious for corrupt behavior.

Akerlof (1980) emphasized that social norms have persistent effect in shaping human behavior. These, norms help in development of conditional cooperation among humans activities. Avoiding ethical norms develop a feeling of loss of utility to society and have moral costs, hence controlling human behavior. The moral costs of corrupt actions may include feelings of guilt and shame.

Sykes and Matza (1957), while explaining the "social weighting theory" emphasized on "condemnation of the condemners" as its subdivision. Importance given by one to the norms and values of others is referred to as social weighting. The concept of "condemning condemners" includes disputing the legality of others work as more corrupt than one's own. For example the corrupt may mark an undesirable law as imprecise, intricate, unpredictable, hardly enforced, disciplinary, or politically driven for mean reasons. The corrupt, therefore, reject the law and norms as a strategy to neutralize the legal confrontations. An additional instrument in this regard is use of "selective social comparisons" for extreme comparisons. In this connection the

corrupt under threat provide boost to them by making comparison of their actions with people worst and even more corrupt then them.

2.3. Religious Norms

Pavarala and Malik (2010) illustrated the example of religious values of honesty in India. People's life in India is centeredon religion. However, the influence of religion on individual's personality varies from person to person. Different people interpret and act on religious belief differently. Observance of religious rituals doesn't necessarily means that the practitioner is ethically strong and virtuous. Yet, those who practice religion are believed to be following moral standards and ethical people. Leading religious life creates a potential in practitioner to be disciplined and follow moral and ethical behavior. The religious culture fabricates the society into a unifying entity in India, but for many it is just a set of rituals that are publically displayed, with no association to action and behavior. Traditional segment of society found them influenced of symbolic and ritualistic characteristics of their religious life. The religion according to them motivated and inspired them to prefer social good over personal good. They believed that understanding and following the core spirit of religion help to clarify the personal ethical codes and professional ethical codes. Some believed that influence of religion is more on indoor activities than outdoor. The religious values are inflexible in their view compared to economic values which change according to professional demands. The religious perception of right and wrong may not always, according to them, is applicable to real right and wrong.

Beets (2007) stated that honesty and fairness provide basis for religious teachings throughout the world. These teachings are helpful in designing strategies to control corruption. Support of religious leaders and religious groups are solicited for two reasons i.e. religion discourages stealing, deceit, offense, and abuse of others,

therefore, true affection to religion will cause abstinence from corruption. Furthermore, nonexistence of religious direction in non-believers promotes corruption.

Licht et al.(2007) maintained that internalization of social norms provides a booster to practitioners for right action. Sharing the values underlying the norms make them social norms. Social disapproval is an automatic response to deviation from social norms. Working against norms after their internalization generates a feeling of guilt and shame. The social norms, therefore, provide for prioritization and guidance for modes of achieving the institutionalized goals. The actors take guidance from these norms to choose appropriate action for appropriate place and time and to evaluate and justify their actions.

Hauk and Saez-Marti, (2002) views that adherence to social norms and its transmission to next generation highly depends upon the proportion of population segment adhering to these social norms. The higher adherence to social norms means the high belief on the values underlying the norms. This explanation helps to interpret the existence of corruption in specific cultures due to non-adherence of people to ethical norms and values as explained under their religious domains. Non-internalization of corruption abstinence norms and values provide low intrinsic motivation to avoid corruption. Therefore, when all other variables are alike, the individuals grown in societies with high corruption element are more likely to grow corrupt than in one where corruption is low.

Heilman and Laurean (2002) presented a unique view to conceptualize corruption. They stated that the concept of corruption could be best understood by taking it as a step towards political and socio-economic development than considering it as an individualistic morality or market imperfection. The understanding of corruption

needs a fine focus on the power relationships, moralities, social values, ethics and the conditions which uphold them. The authors illustrated their views with an example of Tanzania, where corruption is a part and parcel in socio-economic and political development of the country. By understanding the basis for societal power relations that help in sustenance of corruption, the process of corruption can be better understood and some effective and sustainable anticorruption strategies, based on socio-economic and political reforms, could be devised. The approach so adopted would be holistic and all inclusive which will have greater chances of controlling corruption than following other means of controlling the menace. The author stressed on regularly checking the social values and amending them and improving the state institutions that are aides of corruption. One strong intervention in this regard would be sensitizing masses about corruption evil and their empowerment with all the means that enable them to take action against corrupt officials. Otherwise, the corruption will remain embedded in economic and political system.

Lipset (1960) stated that the historical evidences of interaction among religion and state has strong role in determining corruption level in a society. In more democratic religions the religious institutions play the role of watchdog. They monitor the state officers and denounce their corruptions. In state sponsored religions where the association of religion and state sponsor for supporting each other's acts the monitoring role of religion is invisible. For the same reasons corruption don remain hidden for longer time in societies with religion with democratic grounds. The political system provides freedom of expression which enables media and public interest groups to expose the corruption abuse. The religious leaders in this system are in close contact with the masses which enables them to have a close look at working of officials, discover misuse of their power and publicize it. Promotion of democratic

traditions is also strongly associated with economic development. The apparent reason is promotion of democracy, education, literacy, and awareness due to economic growth. In such societies the bureaucratic relations replaces personal relations which increase the chances of noticing and challenging the odds in the society.

Banfield (1958) stated that religion is an important background variable that indirectly influences corruption through its influence on traditions and culture. The religion influences corruption in two ways. The religious traditions affect the masses to conform to the hierarchal chain of command. Therefore, the religions with more emphasis on hierarchy of the masses and employee in subordinate position seldom challenge the office holder. In more egalitarian religions the grooming of individuals more democratic and they don't hesitate to challenge corruption. The religion also shapes the outlook of individuals towards their relatives, family members and other citizens. The religious grounds of the family may promote more nepotism due special favors promoted by religion.

2.4. Decline (Change) in Culture

Dong et al. (2012) discussed the question that whether corruption is transmissible? and if provisional collaboration matters in spread of corruption?. The authors developed a term ''conditional corruption'' to study these effects. The study is based on labeling theory and tries to see that whether activities of others influence the self-perception of corruption?. The authors also reported influence of varying degree from socialization, group dynamics and experiences from past on corruption behavior. The macro-micro analysis based on panel data unveils that influence of peer group and significant others are high to motivate individuals for corruption behavior. Similarly

persons having experienced corruption are more liable to remain corrupt and increase in the level of corruption.

Halter, Maria and Ralph (2009) presented a case study of Brazil. According to authors, corruption in private sector is a neglected avenue of study in Brazil. The private firms can identify corrupt acts in their organizations but there is rarely anything concrete to control corruption and if present are mostly vague. Efforts of international agencies in creating awareness and taking initiatives to devise anti-corruption policies are admirable. The result of such efforts is increase in awareness level among masses regarding good governance and unethical procedures. Response of politicians and government in this regard are insignificant. The result is poor guidance to employees from the management and poor standard for organizational climate and culture. The appropriate codes of conduct are missing and correct behavior is based on individual's needs and desires. The organizations are not transparent in working and record, therefore, the workers lack professionalism and low in performance. The multinational companies with established bureaucratic mechanisms find it difficult to manage firms in Brazil due to these reasons. The supplier-buyer relations are disturbed and corrupted. However, the interest and efforts of investors help to create an environment to engage all stake holders positively by devising positive business ethics. The most important parameters for establishing such relations include proper communication, transparency, obedience to rule of law devised by company, in addition, contractor's consciousness of the company's rules affect the supplier– buyer relationship. Firms with transparency mechanisms further reduce corruption in purchase deeds by ensuring ethical considerations and establishing company's image.

Guerrero and Eduardo (2008) made methodological analysis of studying corruption. The study focused on persons involved in corruption deeds from Mexico.A rigorous analysis preferring econometric techniques were used to dig out the various social, demographic and institutional reasons for corruption. The results from quantitative analysis were supplemented with the views obtained from focus group discussions. The mix method was helpful to establish the reasons that how informal techniques of social control adopted in organizations are helpful in controlling corrupt behaviors. The study concluded that there is a three factor vicious circle inside institutional structure that affects corruption behavior. The components of the vicious structure included the perception of corruption, motivating factors in the form of incentives for corrupt behavior and social dynamics of the institutional environment.

Fisman and Miguel (2007) found that corruption has its cultural roots, therefore, immigrants from countries with corrupt traditions try to avoid rules. However, there are variations from individual to individual in following illegal behavior. Therefore, the people can get rid of norms and values of their parent countries due to new work environment. Therefore, corruption is believed, in part, a cultural phenomenon. These results, however, are not applicable to all immigrants as not all of them change their corrupt norms and values, irrespective of the length of time they spent in new environment. Moreover, change in a context bring change in person's individual norms, values and believes. Therefore, prejudices based on origin of country provide insufficient evidence to declare a person as corrupt.

Manzetti and Wilson (2007) narrated the reason of participation of sober people in voting process and regularly electing crooked persons. They found that desire for having access to limited goods in poor states need affiliation with people in power. In these countries access to basic needs like food, shelter, health, employment and other

amenities of life are controlled by power class and distributed like personal property. The corrupt elites extend these facilities to only those who have significant role in voting process of their election.

Ashforth and Vikas (2003) stated that organized corruption has tremendous negative effects on the society. The effects sometime become much higher than other street crimes. Therefore, the authors probed for the reasons and mechanisms through which the corruption is normalized and adopted as organizational behavior. Why people take corruption for granted and perpetrated in society?Three basic reasons are provided to answer the questions i.e. institutionalization, socialization and rationalization. Institutionalization refers to routinized corrupt acts or decisions by embedding it in social structure and social processes. Rationalization refers to justify corruption in the context of self-serving ideologies. By socialization the new entrants to society are trained to see corruption as permissible. The model explains that a morally upright person living in such environment can easily engage in corruption due to less conflict in society for corruption. The three dimensions mutually reinforce each other to raise corruption to its peaks.

Khan (2001) noticed that enlargement in civil liberties with no ethical control is the political condition that increases corruption. The author put forward the examples of uncontrolled and unethical increase in press freedom, freedom in formation of civil society organizations and structured political campaigns to highlight increase in corruption in such situations. The personal interest of people in rule makes them to plot for a design with the help of government officials and political parties for personal gains. These states disallow transparency and accountability of their corruption. The autocratic governments are freer in accomplishing their ill desires

than democratic ones, and they invest more in the area where they have high personal returns, with no care to public needs.

Coolidge and Rose-Ackerman (2000) reported that in some democratically poor countries with strong traditional hold, the formal political leadership is quiet weak and dependent on informal political leadership. The formal political leaders seem to be on forefront yet their remote control is in hands of informal leaders. The new rule emerged is termed as neo patrimonial regime. The political leaders in this regime, working on forefront, lack ethical standards and are rarely held for immorality and corruption. The public funds and resources are used like private property with no moral repercussions. Government officers are striving for high rent seeking with no care for the loss to state economy. The government tries to remain ruling with the support of elites and government officers, for which they offer favors to elites in form of high positions in government and high ranks in the state departments. The result is a high increase in number of ministers their aides and voluminous increase in government size. For making things to happen corruptly, the rules are made vague and contradictory to hide lavish expenditures and hamper economic growth.

Treisman (2000) worked on finding evidences on six basic arguments. He found strong evidential support for five and moderately weak support for the last. The first argument was that those countries with democratic religious basis and developed economies have good governance. The evidence was low corruption level in these countries. The causation line was drawn from economic development to control on corruption and from corruption to slower development. The evidence was found from the countries with British rule. It was the common legal system, according to author, that was related to less corruption and high level of governance. The author also found that wherever corruption prevailed, the law was found subordinate in

importance to traditions in the society. Secondly, the legal culture of the country in the form of practices and perceptions regarding how law is administered? Has clear focus on procedure adopted for justice in British colonies. Third, the unitary states were less corrupt than federal states probably due to the reason that various autonomous levels of government compete for extracting bribes and the common resources are over utilized for seeking rewards. Fourth, the duration of time under democracy was more significant in reducing corruption than the current state of democracy. Finally, liberal trade agreements helped to reduce corruption. This help to reach to reason that why is it difficult to control corruption? The past has high importance in existing policies of a country. The democracy needs to be real and long lasting with extensive trade liberties to control corruption. Moreover, vigorous economic development nullifies the economic effects of corruption through its control.

Blomström, Magnus and Björn (1984) explained that corruption in poor countries validate new-Marxist opinion. According to this view the colonizers exploit the colonized by making these countries dependent on the West. The purposes are to exploit the resources of Third World for their own betterment and keep them dependent and unstable. The rulers and elites of the colonized are no more than puppets dancing on instruction of their bosses either from multinational companies or Western rulers. These colonizers promote anarchy, authoritarianism, poor political development, and corruption among colonized for achieving their ulterior designs from the country.

2.5. Fear of Stigma

Kim (2003) noticed that before tax income, government policy on tax and proportion of honest people in population are the determining factors in making a decision in tax

payment and tax evasion. The tax payers in large proportion of honest population do care about the social stigma associated with the dishonesty. Therefore, the numbers of people who are expected to be dishonest have high influence in evasion decision made by individual. The force of majority that are inclined towards certain decision, whether honest or dishonest is termed as social coordination effect.

Link and Phelan (2000) criticized earlier theories on stigma for two major grounds. Initially, the past theories ignore or criticize those theories which are more philosophical than the one that are based on the real experience. Finally, they criticize the individualistic focus instead of the label affixed to it by others. Their main focus is on studying the procedure of producing stigma and social strategies used for this purpose, instead of studying people on which these behaviors are targeted at. They conceptualize stigma by the techniques of labeling, stereotyping, separation, status loss, and percipience. In a power situation all these co-occur that unfold the components of stigma.

Bordignon (1993) made an analysis of empirical studies and found higher compliance in tax payment in most of the countries. In some states most of the people are honestly paying their taxes and the cheating is of low level, irrespective of their low probability of detection and small probable penalties if caught. The more puzzling is to understand that some people never evade, irrespective of clear benefits from tax evasion than fairness. This paradox is best explained in the context of sentiments for morality and ethical norms, misperception of probability of detection and avoiding any risk, even of low level. These people, most probably, are afraid of the potential damage to their reputation, if they are caught and disclosed as dishonest. This fear of social stigma stops them to be dishonest. However, the larger is the population of tax

evaders, the lower is the chances of being stigmatized and the greater are the chances of cheating.

Stark (1987) stated that numerous physical characteristics play their role in supporting locality crimes and deviance. These include visible signs of decay in moral norms together with high population growth rates, high population density and impermanence. The pessimistic approach of the locals in an area to this locality based characteristics lead to poor social control on individuals and motivates people for participation in deviance. This ecologically based approach is of high importance in analyzing and linking people with stigmatized places and people living in them, through environmental determinism, i.e. ecological variations could be helpful in determining the deviant behavior prevailing in an area.

Wilson and Kelling (1982) reported that social disruption and disorganization process is similar as abandoning a piece of property, where weeds grow with passage of time. A stable society, if left of its own without caring for its social order may change to a frightening jungle. Taking no interest in misconducts of members makes the members more rowdy. They stop to abide by the rules and ordinary mechanisms of social control gets ineffective to control them.

Goffman (1963) clarified stigma as a highly doubting quality. The concept has its roots in a Greek tattoo mark of a hot iron branded impression made on those people to be devoted for serving the temple. These were the people either slaves or criminals that were impression with stigma. The identity of stigmatized was reduced to a single characteristic and further posed impediment in redeeming the real identity. Three major types of stigmas were identified by Goffman, i.e. stigma of the body, stigma of individual character, and stigma of tribal affiliation. The first two types of stigma are personal and associated with body features like ugliness, disability or flawed

character. The third type, i.e. tribal stigma is associated with collectivity. Such collective stigma descends from generation to generation and affects the particular religious, ethnic or locality groups. The term also links the individual and his aversive bodily and other attributes and space and time based location practices that are stigmatized and the responses from the society.

2.6. Customary Lavish Expenditure

Rijckeghem and Weder (2001) studied various causes of corruption and reported that size of public sector is direct associate of corruption. It was noted that a large sized public sector with public officials having discretionary powers in allocation of goods and services increased the likelihood of corruption. The situation was aggravated where the public servants were paid low salaries. High wages were found significantly associated with reduction in corruption. However, the influence of wages and size of public sector were inconsistent across the countries.

Coolidge and Rose-Ackerman (2000) reported that in some democratically poor countries with strong traditional hold, the formal political leadership is quiet week and dependent on informal political leadership. The formal political leaders seem to be on forefront yet their remote control is in hands of informal leaders. The new rule emerged is termed as neo patrimonial regime. The political leaders in this regime, working on forefront, lack ethical standards and are rarely held for immorality and corruption. The public funds and resources are used like private property with no moral repercussions. Government officers are striving for high rent seeking with no care of the loss to state economy. The government tries to remain ruling with the support of elites and government officers, for which they offer favors to elites in form of high positions in government and high ranks in state departments. The result is a high increase in number of ministers their aides and voluminous increase in

government size. For making the things happen corruptly, the rules are made vague and contradictory to hide lavish expenditures and hamper economic growth.

Myint (2000) stated that the idea of economic rent in form of monopoly profit had a dominant position in the corruption literature. When a person has an important or unique possession, the concept of economic rent comes into existence. The unique possession can be any luxury cooperative in an aristocratic area, piece of land business area, an oil well, or some god-gifted personality traits like intelligence or beauty. The person in ownership may charge extra price for use of asset and earn higher than normal in form of economic rent or monopoly profit. The illustration can be made to an actress with good looks, great personality, and exceptional singing, performing and dancing skills. She is seen as superstar due to these traits therefore, she orders high price for her appearance. To determine her economic rent, it is required to see, if she is not a superstar, what next best thing she can do to earn a living?. If she became a lawyer on the basis of her education, the difference in income of a superstar and a lawyer is her economic rent that she earns because of her beautiful face and talent.

Rauch and Evans (2000) confirmed that the less motivational based support in form of proper service structure based on merit, service security, competitive salaries, merit based promotion, the influence of mere rise in salary for controlling corruption become insignificant. Therefore, besides salary rise, the government must incorporate structural reforms in their institutions to promote merit, reward and punishment side by side.

Besley and McLaren (1993) reported that increase in salary have significant contribution in controlling corruption, however, the amount required for salary rise to get rid of corruption so high that it is next to impossible to pay such high salaries.

There are some additional aides to rise in salary that are mandatory to curb corruption, including proper monitoring and evaluation system. The effects of salary rise are nullified in countries with poor monitoring and evaluation system. In societies where corruption is on climax, the rise or fall in salary has little to do with corruption control, as people have taken corruption for granted.

Tittle and Welch (1983) stated that values strongly held by the communities provide foundation for social order in a society. The influence of value system permeates into society and is internalized by its members. Deviance visualized as a sin and avoided. The concept of social stigma, for misdeed and supernatural help for honest deeds supplement each other to stop masses from wrong doing. The belief is strong in those societies with high religious practices, therefore, in such societies there are higher compliances to rules and moralities and abstinence from immorality like corruption.

2.7. Gift Giving

Sheng-Lee and Guven (2013) explained some micro level determinants of corruption. Three corruption outcomes can better identify corruption risk. Only 3-4% people get risk of corruption on bribe justification. Moreover, male dominant societies are more liable to corruption by considering corruption as a less serious behavior. In addition, individual's views on corruption molds his actions for future corruption behavior.

Guerrero and Oreggia (2008) referred to acceptance of corruption as an opportunity cost. The norms of institutions propel of inhibit such comparisons. Whenever, the institutional norms are weak in enforcement, the benefits to individuals are high through paying bribes and the corruption is vivid. In such situation the rich and educated people are also obliged to pay bribe. An official, individual or firm who refuse to indulge in corruption in such situation have high chances of being socially

excluded due to prevailing social dynamics. The growing perception in this situation is that all the institutions are corrupt and nothing can be done to control corruption at individual level until the institutions are changed. Therefore, the individual's corrupt behavior is correlated with perceived inefficient institutions, beliefs of the masses, and the prevailing social context. Only awareness and media campaigns, in such worst situations, fail in their purpose of controlling corruption. Some additional complements are needed to make this work a success. These may include transparency in institutions, the real submission to law and clarifying corruption perceptions held by the masses.

Hunt (2007) found sufferers of bad luck and hostile events, chiefly crime victims, tend to pay bribe than non-victims. The bribe payment behavior is conditioned due to individual and household behavior of victims. These victims are in need of more support from government officials like police for getting remedy making them more prone to pay bribes than non-victims. The other reasons for paying bribes are their vulnerability, desperate getting access to service, or desire for getting corrupt service like making themselves eligible for benefits. Exposure of most needy people to corruption in most difficult times of their life is unfortunate and leads to inequality.

Millington et al. (2005) found that gift giving is a major problem in UK-owned companies in China. Gift giving has connection with illegal payment, accomplishing self-interest, and corruption in China, especially where institutional structures are under transition and traditions are vanishing. Individual gains are major contributors in corruption than corporate gains.

Swamy et al. (2001) analyzed determinants of corruption. The authors based their analysis on data from the World Values Survey (WVS). It is a global poll on cultural and value change. The ten level response question rate perception of acceptance of

bribe during performing their duties. It was reported that employed, women, middle class and old age people are less accepting the corruption. Moreover, the women are very rare clients in a corruption transaction both on offering and accepting side.

Olivier and Jean (1999) mentioned that corruption is more conspicuous in some societies where it has firm roots in local culture. Consistency to local culture provides justification for corruption in such societies. The corruption has penetrated to local culture due to range of behavior allowed by cultural norms, which are corrupt by definition. These norms include very bendable and unpredictable rules of business, manifold and inconsistent norms for doing things, middle men chain, and nomenclature change for corruption like gift giving, solidarity with corrupt people group through favoritism and nepotism and use of political and social power to exert pressure for getting favors and controlling government agencies. Simple implementation of law can't do any good in reducing corruption in such societies. The probable reason is that such traditional societies have not gone through bureaucratic and political reforms like in West. The local culture fails to adjust with bureaucratic system, therefore, the working relationship between both is void. Moreover, the law for bureaucratic system is not grounded in the local culture. The locals slightly adjust their behavior in new bureaucratic system and find way of continuing previous culture based practices.

Yang (1994) held the view that the concept of corruption is socially produced. The author eulogized his argument with illustration from gift giving tradition in China. The tradition of gift giving is reciprocal in effects and a source of developing mutual obligations with each other. There are two reasons for feeling such obligations. The feeling of losing face in society, if not reciprocated with a gift offered, and secondly due to self-interest of being benefitted in lean times if benefit others. A cultural

dilemma is created when someone refuses to accept gift and failure to reciprocate may lead to public disgrace.

In developed countries like Europe, the officials are trained to perform in a professional and legal framework. These officials, however, have their own interest groups to which they belong. Culture of these subgroups has significant influence in molding the behavior of individuals. The effects might be in acquiring habits from personal groups and exhibiting them in organizational activities. Understanding legitimacy of act, therefore, deserves better understanding of cultural roots of such acts. Yang (1994), for example, explained the logic of gift exchange in China. The practice of gift giving is termed as "Guanxi" meaning thereby "social relationships". The gift giving is a source of contact power. The persons or group got familiarity with each other start a new avenue in relations on a large and wide scale. Sometimes gifts are exchanged only to avoid losing face in society. However, the real matter of cooperation starts when one may feel it necessary to help the person offering gift out of moral obligation to help him. The act may look like corruption, yet have cultural acceptance and totally legitimate and mandatory binding inside Chinese society. The gifts as a goodwill gesture help in maintaining social order, peace and security in Chinese society. Acts of gift giving are normal and refusing to accept gift may lead to loss of face. However, a person who receive gift is obliged to respond favorably or face the social stigma. The people, therefore, use the custom of gift giving as a solution to their problems. For instance lack of financial resources to manage some basic needs are overcome by offering something in surplus to a well-of friend or relative. Therefore, there is a fine boundary between bribery and guanxi. The strength of gift giving culture is visible in form of development of traits like obligation, indebtedness, and reciprocity. These traits are significantly useful, like transactions in

material benefits. Corruption, however, is made distinct from gift giving as it is used in negative sense and gift giving represent human sentiments.

Menthe (1990) studied the cultural variation on the basis of gift giving behavior in China. According to the author gift giving is a normal social custom in family life for displaying solidarity. This family ritual is extended to establishing solidarity with other social institutions, political authorities and business people. The author found it hard to delineate the line between ethical and unethical gift giving, type of gift and the nature of obligations imposed in case of accepting a gift. Gift giving according to the author has become a way of living where cultural logic is working behind such behavior. The gift giving culture at first glance may seem to be corruption for securing business interest, which in most of the cases is incorrect perception. The Chinese culture has own parameters to distinguish between moral gift giving from immoral.

Lee (1984) investigated the historical links between corruption and gift giving in Korea. During the period of Choson Dynasty (1392–1910) the administrators were not entitled to regular and permanent salary. They were depended on bribery, coercion and unofficial fee to meet their needs. The growing perception, during that time, was that these public offices are like personal property for self-enrichment. Most of these activities were later condemned by courts as corruption and rejected. It was traditionally established to offer material benefits in return for a support from administrator. Hence, the culture of gift giving was established. The culture diffused to politicians and judiciary and their constituencies. These traditions are observed in its spirit till date by all dignitaries and officials. Offering gifts, however, need high discretionary funds which may in turn demand for trading favors. The gift giving

tradition blurred the concept of corruption and its practices in getting grand to petty favors in all segments of life.

2.8. Obligatory Nepotism

Truex (2011) found that social norms have strong influence to decrease the negative effects of corrupt conduct and thrust the social order towards high-corruption equilibrium. The author signified the importance of seeking answers to such questions as what attitudes regulate specific arrogances towards corruption?. What are the variations in acceptance to different sort of corrupt behavior?. The author conducted an innovative study of Kathmandu populaces and reported considerable dissimilarity in understanding to diverse forms of corrupt behavior. There was no disagreement on considering grand corruption as illegal, however, perception of petty corruption besides favoritism and nepotism varied much. Educated population exhibited high deterrence to corruption in all its forms and manifestations. The author suggested that improving the state of education alone can reduce corruption considerably by better understanding the corruption norms and corrupt behavior. The author suggested replication of such study in different countries with high corruption culture for understanding the universality of influence of education in controlling corruption.

Transparency International's Global Corruption Report (2009) indicated that countries with weak institutions and widespread corruption, the firms use the strategy of state capture for ensuring their access to resources. The state capture help the multinational firms in getting incentives like preferential allocation of government contracts, building permits, import/export licenses, low tax payment and relaxed regulations, all for the purpose of profiting the firm. The capture plan results in more profit in the form of high sale, market share, and lucrativeness to captor firms. The high returns to firms have encourage to invest more in state capture activities.

Hellman et al. (2003) stated that firms establish special capture plans for self-interest. In these capture plans time and funds are allocated to managers to actualize the design to access the major decision makers in government, establish relations of interest with them, and bargain on benefits of interest with officers. Decline in institutional rules are socially and economically motivated. Recruitment of retired bureaucrats and army officers in organization is a tactic for to facilitate access to high level government machinery. Otherwise, the firm managers have to invest considerable time in negotiating the events with government officers.

Rose-Ackerman (2002) analyzed corruption as two sided phenomenon. It involves transaction between buyer and seller through their mutual cooperation. Generally both buyers and sellers are local firms and least international commitments in them. Cooperation of both buyers and sellers from multinational and national companies and firms is necessary to reduce corruption. The moral obligations and political involvement are major aspects of undertaking corruption deals. The potentially honest actors may look at organizational policies and actions as their guide. This honesty has limited effect in controlling corruption, as business judgment may weaken the morality. A policy of refraining from corruption at organizational level is more important in curbing corruption evil.

Sissener (1999) emphasized upon the importance of the concept of network as introduced by Barnes since 1954. This concept is also important in studying and understanding corruption in various settings. In traditional societies like Bangladesh most efforts are employed to establish relations, maintain and strengthen relation bonds. They spend lot of time in seemingly futile chattering, however, in this way they gain information about each other. The possible outcome of these roadside meetings is agreement on business deals, loan exchange, introduction of friends,

granting favors and information exchange. The group is generally obliged to help each member in provision of service or favor. In some cases every day survival necessitates establishment of social relations.

Ledeneva (1998) noticed solidarity networks in Russia called blat. These networks are used to get informal contacts with persons to receive scarce goods and services or to avoid cumbersome procedures. The members of blat are attached with each other in lieu of favors of actors from each others. Help from one was reciprocated with counter help. The bosses helped the subordinates to maintain self-image. Involvement in blat and exchange of help was all legitimate in Russian society because it doesn't involve money and favors are participated in anticipation.

Murray-Rust & Vander Velde (1994) specified that strengthening ethical standards are specifically stressed throughout the World by the governments to manage public servant's behavior. For this purpose the government should be responsible for building and environment of honesty, fairness, rule of law, clearness and trust. Ignoring public interest in official matters may lead to government's failure.

Granovetter (1985) pointed to dynamic cultural and social relationship network provide basis for institutional activities and economic exchange. The social networks facilitate in the corrupt transactions. These social relations provide best opportunities and reduce cost of transaction. These also safeguard against opportunism. Some thinkers, however, believe that social networks are the breeding grounds for corruption. The social structures like belonging to kinship, ethnic or minority group promote reciprocity and causes corruption.

2.9. Corruption

Barr and Danila (2010) validated that students grown in corrupt societies tend to grow corrupt than those from fair societal traditions. However, the results are not

generalizable to all students of all levels. The possible reason is that socialization in new culture wash away corruption impression from their minds, developed in parent country. In addition, the immigrants are not the representative sample of people from parent country and have distinct values and preferences from people of their parent country.

Becker et al. (2009) reported that corruption is perceived as a problem relating to some specific area. However, in a cross sectional study of 123 countries the authors found not country specific and rather regional in nature. Meaning by that, the influence of corruption diffuse from one country to another and make corruption more a regional problem. Therefore, any institutional changes in one country have influence in reducing corruption of neighboring countries too.

Nur-tegin (2008) analyzed (4,538) four thousand five hundred & thirty eight firms in (23) twenty three developing countries and found that conventional measures for controlling tax evasion are less important than fighting corruption for tax deterrence.

Dalton (2005) appreciated variety and diversity of Korean culture that sometime create ambiguity in understanding the reality and give way to fouls like corruption. The corrupt practices are masked by the culture to give it a legitimate look. The meanings and dimensions of corrupt act changes from situation to situation and area to area. The effects of such cultural paradox are vivid on development of socio-economic institutions due to varying interpretations and execution problems. In such blur view of corruption due to cultural support to it, some socio-economic and political compromises are made. The author emphasized on conducting a cultural analysis prior to conducting corruption research to get an understanding of forms of corruption that flourish under cultural support. This approach will help to understand the norms of good governance prevailing in the study area, how much deviance from

norms is permissible and are the constituents of political corruption. In-addition, this approach of studying corruption will give a better understanding of public perception about justified and disguised corrupt behavior.

Dreher,Kotsogiannis and McCorriston (2004) mentioned that various causes and consequences of corruption attract attention of academicians and policy makers for its study. For this purpose some specific indices are constructed by social scientists for objectivity and uniformity of understanding the issue through out the world. However, the indexes so developed are based on rank scale and provide less insight into the extent of economic loss caused due to corruption. This probably is the lack of any structural model that promoted such measurement deficiency. The authors declared corruption as a latent variable which is based on the basic causes of corruption. The authors suggested for development of a cardinal index for measurement of corruption and supported its use for universal applicability. Such scale will overcome the deficiency of old scales in measurement of economic losses caused due to corruption.

Heilman and Laurean (2002) identified the political causes of development of corruption in Tanzania. The authors also examined the Government efforts in controlling corruption. It was reported that corruption is viewed to have deep roots in social, political and economic conditions of the country. The efforts to control corruption, however, are based on the assumption that corruption is an individual's fault as he/she misuses the authority vested into him/her. The policy, therefore, is mostly misguided and the reforms are unable to achieve its targets. Dynamics of corruption, according to author are multi-pronged and can't be managed by simple unidirectional strategies. The steps are partially successful but insufficient to root out the menace of corruption.

Amundsen (1999) identified four basic forms of corruption on the basis of their underlying characteristics. These include bribery, embezzlement, fraud and extortion. The terms are overlapping in some areas yet, it is possible to segregate and identify each one separately. Bribery is the term used for payment, in cash of in kind, on account of corrupt transaction. It is the basic form of corruption and easy to understand as it involve give and take of money/resource for getting a legal or illegal work done. The bribe may be a fix sum for doing a specific task, a proportion of contract money or profit, paid to government official as he help in giving contract or relax the government processes for favoring someone. The terminology for bribery varies from country to country and region to region. The synonymous alternates to bribery include, kickbacks, gratuities, "commercial arrangements", baksheesh, sweeteners, pay-offs, speed-money and grease money. The terms are in common use in public and private enterprises and involvement payments to officials or politicians to get benefits. The general utility of bribe is that, it makes the process swifter, smoother and favorable through the bureaucracies. The bribe also helps in soliciting political favors for the organization and help to escape full load of taxes or avoid environmental regulations. Some organizations pay bribe to protect their market or monopolize their product in the market by purchasing quota or license for a unique product. Large firms pay bribe to get large contracts for construction or supply of goods.

According to Amundsen (1999) "Embezzlement" refers to theft of funds or assets who are appointed to manage it. In this case the disloyal people steal from their employer. In some cases it is considered as a serious offence but not corruption from legal view point. The reason behind is that as per definition of corruption, the embezzlement does not involve a transaction between two individuals, i.e. one state

agent and other civil individual. Embezzlement is considered as theft, as the official deprives the civilian of their rights by taking the reward illegally for him. However, embezzlement is also listed as a form of corruption as it involves power abuse. It generally develops in a close institutional and moral sphere. It generally remains hidden from public and has very little possibility of sanctions from public. In corrupt autocratic countries the people in power extract more money through embezzlement than through bribery. Moreover, "Straddling", according to Amundsen (1999), refers to use of political offices or personal designations of some powerful people to get involved into securing and expanding personal business interests. It is another form of embezzlement. Nationalization of foreign business, assets or property and its redistribution to few ruling families is worst form of embezzlement.

Amundsen (1999) identified fraud as an economic crime. This crime involves deceit, swindle or treachery. The fraudulent actions the public officers change or falsify evidence, proofs and expertise for getting private benefit. Generally the official who implement the order of superior manipulate the data and information to get private benefit. Fraud, therefore, is considered as a wider legal term popularly used to cover issues additional to bribery and embezzlement. For example involvement of state officers and agencies in an illegal trade networks change, forge, smuggle or get involved in other organized economic crimes.

According to Amundsen, (1999) when money or other resources are extracted by use of force, threat or violence, it is termed as "Extortion". Blackmailing is synonym for extortion and also involves use of violent tactics to get money paid. The return of such corrupt transaction is generally very little or very vague. The black mailing mafia generally extracts money in the name of "Protection" or "security" money. In some cases the state itself becomes the biggest mafia which uses its forces to extort money

from public in name of security. This may look like a situation of receiving informal taxes from powerless classes by those in superior power position

Amundsen, (1999) highlightsthat unfair distribution of state resources among few favored persons irrespective of their contribution of generation of these resources is termed as "Favoritism". It is natural human instinct to favor nearer, dearer and trusted group members. It is a form of corruption as it involves undemocratic and privatized distribution of resources. It is the other side of corruption's picture, i.e, unfair distribution of accumulated government resources. The liking of state officials and functionaries has a pivotal role in favoritism as it decides redistribution of resources by favoring few. Grant of resource or office to a friend, kin, tribe, religion ethnic, clan or group member regardless of merit is termed as cronyism or favoritism. Political appointments of officials on the basis of constitutional rights of government and adding several ministries are a vivid example. Preferring proper kinfolk for such favors is termed as nepotism. In Kingdoms and autocratic governments such acts are exhibited commonly

Tanzi (1998) distinguished between demand and supply sides of corruption. The demand side involves the government officials who ask for bribe. The supply side is the masses and firms that offer bribe. The demand side might be petty corruption like police asking bribe on a check post. However, grand corruption is at high official level or political government level. The tools for asking bribe may include delaying, threats, and force. The supply side is illustrated by paying bribe for securing resources or favors for maximizing self-interest. The supply is volunteered by entrepreneurs.

Huberts (1998) stated that there are lots of confusions on the issues of fraud and corruption. These issues are major discussion subjects for policy makers. They generally debate on the contents of these issues. The question so raised includes how

people understand corruption in their cultural context?, How people look at the events of fraud?, How people get powerful through corruption, and How public resources are wasted by corruption and fraud?. The ethnocentrism of masses towards their culture keeps answers to such questions unclear. However, an objective view of corruption and fraud without prejudice can help to get a positive picture about state of corruption in an area. However, what a researcher believe to be a corrupt act have the same meaning for its perpetrator?. This understanding is made possible by operationalizing corruption and fair acts. This may include knowing the meaning, causes and consequences of corruption. Therefore, the social scientists consider it necessary to place corruption studies on an important position in studies of culture, public structure and human behavior. The efforts to start corruption study necessitate choice of appropriate methodological and theoretical framework. Practicality and diversity of study approach help to arrest the real causes and consequences of corruption. Incorporating the views from experts of diverse fields can help to understand multi dimensionality of corruption issue. The pragmatic approach can help to find the common core of corruption with respect to all applied and theoretical fields besides understanding the negative and positive consequences of corruption on individuals and community at large. An in depth analysis will help to dig out the ways to tackle the negative effects of corruption or to formulate strategy to root out the menace.

Andvig and Moene (1990) supported a demand supply perspective of corruption. Societies with high corruption level and low chances of detection and punishment system, the bureaucrats supply high corruption. High supply of corruption reduces corruption costs and more people jump in corruption transections. As a result of shift in cost of corruption there are equilibrium shifts in corruption.

Cadot (1987) presented a bribe seeking model where bribe seeking is like a gamble. The corrupt may perceive the equal probability of corrupting the boss or being fired by honest boss. The transection starts when probability of corrupting boss is high. Societies with high corruption the probability of being fired diminishes, that in turn increases probability of corruption.

2.10. Relevant Theories

Balafoutas (2011) hinted at the role of hatred for evil deeds in reducing corruption in public administration. The author based their study on three pronged corruption model. According to this model, corruption is a result of game played between official, a lobby, and masses. The bureaucrat knows the moral cost of corruption that by accepting bribe he/she will be letting down the public. The bureaucrats manage their behavior according to the perceived public belief about officials and corruption. If the beliefs vary with time the chances of corruption increases, similarly if time horizon is long with fast updating beliefs of the masses the events of corruption increases.

Blackburn et al. (2009) probed a new dimension in corruption study. The authors on the basis of their empirical evidences stated that it is not necessary that all countries with poor growth suffer from corruption and vice versa. Moreover, comparison of bad governance shows that effects of bad governance are not even in all economies. In some countries bad governance is less damaging than others. The authors tried to dig out reasons for of variations of negative effects of bad governance in different countries. The authors theorized a model stating that research based invention of goods to meet the needs of people shift the general developmental equilibrium in a positive direction. The firms, therefore, are clear in their developmental agenda, however, corrupt officers of government restrict them to achieve their agenda after

paying bribe. Restricting permits or hindrances in cover of other regularity procedures are the tools used by government officers for getting bribe. The negative effects of bribe seeking behavior are high in countries where the corrupt officers form coalitions for making the firms pay bribe.

Kingston (2008) looked to psychological reasons for motivation to pay bribe. The author explained that a government officer allocate rent for offering some services. The client tries to acquire the facility but is hurdled due to limited supply of service and payment of rent. Competition from multiple clients creates a state of "bribe dilemma" where all the clients want to monopolize the reward and surpass the competitors. The bribe is sometime paid for getting preferential treatment or for prestigious treatment. There is rarely any bond for good, where the clients are cohesive to fight corruption by not paying bribe. In the rare situations the coalition of well-off clients mutually agrees to pay bribe. The coalition if formed is generally based on informal relations of the clients, based on common norms, which make them agree for not paying bribes. However, areas with cultural roots of corruption deep into the past history find it hard to dislodge a movement of curbing corruption.

Olivier de Sardan, (1999) pointed that the developing nations have copied the law and rules from the West to establish the rational bureaucratic system for proper function of the administrative setup. They follow the rules, law and even the budgetary procedures adopted by West to develop their own bureaucratic system. The results of such adoption are not similar to that of developed countries. The probable reason is the socio-cultural context of the developing countries that demand for some different logic for making bureaucracy rational. The imported models, therefore, were not significant to track governance in right direction. In addition, the imported model, devoid of local experiences, created a fear ofnon adjustment due to stanch cultural and

religious variations from Europe. The colonized had a sense of hatred for colonizers which further augmented the dislike for such model. As a result the people started to live and work in an environment where corruption was normal. The services and organizations run by the colonizers departed from the law and spirit for many reasons. Prior to depart of colonizers the colonized had developed distrust, inefficiency and frustration over these rules and, hence, the, rational bureaucratic style faded away.

Groenendijk (1997) fingered at the importance of principal-agent theory in understanding various forms of corruption. The author emphasized that the model is used for understanding political corruption especially in context of neo-institutional economics. The author explained a modification in the theory which explains two principals and one agent. At least one of the principal is corrupting and agent is corrupted. In making a corrupt transaction the principals and agents make cost benefit analysis. If benefits are high than costs the transaction is smoothly executed, otherwise turned down. The author found that applicability of model is not limited to the political corruption but to the bureaucratic and other fields too.

Giddens (1984) explained corruption in his social system theory to augment understanding of production and reproduction of social systems like corruption through actors inside the institutional environment in which these reciprocate. The author visualized structures like institutions as product of human actors that also constraint human actors too. The human actors are agents with knowledge of institutions in socio-economic world and not mere puppets that are manipulated force as agents demanding for bribe. The "duality of structure" concept means a recursive relationship between agency and structure that both constrain and support each other. Agency means human capacity for purposeful action and structure means rules and material resources shaping individual's behavior. Three modalities for structuration

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identified by Giddens include interpretive schemes like signification, power relations like domination and norms like legitimation. These interpretive schemes guide actors ascertain legitimacy of their actions and provide resources to the legal agents. The structuration perspective explained supply side of corruption by its emphasis on importance of human agency, structural rules and resources in corrupt transactions. The theory recognizes importance of recursive and mutual interdependence between institutions and agency in making and replication of corruption. Knowledgeable rent seeking agency gives birth to supply side of corruption. This purposefully exploits resources and mold rules for self-enrichment. This theory is functional in explaining causes, consequences, and cures for corruption.

According to Handelman(1981), Weber's model on rational-legal bureaucracy is probably among the first few bureaucratic models furnished to analyze the functioning of governments. The seventeenth century ideas of industrialization have strong influences in development of the model. The principles of organization are logically interconnected and have its classification system. The idea of bureaucratic-organization is based on feeling and thinking in a particular logical way in specific frame of reference.

Scott (1969) pointed that the bureaucratic order is not mere mirror image of society; rather it is an outcome of experiences based on historical events that have profound effects on informing and changing the idea relating to bureaucratic organization. The logical ideas of bureaucracy developed as a reaction to the view of considering public office as private property by officer in charge. The legislative efforts to remove private ownership and use of public offices helped in development of fairness in government system.

2.11. Synthesis:

Universality of corruption, and plentiful truth-seeking and ethical immeasurable factors which are connected with it, have not deterred scholars from probing out the possible causes for this problem which has been parts of human life ever since the sunup of history. The hunt has been multi-dimensional, and the investigators have tried to investigate every facet of man's social, political and economic behavior, and knowing how difficult it is to unearth pertinent clues to corruption they have even prepared an effort to explore the intuitive recesses of the human deliberation process. Cultural and religious proclivities have also been discussed in depth. In other words enquiry into the causes of harms of bribery, graft, extortion and preferential treatment has been long and wide-ranging. The similar is the case with cures. Since the costs of the corruption are so far-reaching for the wellbeing of the humanity and that it erodes moral foundations of human survival so poorly, philosophers and statesmen have been go-getting interminably to find useful remedies against it. No one has ever claimed that he has sound explicit answer to the ever-perplexing problem of corruption, but the exploration continues with a optimism that even if absolute removal of it is not achievable, at least there should be some way of restraining its devastations.

CHAPTER III

RESEARCH METHODOLOGY

The present study, being quantitative in nature, was carried out in Swat district. The study units included District Police, Excise & Taxation, Revenue & Estate, and Forest Departments whereby employees from lower to higher cadre were interviewed on the issue. The sampled respondents were deemed to furnish valuable data on the issue under study.

3.1. Study Design

Based on time horizon, this study is categorized as "Cross Sectional study". This design is appropriate for determining a prevailing problem, issue, perception or attitude in a population. The overall picture obtained regarding the issue through such studies is for a specific time and for a particular population. To design this study, the study objectives were devised, population of the study was determined; sample was drawn from it for gathering information on a set out questionnaire. The study design is explained in the following sub-sections.

3.1.1. Method & Procedure

To make a measurement of analyte concentration requires, almost inevitably, the taking of a sample. This is because it is impossible to measure every part of what can be called the "sampling target". The quality of the sampling has a direct effect on the quality of the measurement result, and the uncertainty generated by the sampling process causes uncertainty in this result.

The universe for current study was limited to the Divisional Head Quarter Swat District of Khyber Pakhtunkhwa province. The District is the Regional Centre for most Provincial and Federal departments. More specifically, officers and officials of

four government organizations represented the population for the study universe, were also located here.

3.1.2. Sampling

A subgroup representing the whole population in its characteristics is its sample. Sample is drawn from population through a selection process called sampling. Results obtained from sample are reliably generalizable to whole population, if properly drawn (Sekaran, 2003). In this study proportionate stratified random sampling technique was used for sampling purpose. The study population was divided into four strata on the basis of administrative departments namely, District Police, Excise& Taxation, Revenue & Estate and Forest Departments. Respondents from all cadres were then randomly chosen for data collection.

3.1.3. Sample Size

Variations in population parameters are foundation for determining the sample size. The higher is the variation in population parameters, the larger would be the sample size. For calculation of a sample size the desired confidence intervals for estimation of population parameters is mandatory (Cooper and Emory, 2000). The sample size of the current study was drawn while adopting the analogy of Sekaran (2003). As per that analogy, the sample size of 384 was selected. It was further sub divided into 04 strata as per breakup given in the table number 3.1, wherein samples are shown proportionally distributed. This distribution was made through proportionate stratified sampling. In each stratum samples were taken randomly. For allocation method, the following formula was used;

$$ni = \frac{n.Ni}{N} \qquad \text{(Chaudry and Kamal, 1996)}$$

Where;

ni = Proportion of sample allocated to ith stratum

Ni = Population of ith stratum

n = Total sample size

N = Total Population

3.1.4. Characteristics of Respondents

For getting realistic data with all possible diversity in views, the responses were taken from the respondents who possessed the following characteristics.

1. Officials of all cadres fromPolice Department, District Swat.
2. Officials of all cadres from Revenue and Estate Department District Swat
3. Officials of all cadres from Excise& Taxation Department District Swat
4. Officials of all cadres from Forest Department Swat

Table 3-1 Breakup of Sample Size as per Proportionate Stratified Sampling.

S.No	Categories of Respondents (Departments)	Sample Size
1	Excise and Taxation	51
2	District Police	74
3	Revenue and Estate	185
4	Forest	74
TOTAL		384

3.2. Data Collection

Conceptual frame work for the current study is comprised of eight independent and one dependent variable (Table 3.2). For primary data collection on stated variables, a well thought-out and comprehensive questionnaire was prepared. The questionnaire encompassed all the aspects of the study variables (Annex-1). Prior to data collection, the questionnaire was pretested for ascertaining its validity' the irrelevant and ambiguous questions were omitted after pretesting. The respondents were contacted

individually. The data was entered in SPSS software on daily basis. It took almost three months to collect complete data.

Table 3-2 Conceptual Framework

Keeping in view the study dimensions based on observation on everyday practice and derivations from the related literature, the following conceptual frame work was designed. Prior to its final status, it was also discussed with intellectuals and related people.

Independent Variables		Dependent Variable
	Cultural Contexts	
	Cultural Norms.	
2.	Moral Norms.	
	Religious Norms.	
	Change in culture.	Corruption
5.	Fear of stigma.	
6.	Customary lavish expenditure.	
7.	Gift Giving.	
8.	Obligatory nepotism.	

3.2.1. Tool of Data Collection

In present study, the questionnaire was constructed on the basis of study objectives, conceptual framework and research questions. Likert scale questionnaire was design with three option (agree, disagreed, don't know). It was pretested for the purpose to check its applicability, and 20 copies in inclusive strata were circulated after necessary scrutiny, some questions were re-adjusted and pretested copies were included to the total sample size. Furthermore, ethical consideration was given due

importance. On the top of questionnaire, confidentiality regarding data by the researcher was mentioned with flash note.

3.2.2. Indexation

The responses on attitudinal statements (items) of dependent variable were indexed. The items were indexed to measure a single variable, "corruption perception" in analogy with Nachmias(1992). The indexed dependent variable was cross tabulated with independent variables for testing their significance of association.

3.3. Data Analysis

The data was entered and analyzed through SPSS (20) software for drawing the inferences from Uni-variate and Bi-variate analysis.

3.3.1. Uni-variate Analysis

All study variables including background, independent and dependent variables were analyzed through uni-variate technique by using frequencies and percentagewise.

3.3.2. Bi-Variate Analysis

For ascertaining the strength of association between independent and dependent variables, the statistical technique of Bi-variate analysis was used. The tests used for this purpose included Chi-square test and Fishar Exact test respectively.

3.3.2.1. Chi-Square Test

For calculation of Chi-square value (χ^2) the procedure outlined by Tai (1978) was adopted.

$$(\chi^2) \qquad = x^2 = \sum_{j=1}^{j}\sum_{j=1}^{k} \frac{(oij - eij)^2}{eij} \qquad \text{(Tai, 1978)}$$

Where

(χ^2) = Chi-square for two categorical variables

o_{ij} = the observed frequencies in the cross-classified category at *i*th row and *j*th column

e_{ij} = the expected frequency for the same category, assuming no association between variables under investigation

The degree of freedom is calculated as follows;

Df = (r-1) (c-1) where

Df = Degree of freedom

r = the number of rows

c = the number of columns

One of the assumptions of Chi-square test i.e. no expected frequency is lesser than 5 was violated for several times in the data. Therefore, Fisher Exact Test was employed instead of Chi-square test to rectify the effects of assumption violation (Baily, 1982).

$$Fisher\ Exact\ Test = \frac{(a+b)!\,(c+d)!\,(a+c)!\,(b+d)!}{N!\,a!\,b!\,c!\,d!}$$

Where a, b, c and d were the observed numbers in four cells of contingency table and "N" the total number of observations.

CHAPTER IV

RESULTS AND DISCUSSIONS

Results pertaining to various dimensions of cultural context of corruption are given under various sections and sub sections of this chapter. Section 4.1 comprises of demographic profile of respondents. Section 4.2 explains uni-variate analysis of the thematic variables of the study. Bivariate analysis of study variables is explained in section 4.3. The results are discussed as below;

4.1. Demographic Profile

This section shows information based on age, gender, place of residence, marital status, family type, family size, educational qualification, occupation, designation, managerial level, size of land holding and monthly family income. The results are presented as below;

4.1.1. Age Composition of the Respondents

Table-4-1 the respondents' distribution on the basis of their age is given in Table-4.1. Respondents (37%) had the age group of 26-35 years, followed by36.1% from the age group of 36-45 years, 15.1% from 46-55 years age group, 9.3% below 25 years age and only 2.6% were above 55 years age. It is obvious from the result that most of respondents (73.1 %) were from the middle and lower middle age groups ranging from 26 to 45 years, whereas low proportion of respondents were from young age or at retirement age. Such an uneven age distribution is probably due to ill planed recruitment process.This will not only funnel out most of the employees without the promotion chance throughout their service career, but also there will be a shortage of trained staff when this bulk gets retired in a short span of time. A group of discouraged employee with no chance of upward mobility in their career was more prone to opt for corruption.

Table 4-1 Frequencies and Percentagewise Distribution of the Respondents on the Basis of their Age

Age Group	Frequency	Percent
25years& below	36	9.3
26-35	141	37
36-45	139	36.1
46-55	58	15.10
Above 55 years	10	2.6
Total	**384**	**100.0**

4.1.2. Gender Wise Distribution of Sampled Respondents

Gender wise composition of the respondents is given in Table 4.2. Almost all of the respondents (99.2%) were males and only a little number of 0.8% respondents were females. The low number of female representation in the data is due to cultural dominance of masculinity in performing some specific jobs especially relating to administration and authority. The patriarchal system of the country in general and of study area in particular, prefers female members to perform house chores whereas the male is perceived as bread winner for the family. Although the female employment is increasing now due to growing importance of female education. However this increase is in some specific workplaces where females feel safe and at comfort. Jobs desired for administrative stature were opted by negligible number of females, which is also a reason of under representation of them in this study.

Table 4-2 Frequencies and Percentagewise Distribution of the Respondents on the Basis of their Gender

Gender	Frequencies	Percentagewise
Male	381	99.2
Female	3	0.8
Total	**384**	**100.0**

4.1.3. Distribution of Respondent on the Basis of their Place of Residence

Place of residence, urban or rural, has a strong influence on human behavior. Table 4-3 is about Respondents'place of residence and majority of them i.e 57.3 % were living in urban areas while 42.7% respondents lived in rural areas. Diversity of the respondents on the basis of their residential areas reflects diverse approach and desirables. It is worth mentioning that city life is more luxurious and demanding to meet thereof.

Table 4-3 Frequenciesand PercentagewiseDistribution of the Respondents on the Basis of their Place of Residence

Place	Frequency	Percent
Urban	220	57.3
Rural	164	42.7
Total	**384**	**100.0**

4.1.4. Marital Status of the Respondents

Marital status of the respondents is given in Table 4.4. 89.3% respondents were married and 10.7% were Unmarried. Economic stability in terms of employment is

considered as a prerequisite for establishing a wed lock under the local culture. Employment in any government department of male is a preferred requirementat the time of mate selection by girl giving family. That is why, majority of the married respondents constitute the sample size of this study. Married people have children coupled by various needs / demands.

Table 4-4 Frequencies and Percentagewise Distribution of the Respondents on The Basis of their Marital Status

Marital Status	Frequency	Percent
Married	343	89.3
Un married	41	10.7
Total	**384**	**100.0**

4.1.5. Family Type of the Respondents

Family is the basic social institution which acts as a vehicle of socialization of its members in the prevailing cultural context. Distribution of respondents on the basis of their family type is given in table 4.5. Majority of the respondents (74%) were from joint families, 25% had nuclear family and only one percent respondents hadbroken family. The result portrays the domination of traditional joint family system as a leading form of dwelling. The joint family system has huge cultural support. However, representation of a big chunk of respondents from nuclear families is an important factor from point of view of research study, as it give perceptions of respondents from all available family types.

Table 4-5 Frequencies and Percentage wise Distribution of the Respondents on the Basis of their Family Type

Family Type	Frequency	Percent
Joint	284	74.0
Nuclear	96	25.0
Broken Family	4	1.0
Total	384	100.0

4.1.6. Family Size of the Sampled Respondents

Frequencies and Percentagewise distribution of respondents on the basis of their family size is given in Table 4.6. A proportion of 51.3% respondents belonged to the families having 7-9 members followed by 20.3% families with 10-12 members, 19.6% respondents with a medium family size of 4-6 members, and 6.3% families having small less than 3 members each. It is interesting to note that some families with 1.3 % and 0.8 % had 13-15 and 16-18 members respectively. The result supports the traditional stance for preferring large size families over small size ones. The other probable reasons for dominance of such large sized families are the joint family system, religious support to large sized families and agricultural based economy besides low preference for family planning practices in the study area could be the obvious reasons associated to these findings. Big families have huge needs both in biological and social dimensions. Limited resources promote high competition and use of deviances like corruption to meeting out the ever growing family needs.

Table 4-6 Frequencies and Percentage wise Distribution of the Respondents on the Basis of their Family Size

No of family members	Frequency	Percent
3 members & below	24	6.3
4-6	75	19.6
7-9	197	51.3
10-12	78	20.3
13-15	5	1.3
16-18	3	0.8
19 & above	2	0.5
Total	**384**	**100**

4.1.7. Qualification of Sampled Respondents

Table 4.7 indicates level of respondents' education. The data obtained revealed that 45.8 % respondent were graduates (14 years of education), 22.7% were intermediate, 15.9% were matriculate, 12% had master level qualification (16 years of education) and 3.7% were middle (Elementary Education). The results show an increasing trend for high level education in a bid to get lucrative positions through competitive examinations and also secure chances of promotion against the existing positions.

Table 4-7Frequencies and Percentagewise Distribution of the Respondents on the Basis of their Education and Qualification

Level of Education	Frequency	Percent
Elementary (8^{th})	14	3.7
Secondary (10^{th})	61	15.9
Higher Secondary (12^{th})	87	22.7
Graduation (14 years)	176	45.8
Master (16 years)	46	12.0
Total	**384**	**100.0**

4.1.8. Management Level of the Respondents

Table 4-8 revealed information regarding the management level / cadre of sampled respondents. Majority i.e73.2% respondents were from the lower management level,(with Basic Pay Scale 5 and below), followed by 18% from middle management (BPS 6 to 16) and 8.9% from upper management level (BPS 17 and above). The result justifies representation of respondents from various ranks of management level on proportionate basis where the lower rank had the most representation and the highest rank with the least.

Table 4-8 Frequencies and Percentage wise Distribution of the Respondents on the Basis of their Management Level

Management level	Frequency	Percent
Upper	34	8.9
Middle	69	18.0
Lower	281	73.2
Total	384	100.0

4.1.9. Size of the Landholding by the Respondents

Table 4.9 shows that the size of land holding by the respondents interviewed in this study. reasonable number of respondents (42 %) owned 1-2 acres land, followed by 24.5% landless respondents, 24.2% had 3-4 acres land, 5.2% had 7-8 acres land and 2.3% with 5-6 acres land respectively. These results showed preponderance account of middle and lower class respondents in the study area which was the true outline of dominant class in the society on various basis, including their landholdings.

Table 4-9 Frequencies and Percentagewise Distribution of Respondents on the Basis of their Size of Land Holding (Acres)

Size of land holding (Acres)	Frequency	Percent
Nil	94	24.5
1-2	164	42.7
3-4	93	24.2
5-6	9	2.3
7-8	20	5.2
Above 8	4	1.0
Total	**384**	**100**

4.1.10. Monthly Family Income of the Respondents

Monthly family income of the respondents is described in Table-10. The table shows that majority of respondents i.e. (31.3%) had monthly family income in range of Rs 30001-40000, followed by 26.8% had Rs 40001-50000 monthly family income, 21.6% respondents had highest income of above Rs 60000, 9.1% were placed in monthly income range of Rs 20001-30000, 6.3% earned Rs 10001-20000, 4.7% were in range of Rs 50001-60000 and only 0.3% had less than Rs 10000 monthly family income. This uneven distribution of respondents on the basis of family income also adds strength to the outcome of the study by depicting variation in the perception upon the issue pertaining to corruption.

Table 4-10 Frequencies and Percentagewise Distribution of the Respondents on the Basis of their Monthly Family Income

Income status (In Rs.)	Frequency	Percent
less than 10000	1	.3
10001-20000	24	6.3
20001-30000	35	9.1
30001-40000	120	31.3
40001-50000	103	26.8
50001-60000	18	4.7
Above 60000	83	21.6
Total	384	100.0

4.2. Uni-Variate Analysis

Respondents of this study were asked a series of questions pertaining to each study variable as given in Annex-1. The uni-variate section of this chapter deals with responses to each individual question in form of their frequencies and Percentagewise.

4.2.1. Cultural Norms

Rational thinking based on personal and group experiences is the characteristic feature of human beings. This cognitive ability of human beings provides foundation for cultural norms. The cultural norms work as standard of behavior. It mold human behavior to desirable traits and influence their emotions. The strong ideas of right and wrong are based on these norms which are mutually shared by society. In most cases the cultural norms are stable and resist changes, however, the changing human needs have both positive and negative influences in reshaping these cultural norms.

For precision, cultural values in this study were limited to few statements as given in Table 4.11. The results portray that majority of respondent i.e. 97.1%agreed that people were obliged to follow cultural norms, whereas 2.9% respondents negated this view. Similarly, a high majority of 97.4% respondents' were of the view that cultural norms enjoyed the required strength to mould human behavior whereas 2.6% negated this idea. Not different were the respondents' views about believing cultural norms as guide to right and wrong as 79.7% respondents held this view, however, 14.3% respondents were uncertain in this regard and 6% negated the idea. It is evident from the above results that cultural norms had high level influence on behavior of the people in the form of formation and moulding of their behavior. These also work as providing bench marks for right and wrong in the society. The basic reason for such high influence is the rational basis of these cultural norms and people's emotional attachment to it. These findings are in line with Moss and Susman (1980) that cognitive beliefs developed from logical and rational thinking and experiences, which provide basis for cultural norms. These norms direct the members of society to distinguish between truth and falsehood as desired by the cultural norms.

In addition, a big number of 54.7% respondents did not accede that diversity in cultural norms made it easy to confuse right and wrong acts whereas 44.5% were in agreement to the said view. Similarly, majority of 59.5% respondents disagreed that cultural norms were equally observed by all social classes in society and 39.6% accepted these views. However, 81.3% respondents stated that cultural norms are still functional to act as antecedents for individual and group behavior. It could be deducted from these findings that cultural norms play a stimulant role in bringing societal consensus over the type of governance through internalizing cultural values by the individuals involved. Vittal (2005) identified three important factors in normal

working of organizations in a society. These included the sense of cultural values owned by individuals, the cultural values liked by the society and the governance system. If these factors fail to function, the emergence of corruption becomes evident. Out of all the above three factors, the individual's sense of value is of significant importance to bring changes in the society.

Furthermore, a majority of 79.4% respondents agreed that corruption is a relative term that changes its meaning with changing circumstances. However, 51.6% disagreed that establishment of anti-corruption groups at community level could reduce corruption and 46.9% accepting this view. In addition, 65.1% respondents admitted that set of norms and values practiced by individuals are manifested in group and organizational behavior whereas, 21.6% negated manifestation in organizational behavior due to individual's norms. A majority of 57.3% respondents refuted legitimacy of paying bribe to speedup legitimate tasks however, 38.8% accepted such an act as legitimate and harmless. It could be inferred from these findings that deviance to cultural norms, a privilege in preservation of culture and smooth functioning of social system, usually emerges in malpractices like corruption. The findings are in line to Haralambos (1984) reported that cultural values provide guidance for conduct in all spheres of life with reference to different roles and norms. Abiding by mutually learnt and shared norms preserves society's order and stability just like integrated organs of a body. However, lack of value consensus may disintegrate the social order and make it unstable.

Table 4-11 Frequencies and Percentagewise Distribution of Respondents on the Basis of their Perception of Cultural Norms

Statements	Agree	Disagree	Don't know
People are obliged to follow cultural norms as these are developed through thoughts, experiences and senses.	373(97.1)	11(2.9)	0 (0)
Cultural norms are still very strong to mould human behaviour because of their emotional bases.	374(97.4)	10(2.6)	0 (0)
Cultural norms are guides to right and wrong.	306(79.7)	23(6.0)	55(14.3)
Diversity in cultural norms makes it easy to interpret wrong acts as right.	171(44.5)	210(54.7)	3(0.8)
Cultural norms are equally observed by all classes of society.	152(39.6)	230(59.5)	2(0.5)
Cultural norms still work as referents for individual and group life.	312(81.3)	56(14.6)	16(4.2)
Corruption is becoming a relative term changing its meaning with situations.	305(79.4)	65(16.9)	15(3.6)
Establishment of anticorruption groups at community level can reduce corruption.	180(46.9)	98(51.6)	6(1.6)
Set of norms and values owned by individuals manifest themselves in organizational behaviour	250(65.1)	83(21.6)	51(13.3)
Giving bribe to speed up processing of a legitimate need without documentation has no harm	149(38.8)	220(57.3)	15(3.9)

4.2.2. Moral Norms

Moral norms are common universals. These are internalized during socialization process at various social institutions. Human by instinct try to violate such standards that restrict his behavior. Formation of coalitions and groups to continue immoral acts becomes common in environment with ambiguities and loss of control, which in turn promotes mistrust and dishonesty. The emerging new values are cheating values that are devastative for social order with high moral costs.

In this study perception of respondents regarding moral norms is limited to few statements as given in table 4.12. Majority of 46.1% respondents disregarded moral norms as rigid and unalterable whereas, 32% were in favor of this view and 21.9% were uncertain about it. Similarly, 68.8% respondents negated that our institutions were providing sufficient training to its members to be aware of all the ills of corruption, 23.7% found social institutions accomplishing this function and 7.6% were uncertain in this regard. Likewise, majority of 67.2% respondents refuted that fear of disintegration of society was contributing as driving force behind observance of moral norms, whereas, 28.9% accepted this view. In addition, 48.7% respondents reported that evaluative standards of life changes with change in economic and power status of individuals, 34.4% negated this view and 16.9% were uncertain in this regard. Furthermore, a majority of 66.9% respondents disregarded the view that due to acceptance of corruption in society its moral costs are reduced, 27.9% adhered to this view and 5.2% were uncertain. Conversely, 50.2% respondents thought that moral norms entertain various social classes uniformly, 45.3% respondents negated it and 4.4% were uncertain about it. Similarly, majority of 65.1% respondents agreed that corruption could be reduced by providing encouragement and reward to thee honest deeds in government organizations. It is evident from these findings that moral

development embodies consistent cultural norms predictable in situational contexts. Support to these findings is vivid from Plateau (1994) report that stressed on establishment of sound basis for moral development otherwise human being prefer to swerve wherever he found an opportunity to deviate. Successful events of immoral deed reduce trust on morality and pave the way for deviance, especially when social control is week or biased. The resulting outcome is promotion of cheating values. However, the losses of these cheating values in the form of social disorder and disintegration are so high that the society has to conform to moral values for its own safety and existence. Education and religion, according to the author, can perform their role in bringing positive changes for reestablishment of the environment of trust. However, some additional efforts in form of monitoring of institutional systems and an appropriate check for misconducts are desired. Goel and Rich (1989) also narrated that before making a corrupt transaction the actors make a comparison of costs and benefits. The costs of corruption are reduced in case of greater societal acceptance. Moral costs of corruption are reduced when the family members, relatives, friends and close circle groups don't see corruption with disdain.

Majority of 67.2% respondents reported that corruption could be reduced by providing public service training to public servants emphasizing service delivery to client; this view was negated by 28.9% respondents. Similarly, a big chunk of 56.3% respondents viewed organizational norms are strong enough to deflect individual's norms that contradict with organizational objectives, 31.5% denied this view and 12.2% were uncertain. Likewise, incentives provided by the organization were found influential in molding employee ethical behavior by 47.4% respondents, 38% found these incentives ineffective and 14.6% were uncertain about it. These findings suggested a unified role on part of the government for devising anticorruption

strategies, strictly in accordance with the prevalent cultural perspectives. Goel and Rich (1989) had similar findings, that before committing a corrupt act the actor makes a cost benefit comparison of repercussions of such act. A society with loose moral norms permits occurrence of corruption. Societies with profuse corruption, the citizens are less likely to file complaints when victimized through corrupt deeds. The result is an optimal increase in corruption and development of high corruption equilibrium. Migdal (1988) investigated the causes of low state capacity of developing countries in controlling corruption. The author stated that among many organizations, state is one that struggle to control corruption. The rules set by the state help in controlling citizen's behavior. Anti-corruption rules set by the state confront with the local culture most of the times. These rules stress on public service delivery with impartiality, however, the cultural norms promote the values of gift giving, nepotism, and favoritism for up keeping the kinship solidarity.

Table 4-12 Frequencies and Percentagewise Distribution of Respondents on the Basis of their Perception of Moral Norms

Statements	Agree	Disagree	Don't know
Moral norms are Rigid and unalterable.	123(32.0)	177(46.1)	84(21.9)
Our institutions give sufficient moral trainings to its members to be aware of ills of corruption.	91(23.7)	264(68.8)	29(7.6)
People observe moral norms out of fear that its violation will disintegrate society	111(28.9)	258(67.2)	15(3.9)
People varying in economic and social power have different evaluative standards of life.	187(48.7)	132(34.4)	65(16.9)
Moral costs of corruption are reduced as our society has greater corruption acceptance	107(27.9)	257(66.9)	20(5.2)

Though classes exist but moral norms entertain them with uniformity.	193(50.3)	174(45.3)	17(4.4)
Encouraging and rewarding honest deed in government organizations discourage corruption.	250(65.1)	116(30.2)	18(4.7)
Public service training to public servants emphasizing service delivery to client can reduce corruption.	258(67.2)	111(28.9)	15(3.9)
Norms and values of organizations deflect the influence of norms and values of employees that interfere with organizational objectives	216(56.3)	212(31.5)	47(12.2)
Extrinsic incentives influence employee ethical standards.	182(47.4)	146(38.0)	56(14.6)

4.2.3. Religious Norms

Religion is the basic social institution that shapes the norms and belief system of its followers. The norms and values internalized through religious teachings provide intrinsic motivation and commitment to perform the right things. Deviation from such mutually shared norms triggers social disapproval and creates feelings of shame and guilt for its committer. These strong internal and external controlling forces compel for conformity and abidance to norms.

Perception of respondents regarding religious norms is given in Table 4.13. Majority of 94.3% respondents felt knowledge of corruption as necessary to reduce corruption, 4.4% negated this view and 1.3% were uncertain about it. Similarly, majority of respondents i.e (95.1%) affirmed that religion refines social values and ethics, 3.9% disagreed to it and 1% was not sure. Likewise, 94.8% respondents agreed that religious norms make masses to prefer moral benefits over materialistic benefits,

4.2% repudiated this view and 1% were uncertain to this effect. Not different was the perception of reduction in corruption by practicing religion which was accepted by 96.4% respondents, negated by 2.9% and 0.8% were uncertain. It is obvious that religious norms usually direct societies for devising cultural norms. A strong religious hold over social system would seldom allow members to act corruptly due to the existence of right and wrong i.e. prescribed and proscribed norms. Licht et al. (2007) concluded that knowledge of right and wrong are reflected from existing social norms prevalent in the society. The religious norms underpin the belief in right and wrong which subsequently compel the masses to abide by the right behavior and avoid wrong. The religious disapproval for immoral deeds is supplemented by feelings of shame and guilt associated with them. The actors, therefore, take guidance from religious norms to select actions, evaluate people and events and justify their own actions.Akerlof (1980) emphasized that social norms have persistent effect in shaping human behavior. These, norms help in development of conditional cooperation among human activities. Avoiding ethical norms develop a feeling of loss of utility to society and have moral costs, hence, controlling human behavior. The moral costs of corrupt actions may include feelings of guilt and shame.

In addition, a majority of 86.2% respondents agreed that religious leaders were performing their duties of informing masses about evils of corruption for containing it, 13% respondents negated it and 0.8% were uncertain. Moreover, 57.3% respondents agreed that religious scholars were active in their efforts to distinguish between fair and unfair earnings in the society, 41.1% negated this view and 1.6% were uncertain about it. Similarly, a majority of 88.8% respondents agreed that displaying religious teachings on billboards could reduce corruption, whereas 9.6% were against the view. Furthermore, a majority of 89.3% respondents noticed that

corruption could be controlled by promoting religious norms in educational institutions, and 9.6% negated this view.In addition, a majority of 83.9% respondents were of the view that corruption could be reduced by imposition of Islamic punishments, whereas, 14.6% contradicted this idea. Similarly, 74.2% respondents assumed that silence of Ulema (Clergy) promoted corruption and 24.5% were against this view. Position of religious leaders is pivotal in curbing the evil of corruption. Exhaustive display of religious teachings/rules and regulations with the help of divine hearsay could prove instrumental in eradicating this evil from society, as Beets (2007) disclosed that religious teachings were linked with fairness and morality. Use of religious teachings can function in decreasing corruption. Religious leaders support, according to the author, is necessary for the reason that awareness of religious teachings through religious leaders will help people to abstain from corruption.

Table 4-13 Frequencies and Percentagewise Distribution of Respondents on the Basis of their Perception of Religion Norms

Statements	Agree	Disagree	Don't know
Knowledge of religion is necessary to reduce corruption.	362(94.3)	17(4.4)	5(1.3)
Religion refines social values and ethics under its shadows	365(95.1)	15(3.9)	4(1.0)
Religious norms strongly influence masses to make them prefer moral over materialistic wellbeing.	364(94.8)	16(4.2)	4(1.0)
Practicing religion necessarily reduces corruption.	370(96.4)	11(2.9)	3(0.8)
Religious leaders keep masses aware of the evil of corruption to contain corruption.	331(86.2)	50(13.0)	3(0.8)

Religious leaders are active in interpreting fair and unfair earning in light of religious teachings through "ijtehad".	220(57.3)	158(41.1)	6(1.6)
Display of religious teachings on billboards is effective in reducing corruption.	341(88.8)	37(9.6)	6(1.6)
Promoting religious teachings in educational institution can reduce corruption.	343(89.3)	37(9.6)	4(1.0)
Imposition of Islamic mode of punishments can reduce corruption.	322(83.9)	56(14.6)	6(1.6)
Silence of Ulema against corruption encouraged corruption.	285(74.2)	94(24.5)	5(1.3)

4.2.4. Change in culture

Culture is ever changing; however, rate of its change varies from society to society. Although strength of social values brings stability in social system, however, it doesn't guarantee its eternity and the strongest of social values are prone to social change. Changes in social values are associated with changes in social organization and changes in various aspects of culture. Rate of social change accelerates with acceleration of socio-economic and political events. During such changes the societal control on individuals and groups is loosened. The important values decline and alternative values, whether legal or corrupt, are looked around to secure societal objectives. Perception of change in culture is limited to few attributes as given in Table 4.14.

Perception of morality as standard of behavior with slighter acceptance to corruption was almost evenly agreed and disagreed by 46.1% and 50.5% respondents

respectively. In addition, 65.4% respondents perceived corruption as a cause of deteriorating social values, 32.3% disregarded this view and 2.3% were uncertain. However, 58.9% respondents refuted that corrupt people are becoming social ideals, 24% approved this view and 17.2% were uncertain in this regard. Likewise, 51% respondents reported that social pressure was becoming insufficient to control corruption, 41.7% were against this opinion and 7.31% didn't know about it. It is obvious from these results that behavior is predictable only under the purview of the prevalent social values. These results are supported by Alwin (1994) who affirmed that strength of social values is obligatory for conformity in human behavior. Such strong values are a source of social stability in the social system. Moreover, change in social values is pronounced and negative when unethical people and behavior starts to become ideal. In such situation force of mere social control become insufficient to bring deviants to the conformity.

Majority of 58.3% respondents renounced that cultural norms were unequally implemented in society to safeguard the interest of rich class, 29.2% affirmed this stance and 12.5% were answerless. However, 58.8% respondents agreed that power and prestige are strong driving forces than ethics and morality prevalent in society, 40.6% negated it and 13.5% were uncertain about it. In addition, 62.5% respondents negated that training for material gain is preferred over training for becoming a good citizen, 25.5% disproved the view and 12% were uncertain. Majority of 59.1% respondents disproved that ethical teachings are becoming secondary to economic gains in our society, 28.6% affirmed this interpretation and 12.2% didn't knew about it. Likewise, majority of 53.1% respondents invalidated that ethical teachings are becoming secondary to economic gains in our society, 36.2% avowed it and 10.7% were uncertain. In addition, promotion of corruption due to socialization in corrupt

organizational environment was negated by 50% respondents, acknowledged by 37.8% and 12.2% didn't know about it. The findings vividly explain the societal trends towards achieving an objective with little consideration into account for fulfilling the desired moral standards. However, findings of Chiabi (2006) that strong attachments of members of traditional societies to their social norms and values, as against modern societies, remotes the chances of cultural change and promotion of corrupt values. Tittle and Welch (1983) also reported strong resistance faced by any social change in traditional societies.

Table 4-14 Frequencies and Percentagewise Distribution of Respondents on The Basis of their Perception of Change in culture

Statements	Agree	Disagree	Don't know
Morality is still the standard for human behaviour with slighter acceptance to corruption.	177(46.1)	194(50.5)	13(3.4)
Corruption in the society is deteriorating the social values.	251(65.4)	124(32.3)	9(2.3)
Corrupt people are becoming social ideals.	92(24.0)	226(58.9)	66(17.2)
Social pressure has become insufficient to control corruption.	160(41.7)	196(51.0)	28(7.31)
Cultural norms are unequally implemented in society to safeguard the interest of rich/elite.	112(29.2)	224(58.3)	48(12.5)
Power and prestige enjoy a greater support than ethics and morality in the existing culture.	176(58.8)	156(40.6)	52(13.5)
Training for material gain is preferred over training to become a good citizen, in our culture.	98(25.5)	240(62.5)	46(12.0)

Ethical teachings are becoming secondary to economic gains in our society.	110(28.6)	227(59.1)	47(12.2)
Weakening control of elders over family issues increases corruption.	139(36.2)	204(53.1)	41(10.7)
Daily socialization in corrupt environment encourage employees to develop corrupt values	145(37.8)	192(50.0)	47(12.2)

4.2.5. Fear of Stigma

Social control in the society is actualized through its motivational and punitive mechanisms. Reward system all types work as driving force for motivating to perform whereas, punishment's fear and face saving prevents members of a society from inappropriate actions. Stigma is a deeply discrediting attribute. The stigma reduces identity of individual to a single characteristic and impedes the re-establishment of original identity. In current study the perception of fear of stigma was limited to few attributes.

Perceptions of the respondents regarding fear of stigma are given in Table 4.15. Majority i.e 68% respondents rebutted that people observe moral norms out of fear of stigma associated to its violation, 26% asserted this view and 6% were uncertain. Similarly, a majority of 59.1% disproved encouragement and reward from society for honest deeds, 34.9% avowed this statement and 6% remained uncertain. However, 55.2% respondents stated that public servants had fear of alienation from society due to the social stigma, 38.8% repudiated this standpoint and 6% were indeterminate. A majority of 75.8% respondents disclaimed that fear of stigma to family honor is a hurdle to corruption, 17.7% confirmed this assessment and 6.5% remained indecisive.These findings amply explain the respondent's standard of evaluation over corruption and corrupt practices. They had a clear vision over the reward punishment

as based on honesty, uprightness and dedication. Any practice devoid of the above virtues destroy the personality of the individuals involved in mythical events as pointed out by Goffman (1963) that stigma not only shatters original personality traits but also impedes its healing process. The effects of stigmatization are deep and persistent and its ramifications extent to individual's own self and to group to which he is a member. Effects of stigma range from simple disliking to social alienation. This fear of alienation due to stigma is a strong force for bringing conformity. Kappeler, Sluder and Alpert (1994) also explained that sequential occurrence of illegal actives when becomes repetitive, it is accepted as routine activity of an organization. The culture of organization is replaced by a deviant culture that normalizes corrupt activities. The normalization of corrupt practices is made possible by making favorable assumptions, and beliefs that promote new values. Rationalization of corruption necessitates neutralization of corruption stigma.

Furthermore, a majority of 75% respondents rebuttedthe view that increase in incidents of corruption rub away fear of stigma from minds, 18.8% affirmed this point of view and 6.3% were not sure. In addition, 58.1% respondents negated that confidentiality of corruption is helpful in avoiding social stigma, 37% confirmed this perception and 4.9% were indecisive. However, a majority of respondentsi.e (65.9%) agreed that worries of penalties are a strong force to refrain from corruption, 28.4% negated it and 5.7% were uncertain.Furthermore, majority of 54.9% respondents confirmed that in corrupt culture people stop fearing from stigma, 28.6% rebutted this idea and 16.4% were indecisive. However, 55.5% respondents negated that definitions of right and wrong are debated and refined, 40.4% confirmed this perception and 4.2% were uncertain.Social stigma of corruption is unavoidable, no matter how the corrupt element is strong, provided a few of check and balance within the social

fabrics of life existed. Wilson and Kelling (1982) reported that social disruption and disorganization process is similar as abandoning a piece of property, where weeds grow with passage of time. A stable society if left of its own without caring for its social order may change to a frightening jungle. Taking no interest in misconducts of members makes the members more rowdy. They stop to abide by the rule and ordinary mechanisms of social control gets ineffective to control them. Migdal (1988) stated that educated masses of developing countries actively debate on the issue of right and wrong. The optimistic approach of educated masses in this regard helps to differentiate legal from illegal. The emerging social norms, marginalizes corruption norms and its followers.Stigma act as a strong innate prohibition force against the corruption and promote normal behavior. The feelings of stigma are high when corruption is disliked by majority of people in society; therefore, corruption becomes rare in such societies. However, high prevalence of corruption rubs away the feelings of stigma from minds of the general masses (Spichtig and Traxler, 2011).

Table 4-15 Frequenciesand Percentagewise Distribution of Respondents on the Basis of their Perception of Fear of Stigma

Statements	Agree	Disagree	Don't know
People observe moral norms out of fear that its violation will Stigmatize them	100(26)	261(68)	23(6.0)
Our society encourages and rewards honest deed.	134(34.9)	227(59.1)	23(6.0)
Public servants fear of alienation from society due to corruption stigma.	212(55.2)	149(38.8)	23(6.0)
Fear of stigma to family honor and prestige is a hurdle to corruption.	68(17.7)	291(75.8)	25(6.5)
Increase in incidence of corruption rub away fear of stigma from minds of public servants.	72(18.8)	288(75.0)	24(6.3)
Confidentiality of corruption is a tool to avoid social stigma	142(37.0)	223(58.1)	19(4.9)
Worries about penalties is strong force to refrain from corruption	253(65.9)	109(28.4)	22(5.7)
Corrupt culture bring personality change in members and they stop to fear from stigma	211(54.9)	110(28.6)	63(16.4)
The definitions of right and wrong are actively debated and continually refined	155(40.4)	213(55.5)	16(4.2)

4.2.6. Customary Lavish Expenditures

Corruption and economy are interrelated. More precisely corruption is more an economic problem with strong social repercussions. Corruption affects economic aspects of social life and is being affected from it too. Lavish use of resources is a source of getting fame, showing off wealth and symbolizing prestige. People from all

run of life compete hardin this game of impressing others. Effects of such lavish lifestyle are two pronged,wasting tremendous resources on one side and pushing hard with legitimate and illegitimate means to earn more for wasteful expenditures on the other side. Perception of customary lavish expenditures in this study was limited to attributes as given in Table 4.16.

Majority of 87% respondents intimated that corruption scale increased with increase in official rank of a corrupt person, 10.4% negated this view and 2.6% were uncertain in this respect. Similarly, 71.9% respondents reported that culture of lavish expenditure forced public servants to accept bribes, 25.8% rebutted it and 2.3% were unaware of this. In addition, majority of 76.3% respondents stated that large family requirements for ceremonial expenditures increased corruption chances, 20.3% refuted this assessment and 3.4% didn't know about it. Furthermore, 64.1% respondents accepted that extravagant expenditures during ceremonies were admired more in society than cost-effective measures, 28.4% countered this stance and 7.6% had no knowledge about it.Moreover, a majority of 49.5% respondents disapproved that Social desire for fame through lavish expenditure was much stronger driving force for our behavior than morality, 37.5% opined such change and 13% didn't know about it. Likewise, 46.6% respondents disregarded the perception that continuous desire for lavish expenditures rubs away the impression of honesty from mind of people, 42.2% adhered to it and 11.2% were unaware of it. However, majority of 67.2% respondents stated that insufficient salaries of government employees couldn't sustain basic needs of a family, 25% refuted this perception and 7.8% were uncertain in their response.Lack of accountability and fear of justice, as disclosed from these findings, work as catalyst in promoting the culture of corruption. Coolidge and Rose-Ackerman (2000) stated that whenever there is lacking of ethical leadership and poor

accountability of government officials, the distinction between public and private blurred. Craze for getting fame and distinction smashes the boundaries of legitimate earning. The combination of nontransparent and contradictory rules and lavish expenditure combine to hamper economic growth. Plateau (1994) also stressed on rewarding honest deeds in social institutions for the promotion of trust and honesty norms and replacement of cheating values. Motivational supports in form of merit based service structure, competitive salaries, promotions and service security had negative relationship with corruption.Moreover, stigma act as strong innate prohibition force against corruption and promote normal behavior. The feelings of stigma are high when corruption is disliked by majority of people in society; therefore corruption becomes rare in such societies. However, high prevalence of corruption rubs away the feelings of stigma from minds of the general masses (Rauch and Evans, 2000; and Spichtig and Traxler 2011).

Furthermore, a big chunk of 57% respondents negated that lavish expenditures on customs shifted the equilibrium from petty corruption to grand corruption, 36.7% affirmed this view and 6.3% were uncertain. Similarly 76.8% respondents annulled the perception that extravagance in customary expenditures triggered a competition in members of a particular social class, 18.5% assured this perception and 4.7% didn't know about it. Likewise, 56.8% respondents cancelled the view that People who didn't spend lavishly in social ceremonies were ridicule, 38.8% avowed this perception and 4.4% were uncertain. However, 55.5% respondents were of the view that spending on charitable activities was minimal as compared to customary lavish expenditures, 44.8% disregarded this stance and 4.7% were not sure.These findings reveal a trend of ascertaining the gain and loss equilibrium by the corrupt official. Any act pays more than loss in the shape of reward and punished is usually opted by

the corrupt persons.Mookherjee and Png (1995) have also explained that before committing a corrupt act the official makes a cost benefit analysis. Whenever, the driving forces for committing corruption are strong than its fears the official is encourage for corruption and vice versa.

Table 4-16 Frequencies and Percentagewise Distribution of Respondents on the Basis of their Perception of Customary Lavish Expenditure

Statements	Agree	Disagree	Don't know
Corruption scale increases with increase in official rank of a corrupt person.	334(87.0)	40(10.4)	10(2.6)
Culture of lavish expenditures during ceremonies force public servants to accept bribes.	276(71.9)	99(25.8)	9(2.3)
Larger family requirement for greater ceremonial expenditures enhances chances of corruption.	393(76.3)	78(20.3)	13(3.4)
Extravagant expenditures during ceremonies are admired more in society than cost-effective measures.	246(64.1)	109(28.4)	29(7.6)
Social desire for fame through lavish expenditure is much stronger driving force for our behaviour than morality.	144(37.5)	190(49.5)	50(13.0)
Continuous desire for lavish expenditures rubs away the impression of honesty from mind of people.	162(42.2)	179(46.6)	43(11.2)
Insufficient salaries of government employees can't sustain basic needs of a family.	258(67.2)	96(25.0)	30(7.8)
Lavish expenditures on customs shift the equilibrium from petty corruption to grand corruption.	141(36.7)	219(57.0)	24(6.3)
Extravagance in customary expenditures triggers a competition in members of a particular social class.	71(18.5)	265(76.8)	18(4.7)

People who don't spend lavishly in social ceremonies are ridiculed.	149(38.8)	218(56.8)	17(4.4)
Spending on charitable activities is minimal than customary lavish expenditures.	194(55.5)	172(44.8)	18(4.7)

4.2.7. Gift Giving

Corruption may find suitable grounds for its development in some cultures. The local culture sometime promotes values that supplement corruption. These cultural supports may range from extremely flexible rules, contradictory norms, and nomenclature change by naming corruption as gift giving and solidarity etc. In this section the perception of gift giving is limited to attributes given in Table 4.17.

Majority of 94% respondents stated that gift giving is to a government servant bear the same meaning as giving bribe to him, 4.2% refuted it and 1.8% were unaware in this regard. Similarly, 92.7% respondents affirmed that asking for gift is becoming an acceptable behavior as giving gift, 6% annulled this perception and 1.3% didn't know about it. However, majority of 84.6% respondents disapproved the view that someone giving gifts with background motive of getting favor was justifiable, 11.5% confirmed to this view point and 3.9% were not sure. Similarly, majority of 78.1% respondents disagreed to the statement that masses themselves were active perpetrators of corruption than victims when they offer gifts, 19.5% uphold this position and 2.3% were uncertain.Furthermore, majority of 85.2% respondents confirmed that gift giving was socially acceptable way of getting favor, 9.1% declined this statement and 5.7% were not sure. Similarly, 74.2% respondents affirmed that an official who accepted gift was obliged to favor the person offering gift, 20.8% negated this stance and 4.9% were uncertain about it. Gift giving in most

of the cases is taken up as an event of creating harmony and trust between the interacting persons. Little have been explained by the experts in relation to corruption escalation and gift giving/receiving practices. These findings are in line with findings of Yang (1994) who stated that corruption is a socially produced concept. In traditional societies like China, the author asserted that, gift giving tradition is a source of feeling mutual obligation. Failure to respond for given gift in shape of favor will expose to "loosing face" in society. Moreover, self-interest in the form of helping other to be helped when in trouble is always in the back of mind.

Moreover, 59.1% respondents refuted that familial value of gift giving without considering economic standings of family pushed for corruption, 13.5% affirmed this perception and 27.3% were uncertain about it. In addition, 84.6% respondents negated that stressed training for material gain by all moral or immoral means inside families caused corruption, 9.6% were in its favor and 5.7% were indecisive. However, majority of 94.8% respondents agreed that an officer who didn't accept gifts was praised in the society, 3.9% were against this idea and 1.3% was ambiguous about it. Similarly, 90.1% respondents affirmed that an officer who accept gifts but remain fair is admired in society 3.9% disagreed to this perception and 1.3% was idealess. Conversely, majority of 94.3% respondents refuted the idea that people who followed pure merit received gifts in same number as those who favor undeserving, 3.9% accepted this view and 1.8% didn't know about it.However, any culture speaking dubious over gifts exchange, usually has a high degree of awareness and sensitivity towards corruption and had some sound parameters of checking the practices out of the societal fabric. Olivier and Jean(1999) stated that the cultural roots of corruption are quite evident making corruption conspicuous in these countries. The element of gift giving is justified as it is consistent with culture with a

moral obligation to reciprocate. In such societies the nomenclature of corruption is changed to gift giving and solidarity etc. In these countries people learn to live in environment where illegitimacy is normal.

Table 4-17 Frequencies and Percentagewise Distribution of Respondents on the Basis of their Perception of Gift Giving

Statements	Agree	Disagree	Don't know
Giving gift to a government servant bears same meaning as giving bribe to him.	361(94.0)	16(4.2)	7(1.8)
Asking for gift is becoming acceptable behavior as giving gift.	256(92.7)	23(6.0)	5(1.3)
Someone giving gifts with background motive of getting favor is justifiable.	44(11.5)	325(84.6)	15(3.9)
Masses themselves are active perpetrators of corruption than victims when they offer gifts.	75(19.5)	300(78.1)	9(2.3)
Gift giving is a socially acceptable way of getting favors.	327(85.2)	35(9.1)	22(5.7)
An official who accepts gift is obliged to favor the person offering gift.	285(74.2)	80(20.8)	19(4.9)
Familial values of gift giving without considering economic standings of family pushes for corruption.	52(13.5)	227(59.1)	105(27.3)
Stressed training for material gain by all moral or immoral means inside families causes corruption.	37(9.6)	325(84.6)	22(5.7)
An officer who don't accept gifts is praised in society.	364(94.8)	15(3.9)	5(1.3)
An officer who accept gifts but remain fair is admired in society.	346(90.1)	32(8.3)	6(1.6)
People who follow pure merit receive gifts in same number as those who favor undeserving.	15(3.9)	362(94.3)	7(1.8)

4.2.8. Obligatory Nepotism

Corruption ramifies both social and economic aspects of human life. Nepotism and favoritism are outshoots of social corruption. In East the act of nepotism is considered as a group obligation. These forms of favors are extended to family,

ethnic, religious and political basis. For precision, the concept of nepotism is limited to attributes given in Table 4.18.

Majority of 85.4% respondents disagreed that laws were made to favor few, 2.3% agreed and 12.2% were uncertain in this regard. Similarly, majority of 83.9% respondents disproved that nearer and dearer of public servants sideslip the general rules of law, 4.2% agreed to it and 12% were uncertain. Likewise, 80.5% respondents negated that corrupt officials safeguard corruption in their personal interest, 10.7% agreed to this perception and 8.9% didn't know about it. Moreover, 46.9% respondents rejected the view that those who refuse to favor on familial or political grounds were alienated from mainstream, 34.6% affirmed to this view and 18.5% were uncertain. In addition, 69.3% respondents disagreed that public servants were trained to prefer civil values over favoritism, 26.3% confirmed this view and 4.4% didn't know about it. All these findings explicitly explain the corruption as a phenomenon having deep roots of support from the social system. These roots included political and familial factors considerations as reported by Gupta (1995) who analyzed the concept of corruption in East and West. He reported that there is distinction in corruption between developed and under developed. Corruption in East is a socially produced concept. Here use of informal contacts and exerting pressure is normal. Payment of money is last resort. Result of all these interventions are almost similar, however, the former actions are not believed to be corruption. Similarly, acts of nepotism or favoritism are considered as family obligation, because of their culture. Migdal (1988) investigated the causes of low state capacity of developing countries in controlling corruption. The author stated that among many organizations, state is the one that struggles to control corruption. The rules set by the state help in controlling citizen's behavior. Anti-corruption rules set by the state confront with the

local culture most of the times. These rules stress on public service delivery with impartiality, however, the cultural norms promote the values of gift giving, nepotism, and favoritism for up keeping kinship solidarity.

Moreover, majority of 56% respondents considered that making bureaucracy independent of political pressure can reduce corruption, 37.2% refuted to this stance and 6.8% were decision less. However, 66.1% respondents negated the view point that our societies don't see favoritism as corruption, 24.7% agreed to this insight and 9.1% were indecisive in this respect. Likewise, 57.6% respondents invalidated that social roots of corrupt people averted their arrest or punishment, 37% agreed to this view and 5.5% were uncertain. Similarly, majority of 62% respondents negated that avoiding penalty to a personal friend was praised, 34.6% confirmed this observation and 3.4% were uncertain. It could be concluded from these findings that a number of hidden factors of corruption still needed to be nabbed. Any phenomena under investigation could not be properly explained in terms of cause and effects unless properly understood with its visible and potential ramifications. Organization's structure with functional dynamics is of the prime importance towards evaluating its performance. Medard (1998) classified corruption into two types on the basis of resources transmitted in it. The distinctions made were as corruption in economic and social terms. Social corruption is executed in social scenery and is not in the form of cash or tangible commodities. It can have several ethical and cultural connotations in a society. Ethnic and other favoritism, nepotism and partiality on social reasons are substitutes of corruption, in social language. Comparison on the basis of petty and grand corruption in developed and developing nations unveil that culturally based petty corruption like favoritism and gift giving are hard to avoid through legal interventions and are stickier in nature in comparison to controlling grand

corruption.In some societies it is not the individual that is corrupt; rather corruption is embedded in society. The corruption over here is a norm that is institutionalized in the society. Such corruption promotes differential application of law and rules to limit the access of many to desired resources. Support groups based on religion, locality and family etc. In such situations the corruption becomes part and parcel of daily life. Violation of corrupt norms may look like an act of deviance because of internalization of corrupt norms (True, 2011; and Caiden and Caiden, 1977).

Table 4-18 Frequencies and Percentagewise Distribution of Respondents on the Basis of their Perception of Obligatory Nepotism

Statements	Agree	Disagree	Don't know
Laws are made to favour few.	9(2.3)	328(85.4)	47(12.2)
Nearer and dearer of public servants sideslip the general rules of law.	16(4.2)	322(83.9)	46(12.0)
Corrupt officials safeguard corruption in their personal interest.	41(10.7)	309(80.5)	34(8.9)
Those who refuse to favour on familial or political grounds are alienated from mainstream.	133(34.6)	180(46.9)	71(18.5)
Public servants are trained to prefer civil values over favouritism.	101(26.3)	266(69.3)	17(4.4)
Making bureaucracy independent of political pressure can reduce corruption.	215(56.0)	143(37.2)	26(6.8)
Our society doesn't see favouritism as corruption.	95(24.7)	254(66.1)	35(9.1)
A politician is obliged to give a job to a party/family member irrespective of his merit position.	175(45.6)	182(47.4)	27(7.0)
Government servants award contracts to friends/family members and bypass merit standings of top firms.	67(17.5)	282(73.4)	35(9.1)
Social roots of corrupt people avert their arrest or punishment	142(37.0)	221(57.6)	21(5.5)
Avoiding penalty to a personal friend is praised.	133(34.6)	238(62.0)	13(3.4)

4.2.9. Corruption

Grounds of corruption are ingrained in legal and political institutions, policies, history, official traditions and economic conditions of a country. Corruption is rampant wherever social institutions are weak. Lack of ethics and codes of conduct are the lacking features of social institutions with corruption. It's difficult to find role models in such societies where bench marks of social behavior are vague. In such situation, the governments fail to deliver to the public and the confidence of the public is lowering down on the governance system. Perception of corruption in this study was limited to few statements as given in Table 4.19.

An almost even proportion of 50.3% and 49.5% respondents both accepted and negated the view respectively that there was no ambiguity between corrupt and fair practices in the society, however, majority of 91.9% respondents agreed that fair and merit based proceedings in organizations were more acceptable to the masses than getting favors by paying bribes, this view was refused by 7.8% respondents. Similarly, 93% respondents agreed that Corruption in government sector was a more serious crime than in private sector, 6.8% were against this view. Likewise, majority of 89.1% respondents confirmed that delays were common tactics to compel needy people to pay bribe, 8.3% annulled this stance and 2.6% were uncertain. Alike was the agreement to the view about perception of acceptance of corruption as high among people who had experienced corrupt practices (85.2%) this view was negated by 11.2% respondents. Similarly 83.6% respondents accepted that complicated and ambiguous working procedures in government departments caused corruption, and 14.1% negated this stance. These results emanate the stress over visiting and revisiting the prevalent laws in order to address the anomalies arised due to passage of time, changes in structural and functional dynamics of the departments. This

exercise would augment the performance over controlling corruption while receiving inputs of high-up's of the department on the basis of cases registered. Cadot (1987) stated in his model that corrupt people take advantages of ambiguities in rules and procedures for seeking bribe. These personal benefits are against the aspirations of the general masses and common in public sector organizations. The corrupt run the risk of corruption at the cost of being fired by superior. However, in most of the cases the superior is also corrupted. Thus the coalition formed set the scene for organized corruption. Andvig and Moene (1990) reported similar findings that rate of corruption multiply with reduction in rate of detection of corrupt people. Likewise, the masses find it easy to locate a corrupt person, pay bribe and get the task done.

Furthermore, majority of 76.3% respondents agreed that controlling corruption require political morality to inspire society to pursue integrity and accountability, 18.2% disagreed and 5.5% were indecisive. Similarly, 85.7% respondents stated that accountability supported by society and religion at all levels inside government could reduce corruption and 13.8% renounced it. Likewise, 88% respondents perceived social pressure combined with strict enforcement of law could control corruption, 9.9% negated this view and 2.1% were uncertain. In addition, 82.3% respondents agreed that an advanced and scientific system of detection, investigation and punishment of wrongdoing could reduce corruption, 14.8% refuted this view and 2.9% didn't know about it. A big chunk of 49% respondents agreed that establishment of anticorruption groups at community level could reduce corruption, 44.3% disproved this view and 6.8% were inexact. Moreover, 81.3% respondents affirmed that well-educated populace with internalized social values improves ethical behavior and reduce corruption, 11.5% were against it and 7.3% were indecisive. Corruption as an evil was prevalent as depicted by the level of understanding from

the respondents over the issue at hand. They had indicated towards high literacy and devising of anti-corruption group at community level as some of the shooters to contain the issue. It could be due to the failure of legal procedures and lack of multi-pronged strategy to curb this vital issue of social and economic importance. Myint (2000) associated corruption to legal and procedural failure. A bribed officer keeps his eyes shut and abstain from taking regulatory decision. The author stressed on preparation of clear rules with fair implementation. Pope (1997) also asserted the multi-disciplinary nature of corruption. It involves socio-economic, moral, cultural, and political variables to have a firm grip on its understanding. Remedies to corruption are not simple and may involve awareness programs, reforms, strict enforcement, participation and political will to stop corruption.

Table 4-19 Frequencies and Percentagewise Distribution of Respondents on the Basis of their Perception of Corruption

Statements	Agree	Disagree	Don't know
There is no ambiguity between corrupt and fair practices in the society.	190(49.5)	193(50.3)	1(0.3)
Fair and merit based proceedings in organizations is more acceptable to masses than getting favours by paying bribes.	353(91.9)	30 (7.8)	1(0.3)
Corruption in government sector is a more serious crime than in private sector.	257 (93.0)	26(6.8)	1(0.3)
Delays are common tactics to compel needy people to pay bribe.	342(89.1)	32 (8.3)	10(2.6)
Acceptance of corruption is high among people who have experienced corrupt practices.	327(85.2)	43 (11.2)	14(3.6)
Complicated and ambiguous working procedures in government departments cause corruption.	321(83.6)	54(14.1)	9(2.3)
Controlling corruption requires political morality to inspire society to pursue integrity and accountability.	293(76.3)	70(18.2)	21(5.5)
Accountability supported by society and religion at all levels inside government can reduce corruption.	329 (85.7)	53(13.8)	2(0.5)
Social pressure combined with strict enforcement of law can control corruption.	338(88.0)	38(9.9)	8(2.1)
An advanced and scientific system of detection, investigation and punishment of wrongdoing can	316(82.3)	57(14.8)	11(2.9)

reduce corruption.			
Establishment of anticorruption groups at community level can reduce corruption.	188 (49.0)	170(44.3)	26(6.8)
A well-educated populace with internalised social values improves ethical behaviour and reduce corruption.	312(81.3)	44(11.5)	28(7.3)

4.3. Bi- Variate Analysis

Association between independent variables (Cultural Norms, Moral Norms, Religious Norms, Change in culture, Fear of Stigma, Customary Lavish Expenditures, Gift Giving and Obligatory Nepotism) and dependent variable (Corruption) was worked out by cross tabulating the independent variables with dependent variable. Interpretation of association between these variables with appropriate reasons is explained below.

4.3.1. Association Between Perception of Cultural Norms and Corruption

Human beings gain knowledge and experiences from their surrounding environment. Use of senses is the common tool for this knowledge gain. Knowledge of environment provides foundation for development of belief system, norms, values and culture as a whole. The cultural norms and values act as guide for right and wrong in a society. The internalized values deserve emotional attachment from its followers, hence, increasing its longevity in society. However, cultural norms are not eternal, and undertake changes with varying rate according to prevalent social circumstances. Changes in cultural norms and values are drastic when the existing norms cease to function to meet individual or group needs. In some situations the existing norms are replaced by such alternates that were believed to be deviance in

past. For the reason of reliability and convenience in testing the association of cultural norms and corruption, the perceptions of these variables were restricted to few statements given in Tables below. Results are discussed as under.

Table 4-20AssociationBetween Cultural Norms and Corruption

Statements	Perception	Corruption		Total	Chi-Square (P=Value)
		Agree	Disagree		
Cultural norms still work as referents for individual and group life.	Agree	288(75.0)	24(6.2)	312(81.2)	χ2= 30.601 (0.000)
	Disagree	50(13.0)	6(1.6)	56(14.6)	
	Don't know	8(2.1)	8(2.1)	16(4.2)	
Establishment of anticorruption groups at community level can reduce corruption.	Agree	152(39.6)	28(7.3)	180(46.9)	χ2= 12.339 (0.020)
	Disagree	188(49.0)	10(2.6)	198(51.6)	
	Don't know	6(1.6)	0(0.0)	6(1.6)	
Peoples are obliged to follow cultural norms as these are developed through thoughts, experiences and senses.	Agree	335(87.2)	38(9.9)	373(97.1)	χ2= 1.244 (0.65)
	Disagree	11(2.9)	0	11(2.9)	
	Don't know	0 (0.0)	0 (0.0)	0 (0.0)	
Cultural norms are still very strong to mould human behaviour because of their emotional bases.	Agree	336(87.5)	38(9.9)	374(97.4)	χ2=1.128 (0.288)
	Disagree	10(2.6)	0(0.0)	10(2.6)	
	Don't know	0(0.0)	0(0.00)	0(0.0)	

Cultural norms are guides to right and wrong.	**Agree**	271(70.6)	35(9.1)	306(79.7)	
	Disagree	22(5.7)	1(0.3)	23(6.0)	$\chi 2$=4.027
	Don't know	53(13.8)	2(0.5)	55(14.3)	(0.134)
Diversity in cultural norms makes it easy to interpret wrong acts as right.	**Agree**	159(41.4)	12(3.1)	171(44.5)	
	Disagree	184(47.9)	26(6.8)	210(54.7)	$\chi 2$= 3.373
	Don't know	3(0.8)	0(0.0)	3(0.8)	(0.185)
Cultural norms are equally observed by all classes of society.	**Agree**	144(37.5)	8(2.1)	152(39.9)	
	Disagree	200(52.1)	30(7.8)	230(59.9)	$\chi 2$=6.434
	Don't know	2(0.5)	0(0.0)	2(0.5)	(0.400)
Corruption is becoming a relative term changing its meaning with situations.	**Agree**	276(71.9)	29(7.6)	305(79.4)	
	Disagree	60(15.6)	5(1.3)	65(16.9)	
	Don't know	10(2.6)	4(1.0)	14(3.6)	$\chi 2$=5.882 (0.530)
Set of norms and values owned by individuals manifest themselves in organizational behaviour.	**Agree**	219(57.0)	31(8.1)	250(65.1)	
	Disagree	76(19.8)	7(1.8)	83(21.6)	
	Don't know	51(13.3)	0(0.0)	51(13.3)	$\chi 2$= 7.558 (0.230)
Giving bribe to speed up processing of a legitimate need without	**Agree**	134(34.9)	15(3.9)	149(38.8)	
	Disagree	199(51.8)	21(5.5)	220(57.3)	
	Don't	13(3.4)	2(0.5)	15(3.9)	

documentation has no harm.	know				$\chi 2$=0.234 (0.890)
	Disagree	50(13.0)	6(1.6)	56(14.6)	
	Don't know	8(2.1)	8(2.1)	16(4.2)	

4.3.1.1. Association Between Perception of Cultural Norms Act as Referents and Corruption

A highly significant association (p=0.000) was found between cultural norms still work as designatum for individual and group life and corruption. This result points to the fact that people had strong belief in prevalent cultural norms which restricted them to indulge in corruption. As the cultural values are based on the strong ideas of right and wrong developed through group experiences inside the society. These values guide human behavior for both material and spiritual wellbeing and are functional in keeping society integrated. All those who refer to these cultural values will find a readymade answer to all the queries and will be guided to appropriate behavior. In this scenario anti-social behavior finds it difficult to diffuse in society because of shielding from the cultural norms. Similar findings were been explored by Macionis (2005) who stated that culture define standard ways of behavior in form of social values. Goodness of behavior is assessed through these values which provide broad guidance for human living. Social values provide overall guide for behavior through clear and exact directives in term of roles and norms. These norms and values play important role in protection of society as order, consistency and collaboration mainly rest on them (Haralambos, 1984).

4.3.1.2. Association Between Perception of Establishment of Anti-Corruption Groups at Community Level and Corruption

The association between corruption and establishment of anticorruption groups at community level to reduce corruption was significant (p=0.020). Controlling corruption needed a multi-pronged approach. This may include mobilization of general masses for establishment of anti-corruption groups at community level. Existence of such group that keeps an eye on working of government departments and its subsidiary organizations and create awareness among masses about corruption act as watch dog on corruption. Mass media and civil society activists play significant role in highlighting events of corruption, awareness raising and controlling corruption (Kaufmann, 1999). Community involvement in anti-corruption slows down corruption spread and accelerates economic development(Treisman, 2000).Studies on corruption control in developed countries have signified the role of civil society, mass media and education in this endeavor (Myint,2000).

4.3.1.3. Association between Obligations to Follow Cultural Norms and Corruption

The association of corruption was non-significant with people are obliged to follow cultural norms (p=0.65). This probably is due to variance in ideal norms and real practices due to social changes. There is a general understanding about the importance of following cultural norms. People understand the rationale of cultural norms to maintain order in society; still corruption rate is high due to little social control of society on its members. Corrupt members of organization also motivate for committing corruption irrespective clear conscious about cultural obligation to follow cultural norms. Dong et al. (2012) reported influence of varying degree from socialization, group dynamics and experiences from past on corruption behavior. The macro-micro analysis based on panel data unveils that influence of peer group and

significant others were high to motivate individual for corruption behavior. Similarly persons having experienced corruption were more liable to remain corrupt and increase in level of corruption.

4.3.1.4. Association between Emotional Basis of Cultural Norms and Corruption

A non-significant association was established between emotional basis of cultural norms and corruption (p=0.288). Ethnocentrism for cultural norms is internalized during socialization process. In normal situation people sacrifice their selfish ends for general societal cause under egoistic forces, however, if common goals are brought in subordination to selfish ends the immoral acts like corruption become common. Therefore, despite of the acceptance for emotional basis of cultural norms people are confused with corruption and corrupt practices. Haralambos (1984) explained that norms and values are responsible for keeping the society in order and protect it against forces that can disintegrate the social order. Selfish ends, however, finds its way to violate these norms.

4.3.1.5. Association between Cultural Norms are Guide to Right and Wrong and Corruption

Association of corruption was non-significant with cultural norms as guide to right and wrong (p=0.134). The idea of right and wrong are culturally defined and are based on past experiences of generations living in an area. However, due to modernization the values and preferences are changing. Social institutions have acquired new roles and responsibilities where manifest functions are becoming latent in some cases. Similarly, role of cultural norms, once significant in controlling human behavior, is weakening and replaced by formal mechanisms and institutions. Corruption, therefore, continues to increase despite of clear understanding about the ideas of right and wrong. Migdal (1988) investigated the causes of low state capacity

of developing countries in controlling corruption. The author stated that among many organizations, state is the one that struggle to control corruption. The rules set by the state help in controlling citizen's behavior. Anti-corruption rules set by the state confront with the local culture most of the times. Educated masses of developing countries actively debate on the issue of right and wrong. The optimistic approach of educated masses in this regard helps to differentiate legal from illegal. The emerging social norm marginalizes corruption norms and its followers.

4.3.1.6. Association between Ease to Interpret Wrong as Right and Corruption

Corruption had a non-significant association with ease in interpreting wrong act as right due to culture (p=0.185). Despite of high corruption cases, the masses don't dare to debate corruption as justified in prevailing poverty scenario. It probably is due to clarity of cultural norms about right and wrong and its power to disregard any such move that justify immoral. However, there are disagreements in cultural right and wrong and real right and wrong. Pavarala and Malik (2010) also stated that the influence of religion on individual's personality varies from person to person. Observance of rituals doesn't necessarily mean that the practitioner is ethically strong and virtuous. In most cases public display of rituals have nothing to do with real life behavior. The religious perception of right and wrong may not always, according to them, is applicable to real right and wrong.

4.3.1.7. Association between Observing Cultural Norms by all Classes of Society and Corruption

There was a non-significant association between corruption perception and observance of culture by all the social classes equally (p=0.400). It is clear from the result that cultural norms are not equally observed by all segments of society. Inequality in observance of cultural norms provides room for practicing unethical acts

like corruption. Those representing may indulge in these illegal activities out of revenge from the society due to its unfair treatment. Manzetti and Wilson (2007) narrated that there are power based variations in observance of social norms and access to resources. Those in power are less probable to follow cultural norms and more likely to access the limited resources. The powerless regularly elect crooked persons in their desire for having access to limited goods. In this way the poor establish affiliation with people in power. In these countries access to basic needs like food, shelter, health, employment and other amenities of life are controlled by power class and distributed like personal property. The corrupt elite extend these facilities to only those who have significant role in voting process of their election.

Association between Situational Variations in Meanings of Corruption and Corruption

A non-significant association was observed between corruption perception and flexibility in changing meanings of corruption according to varying situations ($p=0.530$). There is a growing trend of changing meanings of corrupt act according to the situation. This flexibility in cultural norms helps corrupt people to justify their illegal deeds as situational necessity. Dalton (2005) appreciated variety and diversity of Korean culture that sometime create ambiguity in understanding the reality and give way to fouls like corruption. The corrupt practices are masked by the culture to give it a legitimate look. The meanings and dimensions of corrupt act changes from situation to situation and area to area. The effects of such cultural paradox are vivid on development of socio-economic institutions due to varying interpretations and execution problems. In such blur view of corruption due to cultural support to it, some socio-economic and political compromises are made. The author emphasized on conducting a cultural analysis prior to conducting corruption research to get an

understanding of forms of corruption that flourish under cultural support. This approach will help to understand the norms of good governance prevailing in the study area, how much deviance from norms is permissible and are the constituents of political corruption? Inaddition, this approach of studying corruption will give a better understanding of public perception about justified and disguised corrupt behavior.

4.3.1.9. **Association between Manifestations of Individual's Norms in Organizational Behavior and Corruption**

Manifestation of individual's norms and values in organizational behavior had a non-significant association with corruption (p=0.230). Every organization has its set rules where each actor performs its responsibilities and bureaucratic roles. Each individual, however, have his own individual norms inherited from his family or learned from family and friends. The individual norms are hard to conceal in organizational rules and are exhibited deliberately or unconsciously. Corruption might be one of such learnt individual norm which mask organizational behavior and promote corruption. Ashforth and Vikas (2003) stated that organized corruption have tremendous negative effects on the society. The effects sometime become much higher than other street crimes. Therefore, the authors probed for the reason and mechanisms through which the corruption is normalized and adopted as organizational behavior. Why people take corruption for granted and perpetrated in society?. Three basic reason are provided to answer the questions i.e. institutionalization, socialization and rationalization. Institutionalization refers to routinized corrupt acts or decisions by embedding it in social structure and social processes. Rationalization refers to justify corruption in context of self-serving ideologies. By socialization, the new entrants to society are trained to see corruption as permissible. The model explains that a morally upright person living in such environment can easily engage in corruption

due to less conflict in society for corruption. The three dimensions mutually reinforce each other to raise corruption to its peaks.

1.10. Association between Legitimacy of Grease Money and Corruption

Result of association of paying bribe for speeding up legitimate processes and corruption. The association of said variables was non-significant (p=0.890). The results indicate towards a high degree of awareness over the corruption in social setup. No any sentimental support to legitimize corruption was prevalent as people had a clear vision perhaps due to prevalent culture, fully enshrined from the religion. Paying bribe in its modest form is becoming a normal behavior observed by members of almost all segments of society. The rationale of illegitimacy of paying bribe is fading away as it is helpful in speeding up the legitimate tasks, that otherwise are hard to accomplish in normal routine. The situational interpretation of corruption has adding effect in reducing emotional feelings to social norms. The spread of corruption, therefore, is ramifying in all segments of society. However, Myint (2000) analyzed the rational basis of corruption and described it preferable where people try to save time or overcome escape regulatory procedures in completion of completely legal activities. The money so paid is rightly called "grease money" as it keeps the bureaucratic wheel moving in right direction. The offices, therefore, are run under such rules and procedures that compel people to pay bribe to get their work accomplished in time or sit aside waiting long for petty tasks.

It is concluded, from above set of results that cultural norms were still working as terms and people believed in these norms to abstain from illegalities. These strong feelings have a role in keeping society intact, functional and shielded the interest of its members against emergence of undesirable behavior. However, personal interests

of individuals and groups at both bureaucratic organizational levels and community level helped in devising such designs that compelled for following illegal behavior for personal gains. The concept of social values, although existing, becomes insignificant and weak against personal interests resulting in corruption diffusion. Establishment of anti-corruption groups at this stage could reinstate the writ of cultural values to control corruption.

4.3.2. Association between Perception of Moral Norms and Corruption

Moral norms are the established patterns of morality that are developed and accepted by majority of population in certain areas of human life. These norms are taught to all members of society right from the childhood. Moral norms act as tool to integrate and control human behavior for achievement of societal goals. Corruption in a society has its moral costs. It brings personality changes and develops preferences for personal gains over societal objectives, hence, leads to dissatisfaction of masses in general. To test the association of moral norms and corruption in this study the perception of moral norms was limited to few statements as explained under following subsections.

Table 4-21Association between Moral Norms and Corruption

Statements	Perception	Corruption		Total	Chi-Square (P=Value)
		Agree	Disagree		
People observe moral norms out of fear that its violation will disintegrate society.	Agree	86(22.4)	25(6.5)	111(28.9)	$\chi2$=28.321 (0.000)
	Disagree	245(63.8)	13(3.4)	258(67.2)	
	Don't know	15(3.9)	0(0.0)	15(3.9)	
People varying in economic and social power have different evaluative standards of life.	Agree	171(44.5)	16(4.2)	187(48.7)	$\chi2$= 14.302 (0.001)
	Disagree	110(28.6)	22(5.7)	132(34.4)	
	Don't know	65(16.9)	0(0.0)	65(16.9)	
Moral costs of corruption are reduced as our society has greater corruption acceptance.	Agree	85(22.1)	22(5.7)	107(27.9)	$\chi2$=19.728 (0.000)
	Disagree	241(62.8)	16(4.2)	257(66.9)	
	Don't know	20(5.2)	0(0.0)	20(5.2)	
Encouraging and rewarding honest deed in government organizations discourage corruption.	Agreed	235(61.2)	15(3.9)	250(65.1)	$\chi2$=13.049 (0.001)
	Disagree	95(24.7)	21(5.5)	116(30.2)	
	Don't know	16(4.2)	2(0.5)	18(4.1)	
Norms and values of organizations deflect the influence of norms and	Agree	200(52.2)	16(4.2)	216(56.2)	$\chi2$= 15.979 (0.000)
	Disagree	99(25.8)	22(5.7)	121(31.5)	
	Don't know	47(12.2)	0(0.0)	47(12.2)	

values of employees that interfere with organizational objectives.					
Extrinsic incentives influence employee ethical standards.	**Agree**	153(39.8)	29(7.6)	182(47.4)	$\chi2$= 15.872 (0.000)
	Disagree	137(35.7)	9(2.3)	146(38.0)	
	Don't know	56(14.6)	0(0.0)	56(14.6)	
Moral norms are Rigid and unalterable.	**Agree**	117(30.5)	6(1.6)	123(32.0)	$\chi2$=7.807 (0.200)
	Disagree	159(41.4)	18(4.7)	177(46.1)	
	Don't know	70(18.2)	14(3.6)	84(21.9)	
Our institutions give sufficient moral trainings to its members to be aware of ills of corruption.	**Agree**	82(21.4)	9(2.3)	91(23.7)	$\chi2$= 0.325 (0.850)
	Disagree	237(61.7)	27(7.0)	264(68.8)	
	Don't know	27(7.0)	2(0.5)	29(7.6)	
Though classes exist but moral norms entertain them with uniformity.	**Agree**	181(47.1)	12(3.1)	193(50.3)	$\chi2$= 5.959 (0.510)
	Disagree	150(39.1)	24(6.2)	174(45.3)	
	Don't know	15(3.9)	2(0.5)	17(4.4)	
Public service training to public servants emphasizing service delivery to client can reduce corruption.	**Agree**	231(60.2)	27(7.0)	258(67.2)	$\chi2$= 0.367 (0.832)
	Disagree	101(26.3)	10(2.6)	111(28.9)	
	Don't know	14(3.6)	1(0.3)	15(3.9)	

4.3.2.1. Association between Observing Moral Norms out of Fear of Disintegration in Society and Corruption

Corruption perception had a highly significant association with observing moral norms out of fear of disintegration in society (p=0.000), It is evident from these results that people had a high faith in morality and considered it a tool of social and cultural integration. Moral norm is the expected morality being a member of a social group. These norms, in majority cases, have religious basis which exert a psychological push for its observance from the believers. Violation of moral norms is believed to be associated with anger and aversion from divine powers and brings curse on nonobservant. Moreover, disregarding morality may bring division and destruction to the society. These beliefs are strong driving forces to avoid personal gains in lieu of avoiding destruction to society. Support to these findings is vivid from Plateau (1994) who reported that stress on establishment of sound basis for moral development otherwise human beings prefer to swerving, wherever, he finds an opportunity to deviate. Successful events of immoral deeds reduce trust in morality and pave the way for deviance, especially when social control is weakened or biased. The resulting outcome is the promotion of cheating values. However, the losses of these cheating values in the form of social disorder and disintegration are so high that the society has to conform to moral values for its own safety and existence.

4.3.2.2. Association between Different Evaluative Standards and Corruption

Corruption was significantly (p=0.001) associated with different evaluative standards of life based on people's power. This works towards criteria of evaluation on the basis of right and wrong. Ideally all human are equal, but in reality there is stratification on the basis of various socio-economic and biological reasons. Wealth and power is some commonly used factor for stratification in society. Due to stratification some

people are ranked high and receive preferential treatment. People on high rungs of hierarchy manage to escape the grip of law for their misdeeds. This promotes a sense of superiority in high class people and they believe themselves above the law. They develop their own evaluative standards which have little to do with morality and, hence, promote deviance and corruption. Ashforth and Vikas (2003) stated that rationalization of moral standards of a group helps to justify corruption in context of self-serving ideologies. By socialization, the new entrants to society are trained to see corruption as permissible. The model explains that a morally upright person living in such an environment can easily engage in corruption due to less conflict in society for corruption. Coolidge and Rose-Ackerman (2000) reported that the political leaders of corrupt regime lack ethical standards and are rarely held for immorality and corruption. The public funds and resources are used like private property with no moral repercussions. Government officers are striving for high rent seeking with no care of the loss to state economy. The government tries to remain ruling with the support of elites and government officers, for which they offer favors to elites in form of high positions in government and high ranks in state departments. The result is a high increase in number of ministers their aides and voluminous increase in government size. For making the things happen corruptly, the rules are made vague and contradictory to hide lavish expenditures and hamper economic growth.

4.3.2.3. Association between Reduction in Moral Costs of Corruption and Corruption

A highly significant (p=0.000) association was found between moral costs of corruption are reduced as society has greater corruption acceptance. These could be attributed to the emergence of deviant acts, repeated by taking place due to bleak government writ to control the corrupt practices. Moral standards are based on equality of human being however, societal modifications are unavoidable whenever,

there is power and economic based segregations among members of the society. In a power based stratified society, the higher classes are preferred in rewards and tolerated for misconducts which encourage them to feel above the law and violate rules. However, deprived segment is supposed to abide by morality in its true spirit and any violation is treated with stanch reaction. Similar findings were also reported by Licht et al. (2007) who stated that social norms are mutually shared. Social disapproval and stigmatization of deviants from social norms is evident. The sense of shame and guilt is driving force to bring conformity to behavior. Therefore, internalization of social norms motivates towards behavior aiming at achievement of societal goals. A society in state of transition of social change, especially a negative change, experiences marked variations in social norms. Moral turpitude fuels the deviance and the social control once enjoyed by social norms when loses its grip over the members of society. The behaviors once termed as deviant starts to get normal. Kappeler, Sluder and Alpert (1994) explained that sequential occurrence of illegal actives when becomes repetitive, is accepted as routine activity of an organization. The culture of organization is replaced by a deviant culture that normalizes corrupt activities. The normalization of corrupt practices is made possible by making favorable assumptions, and beliefs that promote new values. Rationalization of corruption necessitates neutralization of corruption stigma. Making a corrupt transaction the actors make a comparison of costs and benefits. The costs of corruption are reduced in case of greater societal acceptance. Moral costs of corruption are reduced when the family members, relatives, friends and close circle groups don't see corruption with disdain (Goel and Rich, 1989).

4.3.2.4. Association between Rewarding Honest Deeds and Corruption

A significant association (p=0.001)existed between corruption perception and rewarding honest deed in government organizations to discourage corruption. It could be on the basis of the existence of a valid system of social sanctions. Motivational theories are based on rewarding desirable acts by material benefits or appreciations. In a non-motivational environment the workers may lose their interest in work and their actions become ritualistic. The result suggests that motivational push in form of reward or appreciation is necessary for reducing corruption. Rauch and Evans (2000) confirmed that unless there is motivational based support in the form of proper service structure based on merit, service security, competitive salaries, merit based promotion, the influence of mere rise in salary for controlling corruption become insignificant. Therefore, besides salary rise, the government must incorporate structural reforms in their institutions to promote merit, reward and punishment side by side.

4.3.2.5. Association between Employee Norms and Values Deflected in Organizational Norms and Corruption

A highly significant (p=0.000) association was established between norms and values of employee deflected by organizational norms and corruption perception. Schneider (1988) shed light on the mechanisms which helped to explain corporate behavior. The author argued that individuals working in an organization had their own set of norms and values. Importance of these individually held norms and values is obvious in achieving organizational goals. Similarly, organizations have institutional goals that generally tend to deflect those norms and values which conflict institutional objectives. Employee's norms and values are made consistent with organizational norms, by daily socialization of employees in the workplace in the same way as

parents socialize their children. The socialization is a source of personality change in employees. In summary, socialization, awareness, education, proper selection of employee, and motivation through rewards can help owners to transmit desired norms in employees.

4.3.2.6. Association between Extrinsic Incentives to Influence Employee Ethical Standards and Corruption

A highly significant association (p=0.000) was found between corruption perception and extrinsic incentives to influence employee ethical standards. These results eminently disclosed an organizational hierarchy based on the system of rewards and punishment evaluated through moral and organizational criteria of promotion and demotion. Organizational norms are devised for efficient achievement of organizational objectives. Members of organizations have their individual set of norms; however, in organizational environment the individually owned norms are masked in the interest of achieving organizational goals. In such situation some intrinsic and extrinsic motivation in form of rewards and encouragements help the individuals to be zealous for preferring organizational goals over personal benefits. A state of weak organizational control and low motivational level of employees provide space for commencement of corruption. These findings were in line to Sykes and Matza (1957) that corruption and weak values are correlated with each other. Poor state of social values encourages corrupt to justify their evil deeds. Corruption becomes a lifestyle due to loss of control of the society over its members. Poor organizational goal and weak rules enforcement promote contradictive and diverse norms providing room for accomplishing personal gains through corruption and other ill means. Social norms have persistent effect in shaping human behavior. These, norms help in development of conditional cooperation among humans activities.

Avoiding ethical norms develop a feeling of loss of utility to society and have moral costs, hence, controlling human behavior. The moral costs of corrupt actions may include feelings of guilt and shame (Myint, 2000; Olivier de Sardan, 1999; and Akerlof, 1980).

4.3.2.7. Association between Rigidity of Moral Norms and Corruption

The association of corruption perception was non-significant with rigidity of moral norms (p=0.200). Most of the respondents reported moral norms as flexible, therefore, corrupt people found it easy to continue their illegal deeds under proper justification. Internalization of moral norm provides a booster to practitioners for right action. Social disapproval is an automatic response to deviation from these norms. Working against norms after their internalization generates a feeling of guilt and shame. The norms, therefore, provide for prioritization and guidance for modes of achieving the institutionalized goals. The actors take guidance from these norms to choose appropriate action for appropriate place, time and to evaluate and justify their actions (Licht et al., 2007).

4.3.2.8. Association between Moral Training from Social Institutions and Corruption

Association of moral training provided to members by their institutions and corruption. The association of said variables was non-significant (p=0.850). It is the lack of morality training, to get awareness of corruption, in most of social institutions that promote corruption. Ashforth and Vikas (2003) stated that by poor socialization the new entrants to society are trained to see corruption as permissible. The model explains that a morally upright person living in such environment can easily engage in corruption due to less conflict in society for corruption.

4.3.2.9. Association between Uniformity of Moral Norms and Corruption

Association of corruption and moral norms entertain different classes uniformly was non-significant (p=0.510). There are preferential treatments from moral norms that make ones behave in permissive way with no moral costs. Therefore, a situation of social disorder is created that promote illegalities and deviance. Stark (1987) stated that numerous physical characteristics play their role in supporting locality crimes and deviance. These include visible signs of decay in moral norms together with high population growth rates, high population density and impermanence. The pessimistic approach of the locals in an area to this locality based characteristics lead to poor social control on individuals and motivates people for participation in deviance. This ecologically based approach is of high importance in analyzing and linking people with stigmatized places and people living in them, through environmental determinism, i.e. ecological variations could be helpful in determining the deviant behavior prevailing in an area.

4.3.2.10. Association between Public Service Training to Employee and Corruption

Association of corruption and provision of public service training to the employee was non-significant (p=0.832).All these could be the resultant factors of general moral standards prevalent in the social structure. Furthermore, the weakening state of moral norms, as these is not strongly emphasized in our social institutions. Morality is a lagging area in public service training that promotes power and economic based preferences in the society. Therefore, desirability of values on moral grounds becomes secondary to personal interests and promoting corruption. Treisman and Riley (1998) stressed on promotion of education and morality to surface corruption and curb it with strong actions. Migdal (1988) investigated the causes of low state capacity of developing countries in controlling corruption. The author stated that among many

organizations, state is one that struggle to control corruption. The rules set by the state help in controlling citizen's behavior. Anti-corruption rules set by the state confront with the local culture most of the times. These rules stress on public service delivery with impartiality, however, the cultural norms promote the values of gift giving, nepotism, and favoritism for up keeping kinship solidarity.

In nut shell, moral norms have psychological implications that help in abstaining from all ills. However, these norms are diluted with passage of time, hence, promoting acceptance to discriminatory treatments in the society based on power and economic status. Organizational norms are becoming subordinate to individual norms, which favor personal gains over organizational goals. The poor state of educating government servants in morality for delivering public service and rewarding honest deeds propels for dishonesty and corruption.

4.3.3. Association between Perception of Religious Norms and Corruption

Religion as a universal institution teaches the values of honesty and fairness. Religion is functional in spiritual wellbeing of its members and a source of social control in the society. The major functions that the religion encompasses include molding human behavior, enables conscience through ethics to overcome evil desires. The concept of supernatural powers and beings, and the concept of curse associated to disobedience are the major forces that ensure regulating human behavior in societal interests. Thus, the religious norms provide foundation for such practices that integrate society in line with societal desires and promote withdrawal from evils like corruption. Faithful attachment to religion ideally causes withdrawal from corruption. The concept of religious norms in its association to corruption perception was limited to few statements as explained below;

Table 4-22Association between Perception of Religious Norms and Corruption

Statements	Perception	Corruption		Total	Chi-Square (P=Value)
		Agree	Disagree		
Religious leaders keep masses aware of the evil of corruption to contain corruption.	Agree	316(82.3)	15(3.9)	331(86.2)	$\chi2$=79.321 (0.000)
	Disagree	29(7.6)	21(5.5)	50(13.0)	
	Don't know	1(0.3)	2(0.5)	3(0.8)	
Knowledge of religion is necessary to reduce corruption.	Agree	325(84.6)	37(9.6)	362(94.3)	$\chi2$=0.899 (0.638)
	Disagree	16(4.2)	1(0.3)	17(4.4)	
	Don't know	5(1.3)	0(0.0)	5(1.3)	
Religion refines social values and ethics under its shadows.	Agree	329(85.7)	36(9.4)	365(95.1)	$\chi2$=0.639 (0.727)
	Disagree	13(3.4)	2(0.5)	15(3.9)	
	Don't know	4(1.0)	0(0.0)	4(1.0)	
Religious norms strongly influence masses to make them prefer moral over materialistic wellbeing.	Agree	326(84.9)	38(9.9)	364(94.8)	$\chi2$=2.317 (0.314)
	Disagree	16(4.2)	0(0)	16(4.2)	
	Don't know	4(1.0)	0(0.0)	4(1.0)	
Practicing religion necessarily reduces corruption.	Agree	335(87.2)	35(9.1)	370(96.4)	$\chi2$= 4.134 (0.127)
	Disagree	8(2.1)	3(0.8)	11(2.9)	
	Don't know	3(0.8)	0(0.0)	3(0.8)	
Promoting religious teachings in educational	Agree	314(81.8)	29(7.6)	343(89.3)	$\chi2$= 11.392
	Disagree	30(7.8)	7(1.8)	37(9.6)	

institution can reduce corruption.	**Don't know**	2(0.5)	2(0.5)	4(1.0)	(0.003)
Imposition of Islamic mode of punishments can reduce corruption.	**Agree**	299(77.9)	23(6.0)	322(83.9)	$\chi 2$= 21.312 (0.000)
	Disagree	41(10.7)	15(3.9)	56(14.6)	
	Don't know	6(1.6)	0(0.0)	6(1.6)	
Silence of Ulema against corruption encouraged corruption.	**Agree**	266(69.3)	19(4.9)	285(74.2)	$\chi 2$=15.103 (0.001)
	Disagree	75(19.5)	19(4.9)	94(24.5)	
	Don't know	5(1.3)	0(0.0)	5(1.3)	
Religious leaders are active in interpreting fair and unfair earning in light of religious teachings through "ijtehad".	**Agree**	203(52.9)	17(4.4)	220(57.3)	$\chi 2$= 3.862 (0.145)
	Disagree	137(35.7)	21(5.5)	158(41.1)	
	Don't know	6(1.6)	0(0.0)	6(1.6)	
Display of religious teachings on billboards is effective in reducing corruption.	**Agree**	310(80.7)	31(8.1)	341(88.8)	$\chi 2$=4.487 (0.106)
	Disagree	32(8.3)	5(1.3)	37(9.6)	
	Don't know	4(1.0)	2(0.5)	6(1.6)	

4.3.3.1. Association between Role of Religious Leaders Regarding Corruption Awareness and Corruption

Association of corruption and role of religious leaders in awareness rising about corruption was highly significant (p=0.000). It is explicit from these results that people had a strong faith in religion as a main source of taking directions over the issue of corruption. Role of religious leaders in guiding the followers in all religious,

ethical and social issues is obvious. Proper guidance from religious leaders, therefore, can help to curb corruption. Beets (2007) stated that, honesty and fairness provides basis for religious teachings throughout the world. These teachings are helpful in designing strategies to control corruption. Support of religious leaders and religious groups are solicited for two reasons i.e. religion discourages stealing, deceit, offense, and abuse of others, therefore, true affection to religion will cause abstinence from corruption. Furthermore, nonexistence of religious direction in non-believers promotes corruption. Lipset (1960) further supported the viewpoint that the historical evidences of interaction among religion and state has strong role in determining corruption level in a society. In more democratic religions the religious institutions play the role of watchdog. They monitor the state officers and denounce their corruptions. In state sponsored religions where the association of religion and state sponsor for supporting each other's acts the monitoring role of religion is invisible. For the same reasons corruption don remain hidden for longer time in societies with religion with democratic grounds. The political system provides freedom of expression which enables media and public interest groups to expose the corruption abuse. The religious leaders in this system are in close contact with the masses which enables them to have a close look at working of officials, discover misuse of their power and publicize it. Promotion of democratic traditions is also strongly associated with economic development. The apparent reason is promotion of democracy, education, literacy, and awareness due to economic growth. In such societies the bureaucratic relations replaces personal relations which increase the chances of noticing and challenging the odds in the society.

4.3.3.2. Association between Knowledge of Religion and Corruption

Association of corruption was non-significant with knowledge of religion (p=0.638). It is not necessary that a person having knowledge of religion or involved in religious rituals must observe the basic ethics in real life. Pavarala and Malik's (2010) study of religious values in India highlighted that the influence of religion on individual's personality varies from person to person. Different people interpret and act on religious belief differently. Observance of religious rituals doesn't necessarily means that the practitioner is ethically strong and virtuous. Yet, those who practice religion are believed to be following moral standards and ethical people. For many religion is just a set of rituals that are publically displayed, with no association to action and behavior.

4.3.3.3. Association between Refinement of Social Values by Religion and Corruption

Association of corruption and refinement of social values by religion, was non-significant (p=0.727). Most people belief that religion is a source of refinement of social values yet corruption rate is quite high. Again the result, point to the state of practicing religious teachings like ritual without understanding the essence of the religious teachings of fair and unfair. The result is against findings of Beets (2007) who stated that, honesty and fairness provides basis for religious teachings throughout the world. These teachings are helpful in designing strategies to control corruption. Support of religious leaders and religious groups are solicited for two reasons i.e. religion discourages stealing, deceit, offense, and abuse of others, therefore, true affection to religion will cause abstinence from corruption. Furthermore, nonexistence of religious direction in non-believers promotes corruption.

4.3.3.4. Association between Preferring Moral over Materialistic Wellbeing and Corruption

Association of preferring moral over materialistic wellbeing due to religious norms was non-significant (p=0.314). There are growing concerns over loosing grip of religion over behavior of the masses. The materialistic wellbeing is begetting priority for general masses and religious morality is becoming secondary to it. The masses know the moral costs of corruption still they cannot manage to avoid it. Balafoutas (2011) investigated the role of hatred for evil deeds in reducing corruption in public administration. The author based their study on three pronged corruption model. According to this model, corruption is a result of game played between official, a lobby, and masses. The bureaucrat knows the moral cost of corruption that by accepting bribe he/she will be letting down the public. The bureaucrats manage their behavior according to the perceived public belief about officials and corruption. If the beliefs vary with time the chances of corruption increases, similarly if time horizon is long with fast updating beliefs of the masses the events of corruption increases.

4.3.3.5. Association between Practicing Religion and Corruption

Association of corruption was non-significant with practicing religion (p=0.127). People acceded to explain the religious knowledge itself is of no worth provided not being acted upon. In addition people also rejected any room within the religious explanation for preferring to material gains devoid of any religious insights. The study area is inhabited by people having strong faith in religion. Religious scholars have strong influence on these people as they interpret religious teachings to them and help them follow the true spirit of religion. The respect earned through religious authority place the religious scholars in an esteemed position, where, people listen to them and act upon their instructions. Therefore, despite of obvious importance of knowledge

and practicing religion, it was the verdict of religious scholars that influenced corruption perception of the masses. Beets (2007) also found the role of religious teachings as of utmost importance in controlling corruption. Consultations with religious leaders and soliciting their support to preach for controlling social ills like corruption are highly effective tool.

4.3.3.6. Association between Promotion of Religious Teachings in Educational Institutions and Corruption

The association results among perception on promoting religious teachings in educational institutions to curb corruption and, the association of said variables was significant (p=0.003). Educational institutions are nurseries for producing members to fill future societal roles. Knowledge and skills acquired in educational institutions needed a supplement of developing positive attitudinal tendencies in children in shape of ethics and morality. Religious teachings provide grounds for abstaining from evils. Beets (2007) stated that, honesty and fairness provides basis for religious teachings throughout the world. These teachings are helpful in designing strategies to control corruption. Support of religious leaders and religious groups are solicited for two reasons i.e. religion discourages stealing, deceit, offense, and abuse of others, therefore, true affection to religion will cause abstinence from corruption. Furthermore, nonexistence of religious direction in non-believers promotes corruption.

4.3.3.7. Association between Implementing Islamic Mode of Punishments and Corruption

A highly significant (p=0.000) association was established between imposition of Islamic mode of punishments to reduce corruption and corruption perception. Perhaps people had a strong faith in Islamic mode of punishment and rewards. It could be due

to a number of anomalies in the prevalent law, which most suits the offenders to escape. Moreover, it is more time and cost consuming which bring no instant results to work as a social deterrence. Rauch and Evans (2000) confirmed that less the motivational based support in form of proper service structure based on merit, service security, competitive salaries, merit based promotion, the influence of mere rise in salary for controlling corruption become insignificant. Therefore, besides salary rise, the government must incorporate structural reforms in their institutions to promote merit, reward and punishment side by side.

4.3.3.8. Association between Silence of Ulema (Clergy) and Corruption

Perception of promotion of corruption due to silence of Ulema (clergy) and corruption perception was significant (p=0.001). These findings explained that fear of punishment to control evils is the other side of coin. Those who are not morally sound to refrain from corruption needs a punitive initiation. Such punishment would not only discourage the committer but also communicate the message to masses and thus, establish a sound writ of state. However, wherever the Ulema (clergy) keep silence on moral turpitude not only refrains from their religious duty but also promote ills like corruption. Thus, Islamic mode of punishments and positive role of Ulema in curbing corruption could control this evil. Licht et al. (2007) findings were in line to above results. The authors proposed development of two pronged approach of intrinsic and extrinsic motivation to develop a sense of following shared values. Tools for such control may be positive in form of rewards and negative in form of punishments. Thus, desire for social approval and fear of shame, guilt, stigma and punishment are successful in casting human behavior in appropriate shape. Hauk and Saez-Marti (2002) also specified that popularity of social norms grants for its adherence and its subsequent transmission to the next generation. The personal values remain

submerged if masses are socialized with popular social norms. If individuals don't taught at an early age about these norms to internalize them the moral turpitude is marked.

Association between Role of Religious Leaders in Interpreting Fair and Corruption

The association of corruption was non-significant with active role of religious leaders in interpreting fair and unfair earning in light of religious teachings (p=0.145). Changing socio-economic circumstances inside the society demands for interpreting right from wrong in light of religious teachings. Interpretations to vague issues are not made public in general speeches of religious leaders, therefore, role of such interpretation become insignificant to control corruption. Dalton (2005) appreciated variety and diversity of Korean culture that some time create ambiguity in understanding the reality and give way to fouls like corruption. The corrupt practices are masked by the culture to give it a legitimate look. The meanings and dimensions of corrupt act changes from situation to situation and area to area. The effects of such cultural paradox are vivid on development of socio-economic institutions due to varying interpretations and execution problems. In such blur view of corruption due to cultural support to it, some socio-economic and political compromises are made. The author emphasized on conducting a cultural analysis prior to conducting corruption research to get an understanding of forms of corruption that flourish under cultural support. This approach will help to understand the norms of good governance prevailing in the study area, how much deviance from norms is permissible? and are the constituents of political corruption?. In-addition, this approach of studying corruption will give a better understanding of public perception about justified and disguised corrupt behavior.

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4.3.3.10. Association between Effectiveness of Displaying Religious Teachings on Billboards and Corruption

Association of corruption and effectiveness of displaying religious teachings on billboards to reducing corruption was non-significant (p=0.106). It is obvious that these were lagging areas and needed special attention of religious leaders for curbing corruption. Use of media is a good source of creating awareness in masses, however, the non-significant result show that the awareness campaign remained ineffective to curb corruption. Guerrero and Oreggia (2008) stated that whenever, the institutional norms are weak in enforcement, the benefits to individuals are high through paying bribes and the corruption is vivid. In such situation the rich and educated people are also obliged to pay bribe. Only awareness and media campaigns, in such worst situations, fail in their purpose of controlling corruption. Some additional complements are needed to make this work a success. These may include transparency in institutions, the real submission to law and clarifying corruption perceptions held by masses.

To conclude, the religion and religious leaders had profound role in curbing corruption. The religious teachings were valued high among masses. They observed religious practices; however, knowledge and rituals needed support of critical understanding the theme of religious morality and ills of misdeeds. Religious leaders were in the appropriate position to interpret the message and communicate it to the masses to motivate them to act or forbid them to abstain. Moreover, promotion of religious values in educational institutions could be of additional support towards minimizing the menace of corruption.

4.3.4. Association between Perception of Change in culture and Corruption

The gauge for measurement of behavior inside a culture is defined by social values. Every member of a society can measure appropriateness of his behavior with this gauge. However, no society is static and social change is evident in all societies with different rates. The social change is associated with changes in cultural patterns and demolition of standards. Social changes are not always positive and may account for undesirable additions that can undermine the existing social structure and its stability. The new equilibrium established as a result to such social change is degradation in tangible and non-tangible aspects of life. For testing the association between change in culture and corruption perception, the concept was limited to few attributes given and explained in section below.

Table 4-23 Association between Perception of Change in culture and Corruption

Cultural norms are unequally implemented in society to safeguard the interest of rich/elite.	**Agree**	103(26.8)	9(2.3)	112(29.2)	$\chi2$=34.213 (0.000)
	Disagree	211(54.9)	13(3.4)	224(58.3)	
	Don't know	32(8.3)	16(4.2)	48(12.5)	
Power and prestige enjoy a greater support than ethics and morality in the existing culture.	**Agree**	165(43.0)	11(2.9)	176(45.8)	$\chi2$= 35.056 (0.000)
	Disagree	146(38.0)	10(2.6)	156(40.6)	
	Don't know	35(9.1)	17(4.4)	52(13.5)	
Training for material gain is preferred over training to become a good citizen, in our culture.	**Agree**	77(20.1)	21(5.5)	98(25.5)	$\chi2$=22.726 (0.000)
	Disagree	229(59.6)	11(2.9)	240(62.5)	
	Don't know	40(10.4)	6(1.6)	46(12.0)	
Ethical teachings are becoming secondary to economic gains in our society.	**Agree**	89(23.2)	21(5.5)	110(28.6)	$\chi2$= 19.422 (0.000)
	Disagree	217(56.5)	10(2.6)	227(59.1)	
	Don't know	40(10.4)	7(1.8)	47(12.2)	

Daily socialization in corrupt environment encourage employees to develop corrupt values.	**Agree**	138(35.9)	7(1.8)	145(37.8)	$\chi2$=7.068 (0.029)
	Disagree	166(43.2)	26(6.8)	192(50.0)	
	Don't know	42(10.9)	5(1.3)	47(12.2)	
Morality is still the standard for human behaviour with slighter acceptance to corruption.	**Agree**	153(39.8)	24(6.2)	177(46.1)	$\chi2$=5.654 (0.059)
	Disagree	180(46.9)	14(3.6)	194(50.5)	
	Don't know	13(3.4)	0(0.0)	13(3.4)	
Corruption in the society is deteriorating the social values.	**Agree**	224(58.3)	27(7.0)	251(65.4)	$\chi2$=1.343 (0.511)
	Disagree	113(29.4)	11(2.9)	124(32.3)	
	Don't know	9(2.3)	0(0.0)	9(2.3)	
Corrupt people are becoming social ideals.	**Agree**	86(22.4)	6(1.6)	92(24.0)	$\chi2$=7.557 (0.230)
	Disagree	196(51.0)	30(7.8)	226(58.9)	
	Don't know	64(16.7)	2(0.5)	66(17.2)	
Social pressure has become insufficient to control corruption.	**Agree**	144(37.5)	16(4.2)	160(41.7)	$\chi2$= 0.261 (0.878)
	Disagree	176(45.8)	20(5.2)	196(51.0)	
	Don't know	26(6.8)	2(0.5)	28(7.3)	
Weakening control of elders over family issues increases corruption.	**Agree**	132(34.4)	7(1.8)	139(36.2)	$\chi2$= 7.343 (0.250)
	Disagree	176(45.8)	28(7.3)	204(53.1)	
	Don't know	38(9.9)	3(0.8)	41(10.7)	

4.3.4.1. Association between Unequal Implementation of Cultural Norms and Corruption

Association of corruption was highly significant (p=0.000) with unequal implementation of cultural norms to safeguard the interest of rich/elite. Although the majority see fairness in implementation of cultural norms, yet favoring interest of elites remain unavoidable. The sort of inequality in treatment from cultural norms inspires commencement of corruption. Hunt (2007) found sufferers of bad luck and hostile events, chiefly crime victims, tend to pay bribe than non-victims. The bribe payment behavior is conditioned due to individual and household behavior of victims.

These victims are in need of more support from government officials like police for getting remedy making them more prone to pay bribes than non-victims. The other reasons for paying bribes are their vulnerability desperate getting access to service, or desire for getting corrupt service like making themselves eligible for benefits. Exposure of most needy people to corruption in most difficult time of their life is unfortunate and leads to inequality.

4.3.4.2. Association between Power and Prestige Enjoy a Greater Support and Corruption

A highly significant (p=0.000) association was established between corruption perception, power and prestige enjoy a greater support than ethics and morality in the existing culture. It could be deduced from these results that the fissures for social inequalities existed in the prevalent culture. Controlling power and authority with any legitimate mandate often lead to the prevalence of ethically unjustifiable yardsticks of measuring events in the society. It is perhaps the partial implementation or self-explained implementation of rules on the basis of creeds and belongings. The deprived segment, hence, develop a perception that the rules are to safeguard elite's interest, and they are free in their actions. As reported by Manzetti and Wilson (2007) when rules fail in guaranteeing a just and equitable reflection in their implementation of verdicts, a struggle amongst the masses for power attainment continue. Power struggle through illegitimate means weakens state's institutions. The lower class is exploited by keeping them dependent of elites through restricting their direct access to public goods, jobs, housing, and health and is offered to those who subdue to elite interests in exchange.

4.3.4.3. Association between Preferring Training for Material Gain and Corruption

Association of corruption perception was highly significant (p=0.000) with preferring training for material gain over training to become a good citizen. It is clear that in most of the families the youngsters are taught of earning more, irrespective of keeping into considerations the social and organizational standards. Manzetti and Wilson (2007) narrated the reason of participation of sober people in voting process and regularly electing crooked persons. They found that desire for having access to limited goods in poor stated needed affiliation with people in power. In these countries access to basic needs like food, shelter, health, employment and other amenities of life are controlled by power-class and distributed like personal property. The corrupt elite extend these facilities to only those who have significant role in voting process of their election.

4.3.4.4. Association between Ethical Teachings Becoming Secondary to Economic Gains and Corruption

A highly significant association (p=0.000) was established between corruption perception and ethical teachings becoming secondary to economic gains. Furthermore, the distribution of job opportunities in the job market is unfair and based on bribes. A fresh recruit opts to prefer gathering the amount, which he paid illegally for his recruitment and avoid obeying moral and organizational standards of corruption. Murray-Rust & Vander Velde (1994) specified that strengthening ethical standards are specifically stressed throughout the world by the governments to manage public servants behavior. For this purpose the governments should be responsible for building and environment of honesty, fairness, rule of law, clearness and trust. Ignoring public interest in official matters may lead to government failure.

4.3.4.5. Association between Socialization in Corrupt Environment Encourage Corrupt Values and Corruption

Association of corruption perception was significant with socialization in corrupt environment encourage employees to develop corrupt values (p=0.029).These results indicated that material wellbeing has brought basic changes in outlook of societal members. The moral values once ranked high are losing its strength and materialistic desires are getting replaced. Institutions are also responding to the change and diverting their attention to material wellbeing. Socialization for material wellbeing is subduing moral training, hence, resulting into disorder and corruption in society. Once started, this chain of change for preferring material gain ramify all segments of society and acts once believed as deviant becomes normal. The result finds its support from Coolidge and Rose-Ackerman (2000) who reported that lack of ethical leadership promotes corruption. The view of public and private is made vague to seek rent and favors. High positions are secured for larger benefits at the cost of burdening the national economy and development. Blomström, Magnus and Björn (1984) also expressed that elite class with support of their multinational allies promote authoritarianism, and corruption to retain development in poor countries and accomplish personal gains.

4.3.4.6. Association between Morality is Still the Standard for Human Behavior and Corruption

The association of corruption perception was non-significant with morality is still the standard for human behavior with slighter acceptance to corruption (p=0.059), the significance level in this result signifies the slow and constant tilt towards deviation from moral standards. Neu, D et.al (2014) studied the role informal controls and formal monitoring practices in shaping the ethics and moral behavior of

organizational members. The author proposed that anti-corruption practices are not effective until such strategies are not designed that are based on analysis and understanding of politics and practices to make corruption practices visible, and this lamination has the capacity to discourage corruption and strengthen morality within the organization. These arrangements are effective as they develop the feelings that organizational members are free to perform an act and simultaneously they are exposed to anti-corruption practices. The practices, therefore, are productive and disciplinary for individuals and organization.

3.4.7. Association between Corruption is Deteriorating the Social Values and Corruption

Association of corruption in the society is deteriorating the social values and corruption was non-significant (p=0.511). It is the general perception of the masses that social values are on decline and corruption in society is derogatory for our values. Adherence to social norms and its transmission to next generation highly depend upon the proportion of population segment adhering to these social norms. The higher adherence to social norms means the high belief in the values underlying the norms. This explanation helps to interpret the existence of corruption in specific cultures due to non-adherence of people to ethical norms and values as explained under their religious domains. Non internalization of corruption abstinence norms and values provide low intrinsic motivation to avoid corruption. Therefore, when all other variables are alike, the individuals grown in societies with high corruption element are more likely to grow corrupt than in one where corruption is low (Hauk and Saez-Marti, 2002).

4.3.8. Association between Corrupt People are Becoming Social Ideals and Corruption

Association of corruption and corrupt people are becoming social ideals,was non-significant (p=0.230). Despite of high corruption rate in the society, corruption is still believed as immoral and a crime, therefore, people don't follow corrupt people out of idea that they are ideals. Miller (2006) found that greater acceptance of corruption in the culture reduces the real costs of corruption, hence, increasing corrupt behavior. The author narrated that infection of society with corruption reduces chances of corruption detection and subsequent punishment of corrupt people. Citizens of these societies don't file complaint against corruption when they are directly or indirectly asked for bribe. The result is an ever increasing case of corruption and greater corruption equilibrium.

4.3.9. Association between Social Pressure has Become Insufficient to Control Corruption and Corruption

Association of corruption and social pressure has become insufficient to control corruption (p=0.878) was non-significant. Guerrero and Eduardo (2008) established that informal techniques of social control adopted in organizations are helpful in controlling corrupt behavior. The study concluded that there is a three factor vicious circle inside institutional structure that affects corruption behavior. The components of the vicious structure included the perception of corruption, motivating factors in form of incentives for corrupt behavior and social dynamics of the institutional environment.

4.3.4.10. Association between Weakening Control of Elders over Family Issues and Corruption

Association of corruption and weakening control of elders over family issues increases corruption, was non-significant (p=0.250).It is evident that still people had

the acknowledgement in the prevalent social values to be working as catalyst in controlling the corrupt practices. Despite of profuse corruption, people believe in morality and accept it as a standard of behavior, and social values are resisting the negative changes brought due to corruption. Therefore, corrupt people are not positioned as social ideals to be followed. Moreover, the cultural perspective of role of elders and social pressure in containing people is still valid to a greater extent. This probably is due to prevalence of strong social values and religious base of ethics and morality that interrupt rapid spread of corruption. Beets (2007) reported that moral wellbeing is a preferred trait over physical wellbeing in all religions. Ethics based on religious morality, therefore, promote moral acts and reduce corruption in its followers. Steps for promoting moral training at institutional level with participation of leadership from all levels are the need of the day.

To conclude, cultural norms and values are strong driving forces for molding human behavior in the study area. Although, social pressure is significant in controlling social actions, yet the elite class manages to escape the pressure of social norms and avoid the grip of rules. This scenario is developing a scene of power preference and struggle for power gain. This preference is evident in all social institutions where preaching for morality was gradually losing its importance. Increase in illegitimate means to acquire private gains and self-enrichment and inducing rapid spread of corruption were some of the results obtained from the above findings.

4.3.5. Association between Perception of Fear of Stigma and Corruption

Social stigma is a highly discrediting attribute that not only lessen the identity of and individual to a single negative attribute but also impedes its healing. Social stigma is associated with flawed behavior, disapproved by the society and accompanied with social resentment and hatred. The defamations brought as a response to social stigma

are not limited to individuals, rather it engulfs the associated group of stigmatized person in darkness of dislike. Perception of fear of stigma in this study was limited to few attributes as given in following section;

4.3.5.1. Association between Observance of Moral Norms out of Fear of Social Stigma and Corruption

A highly significant (p=0.000) association was established between corruption and observance of moral norms out of fear of social stigma. This indicated a high level of disregard for corruption, even above the fear of social stigma. It could be attributed to the prevalence of religious attachments through high level of sentimental attachments. Bordignon (1993) made an analysis of empirical studies and found higher compliance in tax payment in most of the countries. In some states most of the people are honestly paying their tax and the cheating is of low level, irrespective of their low probability of detection and small probable penalties if caught. The more puzzling is to understand that some people never evade, irrespective of clear benefits from tax evasion than fairness. This paradox is best explained in the context of sentiments for morality and ethical norms, misperception of probability of detection and avoiding any risk, even of low level. These people, most probably, are afraid of the potential damage to their reputation if they are caught and disclosed as dishonest. This fear of social stigma stops them to be dishonest. However, the larger is the population of tax evaders, the lower is the chances of being stigmatized and the greater are the chances of cheating.

4.3.5.2. Association between Societal Encouragement and Rewards for Honest Deed and Corruption

Association of corruption perception was significant with societal encouragement and rewards for honest deed (p=0.046). The finding was in line to the earlier, that people

had a high degree of discard for corrupt practices in the society due to strong social control by the prevalent religious values. Society exhibits social control on its members in two ways. The desirable behavior is rewarded by the society in form of approval, social admiration or in form of other material and non-material benefits. However, the undesirable is sanctioned with dislike, disapproval and punishment. The members deviating social norms and committing corruption fear of punishment and isolation, hence, conform to social norms. This probably is the reason of significant association of reward and fear with corruption perception. Goffman (1963) stated that social stigma has deep and profound effects on human feelings. The person stigmatized loses his identity and the stigmatic identity is the only left identity of that person. The strong social construct of stigma prevent identity repair. These aspects of social stigma make a person to think and compare the losses and benefits before committing an evil desire. Link and Phelan (2000) analyzed the feeling of stigma from two perspectives, one how a stigmatized person see himself and second how others label him as stigmatized. The society produces such strategies to associate undesirable acts with separation, status loss, stereotyping through labeling. These strategies are effective in contorting anti-social human behavior. Kappeler, Sluder and Alpert (1994) explained that sequential occurrence of illegal actives when becomes repetitive, it is accepted as routine activity of an organization. The culture of organization is replaced by a deviant culture that normalizes corrupt activities. The normalization of corrupt practices is made possible by making favorable assumptions, and beliefs that promote new values. Rationalization of corruption necessitates neutralization of corruption stigma.

4.3.5.3. Association between Confidentiality of Corruption as A Tool to Avoid Social Stigma and Corruption

Similarly, a significant (p=0.002) association was affirmed between corruption perception and confidentiality of corruption as a tool to avoid social stigma. This is perhaps due to the fear of being segregated with the operating social layers of the society. Hollinger and Clark (1983) concluded that social control measures in primary working groups are more efficient in controlling employee theft behavior than by use of formal authority by officials on higher rank. The reason behind high social control in informal groups was individual's socialization in these primary groups, their sense of secrecy inside these groups and complications of relations with outsiders. Strong task interdependence within a work group helps them to establish their personal group subculture.

4.3.5.4. Association between Corrupt Culture Bring Personality Change in Members and Corruption

Association of corrupt culture bring personality change in members and they stop to fear from stigma and corruption perception was highly significant (p=0.000). However, resistance to fear as reflected from these findings, made the corrupt persons hardened to all stigmatization drives of the society. Akerlof (1980) emphasized that social norms have persistent effect in shaping human behavior. These, norms help in development of conditional cooperation among humans activities. Avoiding ethical norms develop a feeling of loss of utility to society and have moral costs, hence, controlling human behavior. The moral costs of corrupt actions may include feelings of guilt and shame. Persistent exposure to corrupt environment removes the feelings of guilt and shame from the persons and promotes cases of corruption.

4.3.5.5. Association between Debate over Definitions of Right and Wrong and Corruption

Significant (p=0.007) association was found between corruption perception and definitions of right and wrong are actively debated and continually refined. Space for committing illicit acts broaden the basis of committing illegal acts as justified. Corruption involves benefits to committers on both ends of transaction. The payer gets his job accomplished and the receiver gets paid. This relation of commensalism among committers keeps the act of corruption confidential. Moreover, if displayed to public, both the parties get harmed. Confidentiality, therefore, keeps the corruption and its parties unidentified to avoid the stigma and punishments associated with corruption. Regularity of corruption and capability of committer to avoid its negative repercussions makes them fearless. Such people not only are a source of propagation of corruption but also plead for its justification. A clear illustration of ill effects of confidentiality of immoral acts is provided by Wilson and Kelling (1982). The author exemplified that an area inhabited with people caring for each other and taking notice of each other's acts remains stable. However, if the inhabitants of the area stop keeping an eye on intruders, neighbors and their children, the children become rowdy, the litter pileup, drug use becomes open and crimes states raising its head from the unnoticed streets. Migdal (1988) stated that educated masses of developing countries actively debate on the issue of right and wrong. The optimistic approach of educated masses in this regard helps to differentiate legal from illegal. The emerging social norm marginalizes corruption norms and its followers.

4.3.5.6. Association between Public Servant's Fear of Alienation from Society and Corruption

Association of corruption perception was non-significant with public servant's fear of alienation from society due to corruption stigma (p=0.190). Link and Phelan (2000) conceptualized stigma by the techniques of labeling, stereotyping, separation, status loss, and percopious. In a power situation all these co-occur that unfold the components of stigma. However, in criminals the fear of social stigma was washed away due to their continuous exposure to stigmatized associates.

4.3.5.7. Association between Fear of Stigma to Family Honor and Corruption

Association of corruption and fear of stigma to family honor and prestige is a hurdle to corruption was non-significant (p=0.215). Akerlof (1980) emphasized that social norms have persistent effect in shaping human behavior. These, norms help in development of conditional cooperation among humans activities. Avoiding ethical norms develop a feeling of loss of utility to society and have moral costs, hence, controlling human behavior. The moral costs of corrupt actions may include feelings of guilt and shame or loss of family honor.

4.3.5.8. Association between Increases in Incidence of Corruption Rubs Away Fear of Stigma and Corruption

Association of corruption was significant with increase in incidence of corruption rub away fear of stigma from minds of public servants (p=0.241). Stark (1987) stated that numerous physical characteristics play their role in supporting locality crimes and deviance. These include visible signs of decay in moral norms together with high population growth rates, high population density and impermanence. The pessimistic approach of the locals in an area to this locality based characteristics lead to poor social control on individuals and motivates people for participation in deviance. This

ecologically based approach is of high importance in analyzing and linking people with stigmatized places and people living in them, through environmental determinism, i.e. ecological variations could be helpful in determining the deviant behavior prevailing in an area.

4.3.5.9. Association between Worries about Penalties and Corruption

Association of corruption and worries about penalties is strong force to refrain from corruption was non-significant (p=0.183). The probable reason is that members of society seem to remain unnoticing the corruption in their surrounding or the corrupt acts were highly confidential to catch the eye of the members and act for its control. Therefore, corrupt people had no fear of any hurdle or repercussions from societal side. They, consequently, were committing corruption and enjoying high status. Stark (1987) reported that poverty and deprivations rub away the sense of moral obligations from the minds of people. In such circumstances social control is lost and deviance is promoted. In contrast if majority of society is honest, the cheaters find it difficult to cheat the people. The people fear the social stigma and loss of reputation if they were disclosed as cheaters (Bordignon, 1993). According to Spichtig and Traxler (2011) stigma act as strong innate prohibition force against corruption and promote normal behavior. The feelings of stigma are high when corruption is disliked by majority of people in society. Therefore, corruption becomes rare in such societies. However, high prevalence of corruption rubs away the feelings of stigma from minds of the general masses.

People have an innate fear of being stigmatized if they indulge in evils like corruption. An intact reward punishment system motivates for abstaining from corruption and committing right, however, corrupt people find their way to avoid the social stigma associated with corruption through confidentiality of corruption.

Ramifications of corruption, if not noticed by the society and its institutions, rub away the fear of social sanctions from the minds of its committers and promote corruption.

4.3.6. Association between Perception of Customary Lavish Expenditures and Corruption

Different cultures vary in patterns of expenditure in normal and special events. Events like marriage, death, birthday parties etc. that are public, and participated by masses in bulk; spend thrift expenditures are an easy way of showoff by the host and participants. Therefore, huge amount is spent for getting fame and recognition. Moreover, the chain of competition for display of status seems never ending and highly profligate. These events suck money like anything and demands for more, hence, exerting a pressure for more earning through any mean. To reach to reliable results, the perception of customary lavish expenditures and its association with corruption is limited to attributes given in section below.

Table 4-24 Association between Perception of Customary Lavish Expenditures and Corruption

Statements	Perception	Corruption		Total	Chi-Square (P=Value)
		Agree	No		
Corruption scale increases with increase in official rank of a corrupt person.	Agree	305(79.4)	29(7.6)	334(87.0)	$\chi 2$=8.776 (0.012)
	Disagree	31(8.1)	9(2.3)	40(10.4)	
	Don't know	10(2.6)	0(0.0)	10(2.6)	
Larger family requirement for greater ceremonial expenditures enhances chances of	Agree	275(71.6)	18(4.7)	293(76.3)	$\chi 2$=20.265 (0.000)
	Disagree	60(15.6)	18(4.7)	78(20.3)	
	Don't know	11(2.9)	2(0.5)	13(3.4)	

corruption.					
Extravagant expenditures during ceremonies are admired more in society than cost-effective measures.	**Agree**	230(59.9)	16(4.2)	246(64.1)	$\chi2$= 72.204 (0.000)
	Disagree	103(26.8)	6(1.6)	109(28.4)	
	Don't know	13(3.4)	16(4.2)	29(7.6)	
Lavish expenditures on customs shift the equilibrium from petty corruption to grand corruption.	**Agree**	114(29.7)	27(7.0)	141(36.7)	$\chi2$= 33.914 (0.000)
	Disagree	214(55.7)	5(1.3)	219(57.0)	
	Don't know	18(4.7)	6(1.6)	24(6.2)	
Extravagance in customary expenditures triggers a competition in members of a particular social class.	**Agree**	53(13.8)	18(4.7)	71(18.5)	$\chi2$= 23.815 (0.000)
	Disagree	277(72.1)	18(4.7)	295(76.8)	
	Don't know	16(4.2)	2(0.5)	18(4.7)	
Social desire for fame through lavish expenditure is much stronger driving force for our behaviour than morality.	**Agree**	135(35.2)	9(2.3)	144(37.5)	$\chi2$=26.172 (0.000)
	Disagree	176(45.8)	14(3.6)	190(49.5)	
	Don't know	35(9.1)	15(3.9)	50(13.0)	
Continuous desire for lavish expenditures rubs away the impression of	**Agree**	155(40.4)	7(1.8)	162(42.2)	$\chi2$= 12.687 (0.002)
	Disagree	151(39.3)	28(7.3)	179(46.6)	
	Don't know	40(10.4)	3(0.8)	43(11.2)	

honesty from mind of people.					
Insufficient salaries of government employees can't sustain basic needs of a family.	**Agree**	242(63.0)	16(4.2)	258(67.2)	$\chi2$=12.787 (0.002)
	Disagree	78(20.3)	18(4.7)	96(25.0)	
	Don't know	26(6.8)	4(1.0)	30(7.8)	
People who don't spend lavishly in social ceremonies are ridiculed.	**Agree**	126(32.8)	23(6.0)	149(38.8)	$\chi2$=8.977 (0.011)
	Disagree	205(53.4)	13(3.4)	218(56.8)	
	Don't know	15(3.9)	2(0.5)	17(4.4)	
Culture of lavish expenditures during ceremonies force public servants to accept bribes.	**Agree**	247(64.3)	29(7.6)	276(71.9)	$\chi2$=1.176 (0.555)
	Disagree	90(23.4)	9(2.3)	99(25.8)	
	Don't know	9(2.3)	0(0.0)	9(2.3)	
Spending on charitable activities is minimal than customary lavish expenditures.	**Agree**	167(43.5)	27(7.0)	194(50.5)	$\chi2$= 9.750 (0.080)
	Disagree	164(42.7)	8(2.1)	172(44.8)	
	Don't know	15(3.9)	3(0.8)	18(4.7)	

4.3.4.1. Association between Increase in Corruption Scale with Increase in Official Rank of Corrupt Person

Corruption was significantly associated with corruption scale increases with increase in official rank of corrupt person (p=0.012). It could be due to enjoying an elevated seat, being occupied with little fears from high ups. Dong et al. (2012) discussed the

question that whether corruption is transmissible and if provisional collaboration matters in spread of corruption?. The authors developed a term ''conditional corruption'' to study these effects. The study is based on labeling theory and tries to see that whether activities of others influence the self-perception of corruption? The authors also reported influence of varying degree from socialization, group dynamics and experiences from past on corruption behavior. The macro-micro analysis based on panel data unveils that influence of peer group and significant others are high to motivated individual for corruption behavior. Similarly persons having experienced corruption are more liable to remain corrupt and increase in level of corruption.

4.3.6.2. **Association between Greater Ceremonial Expenditures and Corruption**

Association of corruption and greater ceremonial expenditures enhances chances of corruption was highly significant (p=0.000). It is perhaps a high admiration received from people irrespective of debating the income and expenditures of the corrupt persons. Coolidge and Rose-Ackerman (2000) reported that in poor state of government the officers are striving for high rent seeking with no care of the loss to state economy. For making the things happen corruptly, the rules are made vague and contradictory to hide lavish expenditures and hamper economic growth. Corruption is continued to meet extravagant expenditures and maintain privileged status.

4.3.6.3. **Association between Admirations for Extravagant Expenditures During Ceremonies and Corruption**

Similar to above result a highly significant (p=0.000) association was established between corruption perception and extravagant expenditures during ceremonies are admired more in society. Spending money lavishly in various ceremonies like marriage, engagements, birthdays and funerals are becoming a status symbol. However, the legitimate earnings are insufficient to meet these expenditures for which

corruption, some corruption norms are stickier than others. The people hate government employee for asking bribe but they ignore establishment of social solidarity networks through favoritism and giving small gifts. The developed nations have controlled the genie of corruption to a greater extent but the developing nations are struggling to control the miniatures of corruption in form of favors and gifts. This probably is due to cultural support to these forms of corruption due to which the rules also get lax around these petty events. This help to interpret that culturally based petty corruption like favoritism and gift giving are hard to avoid through legal interventions and are stickier in nature in comparison to controlling grand corruption.

4.3.6.5. Association between Competition Triggered for Extravagant Customary Expenditures and Corruption

Highly significant association was instituted between corruption perception and competition triggered through extravagant customary expenditures ($p=0.000$). All these reflected a shift from the striker and controlling end to some lenient and liberal social patterns of life. These patterns inhibited some level of social acceptance with little considerations for evaluative checks based on moral criteria of evaluation. Expenditures on social events are easy way of gaining fame. Stories of spendthrift expenditures are propagated in interpersonal communication and promoted by media to catch the eye of audience. The greater is the expenditure and the more unique the event and the longer is its echo in the society. The high expenditures, therefore, become a fashion with lot of fame at the cost of lot of wastage. The source of amount so wasted is not always legitimate but mostly ill-gotten money that pushes the society to underdevelopment and corruption. Support to these results is provided by Coolidge and Rose-Ackerman (2000). The authors stated that in a neo patrimonial system the formal leadership is subordinating informal leadership. The allies manage a system

where the officials are seldom held responsible for their evils and the public assets are used like private. In such a situation a high rank means high power and more money. The resources are lavishly used for private fame which hampers economic growth. Tittle and Welch (1983) stated that morality provide basis for communally held values. These values help to overcome feelings of self-interest, fame and delight and sacrifice them in interest of larger community.

4.3.6.6. Association between Social Desire for Fame than Morality through Lavish Expenditure and Corruption

Association of corruption perception and preferred social desire for fame than morality through lavish expenditure was highly significant (p=0.000). These findings were in line to the preceding findings that moral check is fading and leaving room for immoral practices to creep in. Goel and Rich (1989) narrated that before making a corrupt transaction the actors make a comparison of costs and benefits. The costs of corruption are reduced in case of greater societal acceptance. Moral costs of corruption are reduced when the family members, relatives, friends and close circle groups don't see corruption with disdain. Neu, D et.al (2014) studied the role of informal controls and formal monitoring practices in shaping the ethics and moral behavior of organizational members. The author proposed that anti-corruption practices are not effective until such strategies are not designed that are based on analysis and understanding of politics and practices to make corruption practices visible, and this lamination has the capacity to discourage corruption and strengthen morality within the organization. These arrangements are effective as they develop the feelings that organizational members are free to perform an act and simultaneously they are exposed to anti-corruption practices. The practices, therefore, are productive and disciplinary for individuals and organization.

4.3.6.7. Association between Continuous Desires for Lavish Expenditures Rubs Away the Impression of Honesty and Corruption

Association of corruption perception and continuous desire for lavish expenditures rubs away the impression of honesty from the minds of people was significant (p=0.002). According to Spichtig and Traxler (2011), stigma act as strong innate prohibition force against corruption and promote normal behavior. The feelings of stigma are high when corruption is disliked by majority of people in society; therefore, corruption becomes rare in such societies. However, high prevalence of corruption rubs away the feelings of stigma from minds of the general masses.

4.3.6.8. Association between Insufficient Salaries of Government Employees and Corruption

Significant (p=0.002) association was established between corruption perception and insufficient salaries of government employees to sustain basic needs of a family Besley and McLaren (1993) reported that increase in salary have significant contribution in controlling corruption, however, the amount required for salary rise to get rid of corruption so high that it is next to impossible to pay such high salaries. There are some additional aides to rise in salary that are mandatory to curb corruption, including proper monitoring and evaluation system. The effects of salary rise are nullified in countries with poor monitoring and evaluation system. In societies, where corruption is on climax, the rise or fall in salary has little to do with corruption control, as people have taken corruption for granted. Rauch and Evans (2000) confirmed that less the motivational based support in form of proper service structure based on merit, service security, competitive salaries, merit based promotion, the influence of mere rise in salary for controlling corruption become insignificant.

Therefore, besides salary rise, the government must incorporate structural reforms in their institutions to promote merit, reward and punishment side by side.

4.3.6.9. **Association between Fear of Ridicule from Society for not Spending Lavishly and Corruption**

Corruption perception was found significantly associated with people ridiculed by society for not spending lavishly in social ceremonies (p=0.011). These findings exhibited some indication of social pressure on those government servants who failed to display in economic and social clout in events of different ceremonies. This pressure could act as catalyst to moving these persons for committing corruption. There are two obvious reasons for accepting bribe by a government official, one that his income is not sufficient to meet the ends and the other that he asks for money out of greed and has lust for money. In general a person starts corruption to meet his basic needs but when he finds this rout easy in accomplishments he penetrated deep into corruption. The impression of moral norms fades away from their minds. Desire for fame through lavish expenditure further fuel the lust for money and devise new ways to earn more. Those who don't spend or can't spend on such occasion are mocked upon. Besley and McLaren (1993) reported a positive correlation between increase in salaries and controlling corruption. However, the efforts could be fruitful only if preconditioned with strong monitoring system for performance of employee. Otherwise, salary increase without monitoring is wastage of money on salary. Similarly, Rauch and Evans (2000) confirmed that rise in salary motivate for efficiency if other motivational factors like proper merit based service structure etc. are intact.

4.3.6.10. Association between Culture of Lavish Expenditures During Ceremonies and Corruption

The association of corruption perception was non-significant with culture of lavish expenditures during ceremonies force the public servants to accept bribes (p=0.555). Accepting bribe for lavish expenditure is not the rule rather exceptional reason for corruption; therefore, most of the officials avoid lavish expenditures to refrain from corruption. According to Yang (1994) in developing countries the officials are trained in performing in a professional and legal framework. These officials, however, have their own interest groups to which they belong. Culture of these subgroups has significant influence in molding behavior of individuals. The effects might be in acquiring habits from personal groups and exhibiting them in organizational activities. Understanding legitimacy of act, therefore, deserves better understanding of cultural roots of such acts.

4.3.6.11. Association between Minimum Spending on Charitable Activities and Corruption

Corruption and spending on charitable activities is minimal than customary lavish expenditures had a non-significant (p=0.080) association. Not all the officials are compelled to spend money in wasteful expenditure, rather charitable expenditures is admired and desirable for many. These activities are socially recognized and preferred as explained from the above findings. Frey (1997) proposes extrinsic and intrinsic motivational factors for tax payment. The extrinsic factors are based on laws and regulations and include penalties for tax nonpayment. The intrinsic factors, however, are based on cultural values, social norms and personal interests that motivate for tax payment. These include the driving forces like willingness for public welfare and charitable thinking.

To conclude, fulfilling basic needs is an entry point to corruption however, a state of unchecked power and desire for lavish lifestyle increases the chances of corruption. Lavish expenditures in ceremonies are easy outlets for ill-gotten money, with the false fame as the only remaining reward. Addiction to spendthrift expenditure on ceremonies pushes for more corruption and fetches low importance to morality. Competition in lavish expenditure raises desire for more corruption and rubs away mind map of morality.

4.3.7. Association between Perception of Gift Giving and Corruption

Culture has variations on the basis of its patterns and traits in different societies. Therefore, identical deeds bear different meanings in different cultural contexts. The same is true for perceptional variation of gift giving in East and West. Offering some material object in a specific situation to an official is perceived as gift in East and corruption in West. Offering gift initiates a chain of social interaction which may end on favoring the person offering the gift. A person positioned on official rank and accepting gift is obliged to offer favor or face ridicule. Therefore, gift giving has become a social way of getting favors. To ascertain the association between corruption perception and offering gifts, the concept of gift giving was limited to few statements as given in section below.

Table 4-25 Association between Perception of Gift Giving and Corruption

Statements	Perception	Corruption		Total	Chi-Square (P=Value)
		Agree	No		
Gift giving is a socially acceptable way of getting favors.	Agree	299(77.9)	28(7.3)	327(85.2)	$\chi 2$=12.578 (0.002)
	Disagree	32(8.3)	3(0.8)	35(9.1)	
	Don't know	15(3.9)	7(1.8)	22(5.7)	
Familial values of gift giving without considering economic standings of family pushes for corruption.	Agree	45(11.7)	7(1.8)	52(13.5)	$\chi 2$= 8.946 (0.011)
	Disagree	213(55.5)	14(3.6)	227(59.1)	
	Don't know	88(22.9)	17(4.4)	105(27.3)	
An officer who don't accept gifts is praised in society.	Agree	335(87.2)	29(7.6)	364(94.8)	$\chi 2$= 30.842 (0.000)
	Disagree	9(2.3)	6(1.6)	15(3.9)	
	Don't know	2(0.5)	3(0.8)	5(1.3)	
An officer who accepts gifts but remain fair is admired in society.	Agree	319(83.1)	27(7.0)	346(90.1)	$\chi 2$=18.372 (0.000)
	Disagree	22(5.7)	10(2.6)	32(8.3)	
	Don't know	5(1.3)	1(0.3)	6(1.6)	
People who follow pure merit receive gifts in same number as those who favor undeserving.	Agree	13(3.4)	2(0.5)	15(3.9)	$\chi 2$= 8.975 (0.011)
	Disagree	329(85.7)	33(8.6)	362(94.3)	
	Don't know	4(1.0)	3(0.8)	7(1.8)	
Giving gift to a government servant bears same meaning as giving bribe to him.	Agree	326(84.9)	35(9.1)	361(94.0)	$\chi 2$=2.192 (0.334)
	Disagree	13(3.4)	3(0.8)	16(4.2)	
	Don't know	7(1.8)	0(0.0)	7(1.8)	

Asking for gift is becoming acceptable behavior as giving gift.	**Agree**	320(83.3)	36(9.4)	356(92.7)	$\chi 2$=0.605 (0.739)
	Disagree	21(5.5)	2(0.5)	23(6.0)	
	Don't know	5(1.3)	0(0.0)	5(1.3)	
Someone giving gifts with background motive of getting favor is justifiable.	**Agree**	37(9.6)	7(1.8)	44(11.5)	$\chi 2$=2.121 (0.346)
	Disagree	295(76.8)	30(7.8)	325(84.6)	
	Don't know	14(3.6)	1(0.3)	15(3.9)	
Masses themselves are active perpetrators of corruption than victims when they offer gifts.	**Agree**	71(18.5)	4(1.0)	75(19.5)	$\chi 2$= 3.435 (0.180)
	Disagree	266(93.3)	34(8.9)	300(78.1)	
	Don't know	9(2.3)	0(0.0)	9(2.3)	
An official who accepts gift is obliged to favor the person offering gift.	**Agree**	255(66.4)	30(7.8)	285(74.2)	$\chi 2$= 0.651 (0.722)
	Disagree	74(19.3)	6(1.6)	80(20.8)	
	Don't know	17(4.4)	2(0.5)	19(4.9)	
Stressed training for material gain by all moral or immoral means inside families causes corruption.	**Agree**	33(8.6)	4(1.0)	37(9.6)	$\chi 2$= 0.765 (0.682)
	Disagree	292(76.0)	33(8.6)	325(84.6)	
	Don't know	21(5.5)	1(0.3)	22(5.7)	

Association between Gift Giving as A Socially Acceptable Way of Getting Favors and Corruption

Association of corruption and gift giving as a socially acceptable way of getting favors was significant (p=0.002).It is the embedded consideration in the Eastern culture for giving gift to be a good gesture for both interacting people/families. However, paying gifts in official business means getting extra favor of doing things as

reveled from these findings. Migdal (1988) investigated the causes of low state capacity of developing countries in controlling corruption. The author stated that among many organizations, state is one that struggle to control corruption. The rules set by the state help in controlling citizen's behavior. Anti-corruption rules set by the state confront with the local culture most of the times. These rules stress on public service delivery with impartiality, however, the cultural norms promote the values of gift giving, nepotism, and favoritism for up keeping kinship solidarity. Educated masses of developing countries actively debate on the issue of right and wrong. The optimistic approach of educated masses in this regard helps to differentiate legal from illegal. The emerging social norm marginalizes corruption norms and its followers.

Association between Familial Values of Gift Giving and Corruption

A significant association (p=0.011) was found between corruption perception and familial values of gift giving without considering economic standings of family. Local culture of the study area permits gift giving as a gesture of good will. Religious values also support gift giving behavior to promote love and affection among members. However, offering gift may hold hidden motives of getting favors, especially when the gift is precious. Those who accept gift have the feelings that they are obliged to respond with favor to reciprocate the good will. The officials accepting gifts develop an addiction to reward for performing official responsibilities in cover of gift. The deal gets heavy with each exchange and the provider crosses the economic limits of his family in making the official happy. Greed for gift ends at oral demand for gifts and corruption. These findings were also supported by Olivier and Jean(1999) who stated that some cultures are more permissive to corruption than others. Cultural consistency of corruption provides the grounds to official to justify their corrupt acts. In such culture nomenclature of corruption is changed to gift giving and solidarity.

Migdal (1988) investigated the causes of low state capacity of developing countries in controlling corruption. The author further stated that among many organizations, state struggles to control corruption. The rules set by the state helps in controlling citizen's behavior. Anti-corruption rules set by the state confronts with the local culture most of the times. These rules stress on public service delivery with impartiality, however, the cultural norms promote the values of gift giving, nepotism, and favoritism for up keeping kinship solidarity.

Association between Social Admirations for Non-Corrupt Officer and Corruption

A highly significant association was established between corruption perception and social admirations for officer who don't accept gifts (p=0.000). Societal checks through the process of social sanctions were strong and evaluated as indicated from these results. Admiration for upright persons was found prevalent in the study area. Tittle and Welch (1983) stated that values strongly held by the communities provide foundation social order in a society. The influence of value system permeates into society and is internalized by its members. Deviance visualized as a sin and avoided. The concept of social stigma, for misdeed and supernatural help for honest deeds supplement each other to stop masses from wrong doing. The belief is strong in those societies with high religious practices, therefore, in such societies there are higher compliances to rules and moralities and abstinence from immorality like corruption.

Association between Accepting Gifts but Lasting Fair and Corruption

A highly significant (p=0.000) association was found between corruption perception and officer who accept gifts but remain fair is admired in society. Thus, giving and receiving gifts, if perceived within the explanation of the religion and sound good gestures could not lead to any corrupt practices.Yang (1994) stated that the concept of

corruption is socially produced. The author eulogized his argument with illustration from gift giving tradition in China. The tradition of gift giving is reciprocal in effects and a source of developing mutual obligation with each other. There are two reasons for feeling such obligations. The feeling of losing face in society, if not reciprocated with a gift offered, and secondly due to self-interest of being benefitted in lean times if benefit others. A cultural dilemma is created when someone refuses to accept gift and failure to reciprocate may lead to public disgrace.

3.7.5. Association between Getting Gifts in Same Number Despite of Following Merit and Corruption

Association of corruption perception was significant (p=0.011) with people who follow pure merit receive gifts in same number as those who favor undeserving. Cultural values are strongly held by members of society. Therefore, those officials who don't accept gifts, or follow merit despite of accepting gifts are admired more. In addition, those who follow merit receive same greater respect and reward in form of gifts like anyone else. Yang (1994) also reinforced that corruption is a socially formed concept. Gift giving develops as a local tradition that deserves mutual obligations. Refusing to accept bribe may create a cultural dilemma and failure to reciprocate causes face losing. True (2011) made a comparison on the basis of petty and grand corruption in developed and developing nations. The author stated that culturally based petty corruption like favoritism and gift giving are hard to avoid through legal interventions and are stickier in nature in comparison to controlling grand corruption.

3.7.6. Association between Giving Gift and Bribe are Synonyms and Corruption

Corruption perception was non-significantly associated with giving gift to a government servant bears same meaning as giving bribe to him (p=0.334). Giving gift is a cultural norm to express solidarity with other members of society. This practice is

ethically accepted and has religious support. Therefore, all gifts given to anybody doesn't bear the same meaning as giving bribe. The result negates Millington et al (2005) who found that gift giving is a major problem in UK-owned companies in China. Gift giving has connection with illegal payment, accomplishing self-interest, and corruption in China, especially where institutional structures are under transition and traditions are vanishing. Individual gains are major contributors' in corruption than corporate gains.

Association between Asking for Gift is Becoming Acceptable Behavior and Corruption

Association of corruption and asking for gift is becoming acceptable behavior as giving gift was non-significant (p=0.739). Despite of rapid increase in corruption asking for gratitude in form of gift is not common. In most cases the offer for bribe or gift is made first and accepted or rejected afterwards. True (2011) made a comparison on the basis of petty and grand corruption in developed and developing nations. The author stated that in these nations, despite of hatred for corruption, some corruption norms are stickier than others. The people hate government employee for asking bribe but they ignore establishment of social solidarity networks through favoritism and giving small gifts. The developed nations have controlled the genie of corruption to a greater extent but the developing nations are struggling to control the miniatures of corruption in form of favors and gifts. This probably is due to cultural support to these forms of corruption due to which the rules also get lax around these petty events. This help to interpret that culturally based petty corruption like favoritism and gift giving are hard to avoid through legal interventions and are stickier in nature in comparison to controlling grand corruption.

4.3.7.8. Association between Giving Gifts with Background Motive of Getting Favor is Justifiable and Corruption

A non-significant association was observed between someone giving gifts with background motive of getting favor is justifiable (p=0.346).Gift, as a tradition, bear meaning of strengthening solidarity network. Therefore, it is not justifiable to claim for offering gifts, as visible from non-significant association. Ashforth and Vikas (2003) stated that rationalization of corruption through social support justify corruption in context of self-serving ideologies and raise corruption to its peaks.

4.3.7.9. Association between Masses Themselves are Active Perpetrators of Corruption and Corruption

Association of corruption and masses themselves are active perpetrators of corruption than victims when they offer gifts was non-significant (p=0.180). Corruption is not mere outcome of exchange of gift, there is a complex set of interaction involved before and after corrupt deal which compel for commencement of corruption. Huberts (1998) stated that there are lots of confusions on the issues of corruption. These issues are major discussion subjects for policy makers. They generally debate on contents of these issues. The question so raised includes how people understand corruption in their cultural context? How people get powerful through corruption? And how public resources are wasted by corruption? The ethnocentrism of masses towards their culture keeps answers to such questions unclear. However, an objective view of corruption without prejudice can help to get a positive picture about state of corruption in an area. However, what a researcher believe to be a corrupt act have the same meaning for its perpetrator? This understanding is made possible by operationalizing corruption and fair acts. This may include knowing the meaning, causes and consequences of corruption. Therefore, the social scientists consider it

necessary to place corruption studies on an important position in studies of culture, public structure and human behavior.

4.3.7.10. Association between Official who Accepts Gift is Obliged to Favor and Corruption

Association of corruption and an official who accepts gift is obliged to favor the person offering gift was non-significant (p=0.722). The significant result, probably, is due to the reason that it is not necessary that a person accepting gift must respond with undue favor. Menthe (1990) studied the cultural variation on the basis of gift giving behavior in China. According to the author gift giving is a normal social custom in family life for displaying solidarity. This family ritual is extended to establishing solidarity with other social institutions, political authorities, and business people. The author found it hard to delineate the line between ethical and unethical gift giving, type of gift and the nature of obligations imposed in case of accepting a gift. Gift giving according to author has become a way of living where cultural logic is working behind such behavior. The gift giving culture at first glance may seem to be corruption for securing business interest, which in most of the cases is incorrect perception. The Chinese culture has own parameters to distinguish between moral gift giving from immoral.

4.3.7.11. Association between Stressed Training for Material Gain and Corruption

Association of corruption and stressed training for material gain by all moral or immoral means inside families causes corruption, was non-significant (p=0.682). The level of acceptance in behavior for gift giving and receiving could be due to the enshrined teachings, which indicates for a consolidating in relationship between the interacting entities. Cultural basis of gift giving bear meaning of goodwill and affection. The above results regarding gift giving and its non-significant association

with corruption project the same meaning for gift giving in most cases with least desire for getting favor in lieu of gift. However, chances of its misuse can happen at any time. According to Olivier de Sardan (1999) gift giving bears similar meaning as solidarity in traditional cultures. However, flexibility of norms may promote corruption in gift giving rituals.

In summary, corruption has its roots in local culture where bribes are offered and accepted in cover of gift giving. Accepting such gifts is named as a gesture of solidarity with general masses. However, all officials don't accept gift, or don't favor the person out of the way after accepting his gift, yet people esteem these officials for their honesty and send them gifts as a token of respect to them.

4.3.8. Association between Perception of Obligatory Nepotism and Corruption

Desire for favoring persons of one's in group like family, religion and ethnicity etc. is a natural tendency. Yet, a person with a public position is representing the masses and needs to work for overall development without personal liking and disliking. Pressure from personal group in traditional societies, sometimes, is so high that it compels the public servant for favoring and preferring own group members out of turn. Thus rules are side slipped in getting favors for personally preferred persons. The dishonesty is admired by members of personal group and refraining from such favor may socially isolate such official. Favoritism, in its turn, opens the gate for corruption and disruption in larger society. To test the association of corruption perception and obligatory nepotism reliably, was limited to few statements as discussed below.

4.3.8.1. Association between Corrupt Officials Safeguard Corruption in their Personal Interest and Corruption

Perception of corruption had a highly significant ($p=0.000$) association with corrupt officials safeguard corruption in their personal interest. It could be the outcome of

developing vicious circle of performing, doing and turning as absolute while giving others with no opportunities to explain. Granovetter (1985) stated that dynamic cultural and social relationship network provide basis for institutional activities and economic exchange. The social networks facilitate in corrupt transactions. These social relations provide best opportunities and reduce cost of transaction. These also safeguard against opportunism. Some thinkers, however, believe that social networks are breeding grounds for corruption. The social structures like belonging to kinship, ethnic or minority group promote reciprocity and causes corruption. Khan (2001) noticed that enlargement in civil liberties with no ethical control is the political conditions that increase corruption. The author put forward the examples of uncontrolled and unethical increase in press freedom, freedom in the formation of civil society organizations and structured political campaigns to highlight increase in corruption in such like situations. The personal interest of people in rule makes them to plot for a design with the help of government officials and political parties for personal gains. These states disallow transparency and accountability of their corruption. The autocratic governments are freer in accomplishing their ill desires than democratic ones, and they invest more in the area where they have high personal returns, with no care to public needs.

4.3.8.2. Association between Public Servants are Trained to Prefer Civil Values and Corruption

Association of corruption perception was significant (p=0.005) with public servants are trained to prefer civil values over favoritism. In an ideal bureaucratic system where rules come first to all sort of interest corruption is rare to occur with no chance to flourish. Pavarala and Malik (2010) stated that following ethical norms motivated

and inspired masses to prefer social good over personal good. It also helps to clarify the personal ethical codes and professional ethical codes.

4.3.8.3. Association between Society Admire Favoritism and Corruption

Association of corruption perception and society don't see favoritism as corruption was highly significant (p=0.000). Corruption is profuse in societies where cultural norms provide room for acceptance to corruption in various forms and institutional procedures are weak to surface corruption and penalize the corrupt. Despite of training the public officers in honesty values, they commit corruption and safeguard their corrupt interests by forming groups to provide cover to illegalities. Murray-Rust & Vander Velde (1994) stressed on development of ethical standards for behavior of public servants and its strong implementation. The officials need to be trained in public service delivery and honesty. If the government fails to uphold the environment of honesty, trust, justice and rule of law it will lose public confidence in government. Caiden and Caiden (1977) stated that in some societies it is not the individual that is corrupt; rather corruption is embedded in society. The corruption over here is a norm that is institutionalized in the society. Such corruption promotes differential application of law and rules to limit the access of many to desired resources. Support groups based on religion, locality and family etc. In such situations the corruption becomes part and parcel of daily life. Violation of corrupt norms may look like an act of deviance because of internalization of corrupt norms.

4.3.8.4. Association between Making Bureaucracy Independent of Political Pressure and Corruption

Similar to above, a significant (p=0.014) association was established between corruption perception and making bureaucracy independent of political pressure to reduce corruption. Autonomy of organizations makes them free of any political

leader's interference for getting their resolves done."Straddling", according to Amundsen (1999), refers to use of political offices or personal designations of some powerful people to get involved into securing and expanding personal business interests. It is another form of embezzlement. Nationalization of foreign business, assets or property and its redistribution to few ruling families is worst form of embezzlement. Rose-Ackerman (2002) analyzed corruption as two sided phenomenon. It involves transaction between buyer and seller through their mutual cooperation. Generally both buyers and sellers are local firms and least international commitments in them. Cooperation of both buyers and sellers from multinational and national companies and firms is necessary to reduce corruption. The moral obligations and political involvement are major aspects of undertaking corruption deal. The potentially honest actors may look at organizational policies and actions as their guide. This honesty has limited effect in controlling corruption, as business judgment may weaken the morality. A policy of refraining from corruption at organizational level is more important in curbing corruption evil.

4.3.8.5. Association between Politicians are Obliged to Give Job to a Party Member and Corruption

Association of corruption perception and politicians are obliged to give a job to a party/family member irrespective of his/her merit position was significant (p=0.004). Merit has been disrespected since politicians' involvement in providing recruitments to people for the purpose of garnering support in return. Voting behavior have been changed and people opt to vote in favor of those politicians who could provide jobs to people irrespective of meeting out a set criteria of merit. Grant of resource, or, office to a friend, kin, tribe, religion ethnic, clan or group member regardless of merit termed as cronyism or favoritism. Political appointments of officials on the basis of

constitutional rights of government and adding several ministries are a vivid example. Preferring proper kinfolk for such favors is termed as nepotism. In kingdoms and autocratic governments such acts are exhibited commonly (Amundsen, 1999). Caiden and Caiden (1977) for educational purposes identified two different types of corruption in political, economic and social situations. First type prevails in a bureaucratic system with clear distinction between public and private. The norms of society support the bureaucratic rules and work for fair implementation of law and procedures. Merit based recruitments; promotions and evaluation are examples of such bureaucratic systems. In such system the officials violate the rules against the prevailing social norms for public benefit. The second type highlight corruption where it is not the individual that is corrupt, rather corruption is embedded in society. The corruption over there is a norm that is institutionalized in the society. Such corruption promotes differential application of law and rules to limit the access of many to desired resources. Support groups based on religion, locality and family etc. In such situations the corruption becomes part and parcel of daily life. Violation of corrupt norms may look like an act of deviance because of internalization of corrupt norms.

4.3.8.6. Association between Bypassing Merit Standings to Award Contracts and Corruption

A highly significant (p=0.000) association was found between corruption perception and bypassing the merit standings of top firms to award contracts to friends by officials. It could be attributed to receiving some kickbacks in contracts by the government officers. Transparency International's Global Corruption Report (2009) stated that countries with weak institutions and widespread corruption, the firms use the strategy of state capture for ensuring their access to resources. The state capture help the multinational firms in getting incentives like preferential allocation of

government contracts, building permits, import/export licenses, low tax payment and relaxed regulations, all for the purpose of profiting the firm. The capture plan results in more profit in form of high sale, market share, and lucrativeness to captor firms. The high returns to firms have encouraged investing more in state capture activities. Amundsen (1999) identified that bribe helps in soliciting political favors for the organization and help to escape full load of taxes or avoid environmental regulations. Some organizations pay bribe to protect their market or monopolize their product in the market by purchasing quota or license for a unique product. Large firms pay bribe to get large contracts for construction or supply of goods.

4.3.8.7. Association between Admirations for Avoiding Penalty to a Personal Friend and Corruption

Corruption perception had significant association with admirations for avoiding penalty to a personal friend (p=0.016).This is perhaps the prevalence of inter-parental relationship. In addition, as tribal in nature, the society doesn't stress for getting support from other members irrespective of being evaluated as right or wrong. Acts of favoritism ranges from leniency in rules to offering jobs and awarding contracts. Large scale corruption is mostly, politically motivated in favor of party members and allies. The officials cash this opportunity by favoring family members and dependents. This state of affair not only rewards in monitory value but also ascertain political grip of particular party on public sector departments. Institutions that are out of political influence and independent are more transparent and better productive. Amundsen (1997) found that political governments run under rational legal values run smooth and are effective in controlling corruption. Corrupt politicians deviate from rational legal values in their personal interest. They influence government organization for getting illegal favor for themselves of allies. Any effort to control

corruption, thus, remains partial and ineffective. True (2011) made a comparison on the basis of petty and grand corruption in developed and developing nations. The author stated that culturally based petty corruption like favoritism and gift giving are hard to avoid through legal interventions and are stickier in nature in comparison to controlling the grand corruption.

4.3.9.8. **Association between Laws are Made to Favor Few and Corruption**

The association of corruption perception was non-significant with laws are made to favor few (p=0.440). There is no ambiguity about impartiality of constituting law. The real problem exists when people execute these laws to favor few. The developing nations have copied the law and rules from the West to establish the rational bureaucratic system for proper function in the administrative setup. They follow the rules, law and even the budgetary procedures adopted by West to develop their own bureaucratic system. The results of such adoption are not similar to that of developed countries. The probable reason is the socio-cultural context of the developing countries that demand for some different logic for making bureaucracy rational. The imported models, therefore, were not significant to track governance in right direction. In addition, the imported model, devoid of local experiences, created a fear non adjustment due to stanch cultural and religious variations from Europe. The colonized had a sense of hatred for colonizers which further augmented the dislike for such model. As a result the people started to live and work in an environment where corruption was normal. The services and organizations run by the colonizers departed from the law and spirit for many reasons. Prior to departure of colonizers the colonized had developed distrust, inefficiency and frustration over these rules and hence the rational bureaucratic style faded away (Olivier de Sardan, 1999).

4.3.8.9. Association between Nearer and Dearer Sideslip the General Rules and Corruption

Association of corruption was non-significant with nearer and dearer of public servants sideslip the general rules of law (p=0.679). Unfair distribution of state resources among few favored persons irrespective of their contribution of generation of these resources is termed as "Favoritism". It is natural human instinct to favor nearer, dearer and trusted group members. It is a form of corruption as it involves undemocratic and privatized distribution of resources. It is other side of corruption picture, i.e. unfair distribution of accumulated government resources. The liking of state officials and functionaries has a pivotal role in favoritism as it decides redistribution of resources by favoring few. Grant of resource or office to a friend, kin, tribe, religion, ethnicity, and clan or group member regardless of merit termed as cronyism or favoritism. Political appointments of officials on the basis of constitutional rights of government and adding several ministries are a vivid example. Preferring proper kinfolk for such favors is termed as nepotism. In Kingdoms and autocratic governments such acts are exhibited commonly (Amundsen, 1999).

4.3.8.10. Association between who Refuse to Favor are Alienated and Corruption

Association of corruption and those who refuse to favor on familial or political grounds are alienated from mainstream was non-significant (p=0.083). Yang (1994) stated that the concept of corruption is socially produced. The author eulogized his argument with illustration from gift giving tradition in China. The tradition of gift giving is reciprocal in effects and a source of developing mutual obligation with each other. There are two reasons for feeling such obligations. The feeling of losing face in society, if not reciprocated with a gift offered, and secondly due to self-interest of

being benefitted in lean times, if benefit others. A cultural dilemma is created when someone refuses to accept gift and failure to reciprocate may lead to public disgrace.

4.3.8.11. **Association between Social Roots of Corrupt People Avert their Arrest and Corruption**

Corruption and social roots of corrupt people avert their arrest or punishment had a non-significant association ($p=0.052$). In profuse corruption the laws become ineffective. Personal gains become priority over moral values. Social pressure is effective in getting favor in the name of familial obligations and social solidarity. The strong network of corruption controls the institutions and those held for misdeeds receive instant remedy from the strong social network. Sissener (1999) emphasized on the importance of concept of network as introduced by Barnes since 1954. This concept is also important in studying and understanding corruption in various settings. In traditional societies like Bangladesh most efforts are employed to establish relations, maintain and strengthen relation bonds. They spend lot of time in seemingly futile chattering, however, in this way they gain information about each other. The possible outcome of these roadside meetings is agreement on business deals, loan exchange, introduction of friends, granting favors and information exchange. The group is generally obliged to help each member in provision of service or favor. In some cases every day survival necessitates establishment of social relations.

To conclude, personal interest is the main driving force for corruption. However, group influence in traditional society's demands for special favor from other members representing public sector organizations in capacity of official ranks. The influence of such groups is so high that degenerate the influence of and morality internalized in public service training. Political influence is so vivid in offering favors that merit

based decisions become unbelievable. A general mentality of the masses so developed is that political reference is a must for getting any job done.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Current study was carried with the aim to ascertain corruption perception in the context of different socio-economic causes. A total of 384 respondents were selected from various public sector organizations through stratified random sampling. Major study results are summarized as below.

5.1. Summary

37% respondents were from 26-35 years age group, followed by 36.1% from age group 36-45 years, 15.1% from 46-55 years, 9.3% were below 25 years and only 2.6% were above 55 years age. Almost all of the respondents (99.2%) were male, 57.3% of theme were from urban areas, 89.3% were married, and 74% had joint families. Moreover, 51.3% respondents belonged to large size families having 7-9 members, 45.8% were graduates (14 years of education), 73.2% were from lower management level, 42.7% had low landholding of 1-2 acres, 31.3% were having monthly family income in range of Rs 30001-40000, followed by 26.8% having Rs 40001-50000 monthly family income and 21.6% respondents had highest income of above Rs 60000 and 9.1% were placed in monthly income range of Rs 20001-30000.

Perception of respondents relating to cultural values reflect that 97.1% respondents agreed that people were obliged to follow cultural norms as perceived rational, 97.4% perceived that cultural norms were considered important to strengthen for moulding human behavior, 79.7% thought that cultural norms as guides to right and wrong. In addition a big chunk of 54.7% respondents refused to accept that diversity in cultural norms made it easy to confuse right and wrong acts, 59.5% disagreed that cultural norms were equally observed by all social classes, 81.3% stated that cultural norms are still functional to act as referents for individual and group behavior. Furthermore,

79.4% respondents agreed that corruption is a relative term that changes its meaning with changing circumstances, 51.6% disagreed that establishment of anti-corruption groups at community level could reduce corruption, 65.1% accepted that set of norms and values owned by individuals are manifested in group and organizational behavior, 57.3% refuted legitimacy of paying bribe to speedup legitimate tasks. However, respondent's perception regarding moral norms are summarized as 46.1% respondents disregarded moral norms as rigid and unalterable, 68.8% respondents negated that our institutions were providing sufficient training to its members to be aware of all ills of corruption, 67.2% refuted that fear of disintegration of society was driving force behind observance of moral norms, 48.7% reported that evaluative standards of life changes with change in economic and power status of individuals and 66.9% disregarded the view that due to acceptance of corruption in society its moral costs are reduced. Conversely, 50.2% respondents thought that moral norms entertain various social classes uniformly, 65.1% agreed that corruption could be reduced by providing encouragement and reward to honest deed in government organizations, 67.2% reported that corruption could be reduced by providing public service training to public servants emphasizing service delivery to client, 56.3% viewed organizational norms are strong enough to deflect individual's norms that interfere with organizational objectives, 47.4% agreed that incentives provided by the organization were found influential in molding employee ethical behavior.

Perception of respondents regarding religious norms unveil that 94.3% respondents felt knowledge of corruption as necessary to reduce corruption, 95.1% affirmed that religion refines social values and ethics, 94.8% agreed that religious norms make masses to prefer moral benefits over materialistic benefits, 96.4% accepted that reduction in corruption by practicing religion. In addition 86.2% respondents agreed

that religious leaders were performing their duty of informing masses about evils of corruption for containing it, 57.3% agreed that religious scholars are active in their efforts to distinguish between fair and unfair earnings in the society, 88.8% agreed that displaying religious teachings on billboards could reduce corruption, 89.3% respondents noticed that corruption could be controlled by promoting religious norms in educational institutions, 83.9% were of the view that corruption could be reduced by imposition of Islamic punishments and 74.2% assumed that silence of Ulema (Clergy) promoted corruption.

The response to perception of change in culture show that, morality as standard of behavior with slighter acceptance to corruption was almost evenly agreed and disagreed by 46.1% and 50.5% respondents respectively, 65.4% perceived corruption as a cause of deteriorating social values, 58.9% refuted that corrupt people are becoming social ideals and 51% reported that social pressure was becoming insufficient to control corruption. 58.3% respondents renounced that cultural norms were unequally implemented in society to safeguard the interest of rich class, 58.8% agreed that power and prestige are strong driving forces than ethics and morality prevalent in society, 62.5% negated that training for material gains is preferred over training for becoming a good citizen, 59.1% disproved that ethical teachings are becoming secondary to economic gains in our society, 53.1% invalidated that Ethical teachings are becoming secondary to economic gains in our society and 50% negated that promotion of corruption is due to socialization in corrupt organizational environment.

Perceptions of the respondents regarding fear of stigma reveal that 68% respondents rebutted that people observe moral norms out of fear of stigma associated to its violation, 59.1% disproved encouragement and reward from society for honest deeds,

55.2% stated that public servants feared of alienation from society due to social stigma and 75.8% disclaimed that fear of stigma to family honor is a hurdle to corruption. Furthermore, 75% respondents rebutted the view that increase in incidents of corruption rub away fear of stigma from minds, 58.1% negated that confidentiality of corruption is helpful in avoiding social stigma. However, respondents i.e (65.9%) agreed that worries of penalties are a strong force to refrain from corruption, 54.9% confirmed that in corrupt culture people stop to fear from stigma, 55.5% negated that definitions of right and wrong are debated and refined.

The perception of customary lavish expenditures are summarized as, 87% respondents intimated that corruption scale increased with increase in official rank of a corrupt person, 71.9% reported that culture of lavish expenditure forced public servants to accept bribes, 76.3% stated that large family requirements for ceremonial expenditures increased corruption chances, 64.1% accepted that extravagant expenditures during ceremonies were admired more in society than cost-effective measures, and 7.6% had no knowledge about it. Moreover, 49.5% respondents disapproved that Social desire for fame through lavish expenditure was much stronger driving force for our behavior than morality, 46.6% disregarded the perception that continuous desire for lavish expenditures rubs away the impression of honesty from the mind of the people, 67.2% stated that insufficient salaries of government employees couldn't sustain basic needs of a family. Furthermore, a big chunk of 57% respondents negated that lavish expenditures on customs shifted the equilibrium from petty corruption to grand corruption, 76.8% annulled the perception that extravagance in customary expenditures triggered a competition in members of a particular social class, 56.8% cancelled the view that People who didn't spend lavishly in social

ceremonies were ridiculed, 55.5% were of the view that spending on charitable activities was minimal as compared to the customary lavish expenditures.

The perception of respondents regarding gift giving unveil that 94% respondents stated that giving gift is to a government servant bear same meaning as giving bribe to him, 92.7% affirmed that asking for gift is becoming acceptable behavior as giving gift, 84.6% disapproved the view that someone giving gifts with background motive of getting favor was justifiable, 78.1% disagreed that masses themselves were active perpetrators of corruption than victims when they offer gifts, 85.2% confirmed that gift giving was socially acceptable way of getting favor, 74.2% affirmed that an official who accepted gift was obliged to favor the person offering gift. Moreover, 59.1% respondents refuted that familial value of gift giving without considering economic standings of family pushed for corruption, 84.6% negated that stressed training for material gains by all moral or immoral means inside families caused corruption, 94.8% agreed that an officer who didn't accept gifts was praised in society, 90.1% affirmed that an officer who accept gifts but remain fair is admired in society, 94.3% refuted that people who followed pure merit received gifts in same number as those who favor undeserving.

The concept of nepotism is described 85.4% respondents disagreed that laws were made to favor few, 83.9% disproved that nearer and dearer of public servants sideslip the general rules of law, 80.5% negated that corrupt officials safeguard corruption in their personal interest, 46.9% refused the view that those who refuse to favor on familial or political grounds were alienated from mainstream, 69.3% disagreed that public servants were trained to prefer civil values over favoritism. Moreover, 56% respondents considered that making bureaucracy independent of political pressure can reduce corruption, 66.1% negated the view point that our societies don't see

favoritism as corruption, 57.6% respondents invalidated that the social roots of corrupt people averted their arrest or punishment, 62% negated that avoiding penalty to a personal friend was praised.

The perception of corruption results make it evident that an almost even proportion of 50.3% and 49.5% respondents both accepted and negated the view respectively that there was no ambiguity between corrupt and fair practices in the society, 91.9% agreed that fair and merit based proceedings in organizations were more acceptable to masses than getting favors by paying bribes, 93% agreed that corruption in government sector was a more serious crime than in private sector, 89.1% respondents confirmed that delays were common tactics to compel needy people to pay bribe, 85.2% agreed that corruption is high among people who had experienced corrupt practices, 83.6% accepted that complicated and ambiguous working procedures in government departments caused corruption. Furthermore, 76.3% respondents agreed that controlling corruption require political morality to inspire society to pursue integrity and accountability, 85.7% state that accountability supported by society and religion at all levels inside government could reduce corruption, 88% perceived social pressure combined with strict enforcement of law could control corruption, 82.3% agreed that an advanced and scientific system of detection, investigation and punishment of wrongdoing could reduce corruption, 49% agreed that establishment of anticorruption groups at community level could reduce corruption, 81.3% affirmed that well-educated populace with internalized social values improves ethical behavior and reduce corruption.

At bi-variate level, while ascertaining the association between corruption perception and cultural norms, perception of corruption was significantly associated with cultural norms still work as referents for individual and group life (p-0.000) and

establishment of anticorruption groups at community level to reduce corruption (p=0.020). Conversely, the association of corruption was non-significant with people are obliged to follow cultural norms (p=0.65), emotional basis of cultural norms (p=0.288), cultural norms as guide to right and wrong (p=0.134), ease in interpreting wrong act as right due to culture (p=0.185), observance of culture by all the social classes equally (p=0.400), flexibility in changing meanings of corruption according to varying situations (p=0.530), manifestation of individual's norms and values in organizational behavior (p=230), paying bribe for speeding up legitimate processes (p=890).

The association between perception of moral norms and corruption perception makes it evident that corruption perception had a significant associated with observing moral norms out of fear of disintegration in society (p=0.000), different evaluative standards of life based on people's power (p=0.001), moral costs of corruption are reduced as society has greater corruption acceptance (p=0.000), rewarding honest deed in government organizations to discourage corruption, norms and values of employee deflected by organizational norms (p=0.000) and extrinsic incentives to influence employee ethical standards (p=0.000). Contrarily the association of corruption perception was non-significant with rigidity of moral norms (p=0.200), moral training provided to members by their institutions (p=0.850), moral norms entertain different classes uniformly (p=0.510) and provision of public service training to the employee (p=0.832).

The association between perception of religious norms and corruption affirmed that corruption perception had a significant association with role of religious leaders in awareness rising about corruption (p=0.000), promoting religious teachings in educational institutions to curb corruption (p=0.003), imposition of Islamic mode of

punishments to reduce corruption (p=0.000), promotion of corruption due to silence of Ulema (clergy) (p=0.001). Conversely the association of corruption perception was non-significant with knowledge of religion (p=0.899), refinement of social values by religion (p=0.727), preferring moral over materialistic wellbeing due to religious norms (p=0.314) and practicing religion (p=0.127), active role of religious leaders in interpreting fair and unfair earning in light of religious teachings (p=0.145) and effectiveness of displaying religious teachings on billboards to reducing corruption (p=0.106).

The association between perception of change in culture and corruption is highlighted as association of corruption perception was highly significant with unequal implementation of cultural norms to safeguard the interest of rich/elite (p=0.000), power and prestige enjoy a greater support than ethics and morality in the existing culture (p=0.000), preferring training for material gain over training to become a good citizen (p=0.000), ethical teachings becoming secondary to economic gains (p=0.000) and socialization in corrupt environment encourage employees to develop corrupt values (p=0.029), conversely, the association of corruption perception was non-significant with morality is still the standard for human behavior with slighter acceptance to corruption (p=0.059), corruption in the society is deteriorating the social values (p=0.511), corrupt people are becoming social ideals (p=0.230), social pressure has become insufficient to control corruption (p=0.878) and weakening control of elders over family issues increases corruption (p=0.250).

The association between perception of fear of stigma and corruption unveil that there was a significant association between observance of moral norms out of fear of social stigma, societal encouragement and rewards for honest deed (p=0.046), confidentiality of corruption as a tool to avoid social stigma (p=0.002), corrupt

culture bring personality change in members and they stop to fear from stigma (p=0.000),and definitions of right and wrong are actively debated and continually refined (p=0.007). Conversely, association of corruption perception was non-significant with public servants fear of alienation from society due to corruption stigma (p=0.190), fear of stigma to family honor and prestige is a hurdle to corruption (p=0.215), increase in incidence of corruption rub away fear of stigma from minds of public servants (p=241) and worries about penalties is strong force to refrain from corruption (p=183).

The association between perception of customary lavish expenditures and corruption highlighter that corruption perception had a significant association with corruption scale increases with increase in official rank of corrupt person (p=0.012), greater ceremonial expenditures enhances chances of corruption (p=0.000), extravagant expenditures during ceremonies are admired more in the society (p=0.000), lavish expenditures on customs shift the equilibrium from petty corruption to grand corruption (p=0.000), competition triggered through extravagant customary expenditures (p=0.000), preferred social desire for fame than morality through lavish expenditure (p=0.000), continuous desire for lavish expenditures rubs away the impression of honesty from mind of the people (p=0.002) insufficient salaries of government employees to sustain basic needs of a family (p=0.002), and people ridiculed by society for not spending lavishly in social ceremonies (p=0.011). Conversely the association of corruption perception was non-significant with culture of lavish expenditures during ceremonies force public servants to accept bribes (p=0.555), and spending on charitable activities is minimal than customary lavish expenditures (p=0.080).

The association between perception of gift giving and corruption showed that corruption perception was significantly associated with gift giving as a socially acceptable way of getting favors (p=0.002), familial values of gift giving without considering economic standings of family (p=0.011), social admirations for officer who don't accept gifts (p=0.000), officer who accept gifts but remain fair is admired in society (p=0.000) and people who follow pure merit receive gifts in same number as those who favor undeserving (p=0.011). Conversely, corruption perception was non-significantly associated with giving gift to a government servant bears same meaning as giving bribe to him (p=0.334), asking for gift is becoming acceptable behavior as giving gift (p=0.739), someone giving gifts with background motive of getting favor is justifiable (p=0.346), masses themselves are active perpetrators of corruption than victims when they offer gifts (p=0.180), an official who accepts gift is obliged to favor the person offering gift (p=0.722) and stressed training for material gain by all moral or immoral means inside families causes corruption (p=0.682).

The association between perception of obligatory nepotism and corruption show that perception of corruption had a highly significant association with corrupt officials safeguard corruption in their personal interest (p=0.000), public servants are trained to prefer civil values over favoritism (p=0.005), society don't see favoritism as corruption (p=0.000), making bureaucracy independent of political pressure to reduce corruption (p=0.014), politicians are obliged to give a job to a party/family member irrespective of his merit position (p=0.004), bypassing merit standings of top firms to award contracts to friends by official (p=0.000) and admirations for avoiding penalty to a personal friend (p=0.016). Contrarily, the association of corruption perception was non-significant with laws are made to favor a few (p=0.440), nearer and dearer

of public servants sideslip the general rules of law (p=0.679), those who refuse to favor on familial or political grounds are alienated from mainstream (0.083), and social roots of corrupt people avert their arrest or punishment (p=0.052).

5.2. Conclusions

It is concluded from the findings of the study that cultural norms were working as referents in respect to people's beliefs in right and wrong. It was further found that these antecedents were playing a major role in the structural and functional operationalization of the system while providing some inspirations to various organizational setups from top-to-bottom in hierarchy. These denotations had a dynamic role in visiting and revisiting on the rules and regulations while framing strategies in structural and functional perspectives as well.

The discriminatory treatment in the society on the basis of power and economic status had a visible and vivid disregard within the system. General feelings for owning the organizational interest instead of personal gains were in prevalence. A high esteem was in function for honest people working with zeal and commitment at various government and semi government organization's managerial levels.

Moreover, religion was found to be of profound effects in relation to the curbing of corruption amongst the masses. Religious leader's role with continuous religious practices based on honesty and dedication with continuous support from rituals and actions were some of the propelling factors of containment of corruption. Furthermore, cultural norms with support from prevalent values enshrined with the teaching of religion had made an instrumental role in predicting, directing and attainment of role behavior in various socio-economic situations. People had a high level of understanding over the fissure of right and wrong with divine attachment devoid of any sentimental feelings.

The fear of social stigmatization was found another factor of containment within the minds of actors performing in various situations. The basic needs fulfillment both at individual and institutional levels was restricted to personal efforts and endeavors with little room for any corrupt practices for the purpose of achieving a lavish lifestyle. This scenario was found to continue with the prevalence of high spirit of honesty. However, some bleak indications of changes in the prevalent socio-cultural values with reflections of losing control could be some of the alarming situations, based on lenient organizational checks and misinterpretation of bureaucratic forces with a slow and time consuming process on part of judiciary in deliverance.

5.3. Recommendations

1. Religious values are the strongest forces of containment with a high degree of evaluation standards. All cultural and social norms need to be revisited while taking inspirations from religious interpretations over the issue of corruption. All those new inventories making spaces within the socio-cultural milieu need to be explained through organizing a number of debates. All the stakeholders from different walk of life be ensured to participate with sound concluding notes.
2. Economic and social power differentials should be taught with vivid explanation in terms of their association with uprightness, honesty and dedication. Moreover, the negative ramifications with respect to disowning the above need to be propagated through vibrant media.
3. The cost of corruption in respect to devaluation of moral standards and the corrupt practices emergence need to be highlighted with sole purpose of putting the societal integration in focus.
4. Attainment to class and promotion needs to be related with good deeds being admirable within social, cultural and religious perspectives.

5. A continuous procedure of check and balance on the basis of income and expenditure could work as catalyst in minimizing the evil of corruption. Legislative efforts in the form of quick visiting and revisiting, while devising strategies to this effect could serve as deterrence amongst the masses.
6. Religious leaders be taught of their peculiar role in transmitting the religious values with clear dictations from religion without any lenient and liberal attitude. Their silence or inactiveness in performance could work as harbinger to opening of new and alien vistas of openings like corruption, nepotism and favoritism.
7. The moral values are some other prerequisites towards the containment of ill deeds within a social system. Some continuous endeavors from various stakeholders in academics in the form of conducting researches could serve as standard evaluative criteria of measuring its level within the system with both directional and penetrating aptitudes.
8. A military like response within the social order towards rewards and punishment would further serve a stringent element of fear and stigmatization. This would ensure a transparent transaction in the deeds at various levels while operating in a number of social and economic situations.
9. The austerity drive with main focus on chastity and fear of God along with fear of strong law with mode of punishment needs to be highlighted through the media. In addition, special courses and lessons in different syllabi right from primary to university level could further augment a sound and stable social system capable of deliverance in all respects.

Annex-1 **Questionnaire**

Cultural Contexts of Corruption in Administrative Norms of Pakistani Society

Respected Sir/Madam **Asalam-O-Alikum,** the above titled study is conducted to determine the relationship of randomly selected respondents regarding corruption with cultural norms and values. You are requested to tick the best option in preview of your knowledge and experience. Your cooperation is highly admired.

Questionnaire No_____ Date_____

Section-1: DEMOGRAPHIC CHARACTERISTICS OF RESPONDENT

(a) Name _____

(b) Gender_____ (Male, Female)

(c) Age _____ (Years)

(d) Place of Residence_____ (Urban, Rural)

(e) Marital status_____ (Married, Unmarried, Widowed, Separated)

(f) Family type _____Joint, nuclear, Single parent)

(g) Number of family members_____

(h) Educational qualification (in years) _____

(i) Occupation (Service/Department)_____

(j) Designation _____

(k) Management Level _____ (Upper, Middle, Lower)

(l) Size of land holding (Acres) _____

(m)Monthly family income range_____(PRs)

(a) up to 10000 (b) 10001-20000 (c) 20001-30000 (d) 30001-400000

(e) 40001-50000 (f) 50001-60 Thousands (g) above 60000

Now i am going to ask you few questions regarding social system, social values and corruption.

1. Your Knowledge of corruption_____

Section-2: Thematic Variables

	A. **Cultural Norms**	Agree	Disagree	Don't Know
	People are obliged to follow cultural norms as these are developed through thoughts, experiences and senses.			
	Cultural norms are still very strong to mould human behaviour because of their emotional bases.			
	Cultural norms are guides to right and wrong.			
	Diversity in cultural norms makes it easy to interpret wrong acts as right.			
	Cultural norms are equally observed by all classes of society.			
	Cultural norms still work as referents for individual and group life.			
	Corruption is becoming a relative term changing its meaning with situations.			
	Establishment of anticorruption groups at community level can reduce corruption.			
	Set of norms and values owned by individuals manifest themselves in organizational behaviour.			
	Giving bribe to speed up processing of a legitimate need without documentation has no harm.			

	B. Moral Norms			
	Moral norms are Rigid and unalterable.			
	Our institutions give sufficient moral trainings to its members to be aware of ills of corruption.			
	People observe moral norms out of fear that its violation will disintegrate society.			
	People varying in economic and social power have different evaluative standards of life.			
	Moral costs of corruption are reduced as our society has greater corruption acceptance.			
	Though classes exist but moral norms entertain them with uniformity.			
	Encouraging and rewarding honest deed in government organizations discourage corruption.			
	Public service training to public servants emphasizing service delivery to client can reduce corruption.			
	Norms and values of organizations deflect the influence of norms and values of employees that interfere with organizational objectives.			
	Extrinsic incentives influence employee ethical standards.			
	C. Religious Norms			
	Knowledge of religion is necessary to reduce corruption.			
	Religion refines social values and ethics under its shadows.			
	Religious norms strongly influence masses to make them prefer moral over materialistic wellbeing.			

	Practicing religion necessarily reduces corruption.			
	Religious leaders keep masses aware of the evil of corruption to contain corruption.			
	Religious leaders are active in interpreting fair and unfair earning in light of religious teachings through "ijtehad".			
	Display of religious teachings on billboards is effective in reducing corruption.			
	Promoting religious teachings in educational institution can reduce corruption.			
	Imposition of Islamic mode of punishments can reduce corruption.			
	Silence of Ulema against corruption encouraged corruption.			
	D. Change in culture			
	Morality is still the standard for human behaviour with slighter acceptance to corruption.			
	Corruption in the society is deteriorating the social values.			
	Corrupt people are becoming social ideals.			
	Social pressure has become insufficient to control corruption.			
	Cultural norms are unequally implemented in society to safeguard the interest of rich/elite.			
	Power and prestige enjoy a greater support than ethics and morality in the existing culture.			
	Training for material gain is preferred over training to become a good citizen, in our culture.			

	Ethical teachings are becoming secondary to economic gains in our society.			
	Weakening control of elders over family issues increases corruption.			
	Daily socialization in corrupt environment encourage employees to develop corrupt values.			
	E. Fear of stigma			
	People observe moral norms out of fear that its violation will Stigmatize them.			
	Our society encourages and rewards honest deed.			
	Public servants fear of alienation from society due to corruption stigma.			
	Fear of stigma to family honor and prestige is a hurdle to corruption.			
	Increase in incidence of corruption rub away fear of stigma from minds of public servants.			
	Confidentiality of corruption is a tool to avoid social stigma.			
	Worries about penalties is strong force to refrain from corruption.			
	Corrupt culture bring personality change in members and they stop to fear from stigma.			
	The definitions of right and wrong are actively debated and continually refined.			
	F. Customary lavish expenditure			
	Corruption scale increases with increase in official rank of a			

	corrupt person.			
	Culture of lavish expenditures during ceremonies force public servants to accept bribes.			
	Larger family requirement for greater ceremonial expenditures enhances chances of corruption.			
	Extravagant expenditures during ceremonies are admired more in society. than cost-effective measures			
	Social desire for fame through lavish expenditure is much stronger driving force for our behaviour than morality.			
	Continuous desire for lavish expenditures rubs away the impression of honesty from mind of people.			
	Insufficient salaries of government employees can't sustain basic needs of a family.			
	Lavish expenditures on customs shift the equilibrium from petty corruption to grand corruption.			
	Extravagance in customary expenditures triggers a competition in members of a particular social class.			
	People who don't spend lavishly in social ceremonies are ridiculed.			
	Spending on charitable activities is minimal than customary lavish expenditures.			
	G. Gift Giving			
	Giving gift is to a government servant bears same meaning as giving bribe to him.			
	Asking for gift is becoming acceptable behavior as giving gift.			

	Someone giving gifts with background motive of getting favor is justifiable			
	Masses themselves are active perpetrators of corruption than victims when they offer gifts			
	Gift giving is a socially acceptable way of getting favors.			
	An official who accepts gift is obliged to favor the person offering gift.			
	Familial values of gift giving without considering economic standings of family pushes for corruption.			
	Stressed training for material gain by all moral or immoral means inside families causes corruption.			
	An officer who don't accept gifts is praised in society.			
	An officer who accept gifts but remain fair is admired in society.			
	People who follow pure merit receive gifts in same number as those who favor undeserving.			
	H. Obligatory nepotism			
	Laws are made to favour few.			
	Nearer and dearer of public servants sideslip the general rules of law.			
	Corrupt officials safeguard corruption in their personal interest.			
	Those who refuse to favour on familial or political grounds are alienated from mainstream.			
	Public servants are trained to prefer civil values over favouritism.			

	Making bureaucracy independent of political pressure can reduce corruption.			
	Our society don't see favouritism as corruption.			
	A politician is obliged to give a job to a party/family member irrespective of his merit position			
	Government servants award contracts to friends/family members and bypass merit standings of top firms.			
	Social roots of corrupt people avert their arrest or punishment.			
	Avoiding penalty to a personal friend is praised.			

Section-3: Dependent Variable

I. Corruption				
	There is no ambiguity between corrupt and fair practices in the society.			
	Fair and merit based proceedings in organizations is more acceptable to masses than getting favours by paying bribes.			
	Corruption in government sector is a more serious crime than in private sector.			
	Delays are common tactics to compel needy people to pay bribe.			
	Acceptance of corruption is high among people who have experienced corrupt practices.			
	Complicated and ambiguous working procedures in government departments cause corruption.			
	Controlling corruption requires political morality to inspire			

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