

{ Corruption is not just a moral failure but an institutional weakness }

-(Outline)-

(I) **Introduction:** Corruption is not just a moral failure but also breeds from institutional failure. the lust of accumulating money and power, lack of good governance, absence of transparency, politicization of institutions and nepotism/culture exacerbates corruption. However, it can be curbed by digitalization of institutions, religious guidance and merit based allocation and promotion.

(II) **Deciphering the term corruption and analyzing the effects of corruption**

A. Corruption is when someone in power does something dishonest for their own benefit.

1- Corruption and nepotism are like poison to a nation. - Muhammad Ali Jinnah.

B. Corruption erodes morality, professionalism and trust in institutions.

1- Ban Ki-moon's Statement about corruption

C. Corruption weakens institutions, society and country socially, culturally and morally

1- Revolution in Bangladesh

(III) **Tracing how the corruption is a product of amalgamation of the moral failures and institutional weakness:**

A. Corruption stems from the lust of attaining the power and accumulating money.

1- Surah Ar-Rum (80: 14)

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B. the 'socioeconomic' situations of an individual forces him to disrupt smooth transaction by doing corrupt

i- Pakistan had been ranked at 27th position out of 180 countries (CPI-2024)

C. The lower wage of workers in the institutes enforce the employers to take bribes

i- Nigeria- Oil Sector Corruption

D. the absence of Transparency in the institute further gives freedom to the corruption culture.

i- Absence of digitalization in the Institution.

E. the politicization of public-accountability institutes gives air to corrupt system

i- politicization of NAB in Pakistan.

F. Favouritism and nepotism culture in allocation and promotion of employers marks the solidification of corruption in Institutes

i- Favouritism and Nepotism culture in AJk

G. The lack of visionary leadership and good governance is a decisive factor behind corruption.

i- Systematic corruption among Communist party officials in China.

H. the political dilemma to use the judiciary to prevent and protect the corrupt individuals from investigation increases corruption in the society.

i- the politicization of judiciary in Pakistan.

I. The impurity in Institutions accelerates the distinctive culture of corruption.

(IV) Remedies to curb the disastrous culture of corruption:

- A. Digitalization of institutions can counter the corruption culture.
- B. Transparency and accountability in institution can treat the disease of corruption.
- C. Chinese reforms in institutions to mitigate corruption.
- D. Merit-based promotion and allocation can help to control corruption.
- E. CPI-2024 ranks Denmark at 90th position due to least perceived corruption.
- F. Religious addresses, sermons and awareness can assist the moral decay of individuals.
- G. Turkey and Iran's religious awareness.

(V)

Conclusion:

"Nearly all men can stand adversity, but if you want to test a man's character, give him power" professed by the great revolutionary leader Abraham Lincoln. The power-hunger nature of an individual enforces him to accumulate enormous power for his survival. The absence of accountability, transparency and rule of law pushes a person to take bribe. Corruption is when someone in the power does something dishonest for their own benefits. Corruption erodes morality, professionalism and trust in the institute. Corruption makes institute, society and country on moral, cultural and social grounds. Corruption is not just a moral failure but also breeds institutional weakness. The lust of accumulating money and power, absence of transparency, politicization of institutions, and nepotism culture exacerbates corruption. However, it

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can be curbed by digitalization of institutions, religious guidance and merit-based selection and promotion. The lust of acquiring more and more power along with socioeconomic ^{the} ~~frailty~~ of people push them towards corruption. In addition to this, the absence of transparency, visionary leadership and impunity reinforces the dilemma of corruption. The politicization of ~~accountability~~ institutions is a major cause of corruption in the society. The favouritism and nepotism culture further boost the corruption culture. Furthermore, the succeeding paragraphs will edify how corruption is a mixture of the moral and institutional frailties.

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Corruption refers to the process in which an individual in power does something dishonest for his own benefits. In today's materialistic world, everyone desires to attain more power and for that power ~~they~~ ^{they} use ~~illegal~~ means. The developed countries have worked tirelessly to eradicate the corruption in order to strengthen their base. The underdeveloped countries and so the developing are fighting the battle with corruption. The great visionary leader and founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah has lamented about the adverse affects of corruption. He stated that, "Corruption and nepotism are like poison to a nation. They eat into the vitals of its strength and character. Therefore, it is essential for a country to do deeper to eradicate the corruption in order to solidify its strength."

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Corruption erodes morality, professionalism and trust in institutions. The lust of acquiring enough money makes an individual morally so weak that he forgets the moral duty he has to fulfill. Similarly, the guiding light of professionalism dims with time once a person gets used to take bribe. These moral and professional lacking emerges in the form of lacking confidence and trust in institutions. Hence, this leads to radicalization and brainwash. The former General Secretary, Ban ki-moon's statement clearly edifies the adverse effect of corruption. According to him, "Corruption is a cancer that steals from the poor, eats away the governance and destroys trust in public institutions". It is evident from the above aforementioned examples that corruption erodes, morality, professionalism and trust in the institution.

In addition to this, corruption weakens institutions society and country at social, cultural and moral grounds. The corruption culture exploits institutions by disrupting smooth transactions of institutions by no merit-based appointments, self-advantages and personal amusement. Similarly, as society is unification of people but the corruption culture breaks this bond. The breaking of bond is marked by selfishness and power-race. As above the bribe not only causes separatism and dims nationalism but also promotes the bad image internationally. One of the striking example is the Revolution in Bangladesh which ended caused political

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social, moral and cultural decay in the society.

Therefore, the corruption erodes institutions, society and country, socially, morally and culturally.

Furthermore, Corruption stems from the lust of attaining the power and accumulating money.

Since their birth, human beings are lusty. They have core desire to stand unique and powerful.

This lust of being powerful pushes him to acquire and fulfill all desires by using illegal means. Hence, they become prone to corruption.

The Holy Quran refrains all kinds of corruption because it is a complete code of life. The

Holy Quran refrains corruption in Surah Ar Rum (30:42). The Creator of the Universe states:

"Corruption is appeared on land and sea because of what the hands of people have earned so that He may let them taste part of what they have done, that perhaps they will return."

That's why, corruption stems from the lust of attaining the power and accumulating more money.

The socioeconomic situation of an individual

forces him to disrupt smooth transaction by doing corruption. In today's world, it is nearly impossible

for people to spend a satisfactory job life. This dissatisfaction is marked by poverty, inflation

and decreasing purchasing power. In order to meet the basic requirements of life, the

person assumes it favourable to do corruption.

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However, this looming disease can be treated by improving socio-economic situation of people living in that country. The socioeconomic condition of Pakistan is the reason that; The CPI index 2024 ranks it at 27th position out of 128 countries. Hence, the socioeconomic conditions and vulnerabilities shift a person's mind to do corruption.

Similarly, the lower wages of workers in the institutions enforce employers to take bribe. The long-standing working hours, burden of work and back-breaking assignments and physical work in return of less wages pushes individuals to take bribes. The uneven taxes, fines and absence of rewards reinforces workers to use illegal means to earn money. Some individuals commit this act to support their family and others do it to accumulate more wealth for setting them into power. This can clearly be seen in the "Nigeria oil sector corruption", where the workers did corruption due to lower wages and rewards. So, it is crucial to have an accountability mechanism to maintain enough wages for the workers.

In addition to this, the absence of transparency in the institute further gives freedom to corruption culture. It has been analyzed through several researches that, absence of transparency leads to uncontrollable corruption and exploitation.

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There is transparency gap in the institutes which never let any corrupt individual to be investigated. One such striking reason of this absence is "Non digitalization of institutes". As Institutes are disconnected from the digital accountability mechanism, so they are most prone to continue corruption. There are several striking examples where countries have marked the mitigation of corruption by digitalization. One such example is "China's reforms to curb corruption". That's why it is need of hour to digitalize institutes to counter corruption from its stems.

Another institutional flaw which gives air to corruption is the politicization of public accountability institutes. Politicization of public accountability institutes refers to use of ~~that~~ those institutes to make opposition weaker. This politicization also assist the ruling party to exempt themselves from corruption case. This lack of accountability reinforces political and institutional disabilities. The cycle of this political revenge erodes institutions that are made to uproot corruption. One of clear picture of this institutional politicization can be analyzed in "the allegation on NAB usage for political revenge in Pakistan". Hence, the politicization of public accountability institutes gives air to corruption.

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Another institutional flaw that implies the prevalence of corruption is favouritism and nepotism. These uncontrollable diseases of favouritism and nepotism have destroyed several institutes developing countries like Pakistan as well as economic power like India, both are prone to corruption. Nepotism and favouritism culture in Pakistan is evident in promotions and allocation of employees in Azad Jammu and Kashmir, which is often accused for non-merit allocations and promotions. The economic giants like India is also fighting against corruption marked by favouritism and nepotism. Indian 2G Spectrum Scam (2010) highlights how the contract has been given to the loyal and favorite telecom firm. So, favouritism and nepotism are main and striking reasons of corruption.

Furthermore, the lack of visionary leadership and good governance is a decisive factor behind corruption. It has been proved from several surveys and research that absence of competitive leadership leads to corruption. The good governance and visionary leadership motivates employers to refrain from corruption. They also pushes and motivates workers to abide laws and regulations. The merit-based allocations, promotions and rewards can ensure economic well-being and mitigation of corruption. The corruption existed by absence of visionary leadership can be analysed through the recent event of "systematic corruption among communist party officials in China".

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Consequently, it has been analysed that the presence of the visionary leadership and good governance acts as a buffer against the corruption.

The political dilemma to use judiciary to prevent and protect the corrupt individual from investigation is another reason of corruption. The appointments of loyal judges and chief justices and formation of loyal judicial benches are key driving factors behind corruption. The loyal heads never attempt to punish their favourable victim. This unintended cycle of exempting on the basis of loyalties hurts the rule of law. Hence the freedom backed by judiciary promotes corruption culture. Such political and judiciary backed corruption can be seen in Politicization of judiciary in Pakistan. The cases including Mohi Tammuz udin, State VS Dasse highlights the politicization of judiciary in Pakistan. So we can clearly understand that politicization of judiciary is main reason behind corruption.

Moving forwards, the impunity culture in institutions further increases the chances of corruption. It is a habitual act of institutes to hide such case instead of highlighting it. The fear of bad mouthings, reputation and reviews leads to institutional covering of such illegal acts. It is significant to train the heads of institutions to take reliable steps to

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highlights these institutional flaws. The rewarding mechanism related to corruption information can build a good accountability mechanism. Those involving and hiding, while knowing the realities must be punished to give a warning call. To avoid such impunity we must solidify our institutes and law enforcement agencies to counter all such ill-informed cases. Hence, the impunity culture is making corruption uncontrollable.

Through the adoption of several reforms, we can curb the corruption, firstly, digitalization of institutions can help to counter corruption culture. The developed countries have managed to shift all their institutions towards digitalization. This digitalization resulted in eradication of corruption and bribe culture. The digitalization culture ensures merit based appointments and promotion. along with it, the financial exploitation and E-complaint center can be helpful to ensure corruption free institutes, countries and societies.

One such striking example of the digital transformation is "Digitalization of institutes in Denmark, ranked as least prone to corruption as per CPI ranking". In conclusion we can say that, digitalization of institutes can be helpful to counter the corruption culture.

Secondly, Transparency and accountability in institutions can help to mitigate corruption

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culture. This can be done through decentralization of political powers from institutes. This centralization can be done through adoption of "Separation of Power". The three tier of government i.e. executive, judiciary and parliament must be separated in order to uphold good governance and mitigation of corruption. Those countries where separation of power is implemented completely are less prone to corruption. The striking examples include "Denmark, The USA and Sweden". In a nutshell, we can conclude that transparency and accountability can act as counter forces. If implemented correctly.

Thirdly, Merit based promotion and allocation can supervise and assist in corruption free culture. The educated youth, trained individual and visionary leadership can be proved productive to the society. The monthly workshops and training programs along with strict punishment can help in removal of corruption from society as well as from country. The corruption free country would increase FPI investments and business opportunities. Not only investments but the non corruption environment would uphold and strengthen good image of country on global level. For such allocation examinations like "CSS, FPSC, PPSC" can be conducted. So, it is crucial to shift towards merit based allocation and promotion.

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As above to address moral decay leading to corruption, religious addresses, sermons and awareness can assist. The religious guidance and awareness affects positively over individuals. The renowned scholars, Islamic leaders and heads of different sects must formulate a comprehensive strategy to counter this enduring corruption. In the country like **China**, the political leader must uphold the flag of awareness. The religious-backed anti-corruption campaigns can be visualized in **Turkey** and **Iran**, they have used religion productively to end social evils like corruption. So all the developing countries must use religion productively to encounter social evils like corruption.

In a nutt shell, Corruption is not just a moral failure but also breeds from institutional failure. The desire to get power and money, absence of good governance, transparency, polarization of institutes and nepotism culture, exacerbates corruption. The fatal effects of corruption can be understood from the remarkable statement of the greatest leader and former President of the US **Barak Obama**, He professed that, **A lack of transparency and accountability can turn any system, however well organized, into a breeding grounds for corruption.** However, it is important to note, whether the developing countries more prone to corruption would take any measures against corruption or they will wait until their destruction?

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