



Chancellor College

**ASSESSING THE ETHICAL STATUS OF THE DIOCESE OF KARONGA AT
ITS ADMINISTRATIVE HEADQUARTERS**

**MASTERS OF ARTS (APPLIED ETHICS) THESIS
BENJAMIN THEMBA MSOWOYA**

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MASTERS OF ARTS (APPLIED ETHICS) THESIS

By

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DECLARATION

This thesis is my own original work and it has not been submitted to any other institution for similar purposes. Acknowledgements have been duly made where other people's work have been used. I bear the responsibility for the contents of this paper.

Benjamin Themba Msowoya

Full Legal Name



Signature

1st March, 2020

Date

CERTIFICATE OF APPROVAL

The undersigned certify that this thesis represents the student's own work and effort and has been submitted with our approval.

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ABSTRACT

This study aims at making a moral assessment of the Diocese of Karonga, especially at its administrative headquarters called the Curia. It attempts to answer the question “How is the Diocese of Karonga performing in ethics in all its three major arms at the administrative headquarters?” The study comes in the wake of a world-wide call to examine organisation ethics since there is a widespread of cases of misconduct that has permeated all sectors of society and has not spared church institutions. Broadly, the study argues that ethics is a very significant component of every organisation, regardless of whether it is profit making or not, public or private. The study uses mixed methods to conduct a survey among personnel sampled at its administrative headquarters and to access diocesan disciplinary records. For its theoretical framework, this study uses the six-part-framework of conducting a moral audit as developed by Philosopher Muel Kaptein. This is purposely done to establish ethical qualities of the Diocese’s operations at the Curia; hence measure the Diocese’s compliance. The findings indicate areas where the Diocese is ethically strong like existent ethical leadership and management that sets the tone from the top, good values, systems and policies which are mostly clear, consistent, with good sanctionability, supportability and discussability. The findings also indicate areas in which the Diocese is vulnerable due to personnel misconduct such as care for diocesan funds and assets, including its income generating projects. The study makes recommendations on how the Diocese can improve the integrity approach of managing its ethics, including popularization of its already existent policy documents among its personnel.

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ABBREVIATIONS AND ACRONYMS

CAFOD:	Catholic Agency for Overseas Development
CRS:	Catholic Relief Services
DOFIA:	Directorate of Finance, Investment and Administration
ECM:	Episcopal Conference of Malawi
HOCAI:	Holistic Organizational Capacity Assessment Instrument,
NGO:	Non-Governmental Organisation
NSO:	National Statistics Office
PAYE:	Pay As You Earn
RT. REV.:	Right Reverend
USAID:	United States Agency for International Development

CHAPTER ONE

INTRODUCTION

This study assesses the ethical status of the Diocese of Karonga by employing Muel Kaptein's Moral Audit Theoretical Framework. This is in view of the general impression that there is significant moral decay that has not spared any organisation or sector of society in Malawi. All organisations, large and small, profit making and non-profit making, public and private can only ignore ethics at their own peril.

1.1. Background context to the study

The impression that one gets about the moral standing and integrity of organisations nowadays is that there is a lot of moral decay within many organisations. Close to home, in Malawi, there is a general atmosphere of moral decay as exemplified by the many moral scandals in government, non-government and church organisations. News in print and electronic media is flowing with a variety of scandals. At global level, Marvin Brown highlights corporate scandals of Enron, World-Com and Arthur Andersen (2005, p.2). But there is a lot of evidence to support those who believe that ethical standards are compromised in many organisations. Batson and Neff bring out evidence of scandals of “Coca-Cola that admitted to rigging taste tests on its new frozen drink; Tokyo Electric Power that was behind Japan’s post-earthquake nuclear crisis; Mitsubishi which admitted to covering up defects to postpone a recall; the BP oil spill in the Gulf of Mexico which some believe demonstrates an ethical crisis; Bank One which was fined by National Association of Security Dealers (NASD) for allowing late trading of its mutual funds; Weatherford International LTD, an oilfield services company, which disclosed errors in its tax accounting leading to adjustments of more than \$100 million in its financial statements from 2007 to 2010”. (2012, p.2) To this list, the study adds the child-sexual-abuse cases in the Catholic Church world-wide (CRIN, 2019) and the Cash Gate Scandal in Malawi (Chiwala, 2018).

Whether these scandals appear at global level or at local level, the causes are usually attributed to lack of ethics and integrity of stakeholders of the concerned organisations.

The consequences of such scandals are felt in different degrees by personnel and all other beneficiaries of such organisations. That is why the debates about ethics management nowadays are more on how to improve the ethics of organisations than on whether organisations are free from misconduct or not (Brown, 2005, p.2).

However, it has been noted that the traditional audits such as financial, compliance and performance audits do not always prioritize ethics (Uzun, 2018, p.151). The current trend among many organisations is the realisation of managing ethics of organisation properly. Organisation moral audits which are basically assessments of the moral climate of organisations serve well this purpose. World-wide, many organisations, large and small, are conducting moral or ethics audits as one of the many crucial steps in ethics management. According to the findings of European Organization of Supreme Audit Institutions (EUROSAI, 2017), many institutions and countries that are taking ethics audit seriously report a wide range of benefits. The benefits include:

Increased effectiveness of their control systems risk assessment and an element of the internal control environment; the set-up of missing processes and relevant control activities; improved set up and functioning of ethical infrastructures in public bodies; increased awareness of the importance of implementing and respecting ethical principles and values in public sector; provision of relevant training and education on ethics; fostering of consistent application of rules and regulations related to ethics and ethical behaviour; enhanced ethical behaviour and ethical decision making; stronger mechanisms for monitoring the implementation of ethical principles; decreased number of breaches and irregularities; improved prevention of fraud and corruption; increased public awareness; change of management practices; increased public officials' accountability; introduction of amendments to legislation; dismissal of public officials; sanctions applied to identified cases. (Uzun, 2018, p.157)

The many frameworks that exist for conducting organisation audits are dependent on the type of audit that would be conducted. It may be the traditional audit such as a financial audit, a compliance audit or a performance audit.

However, the framework for an ethics audit is usually different as it places emphasis on the ethical aspects in the assessment. That is why the framework adopted for this study, as championed by Muel Kaptein, is different in that it looks at all the relevant ethical relations that exist in an organisation setup, following stakeholder relations and the instruments that regulate these relations (Kaptein, 1998, pp51-60). This framework has been put into practice in some European countries (Rihma, 2014, p.40; Kaptein, 1998, pp.135, 158, 186).

While there are more ethics audits being done in public and private institutions, including state-departments as seen from EUROSACI, very little, if any, appears to be done in church organisations. This is true at global level and also at local level since most of the audits done to churches are the traditional audits especially financial and compliance audits. This can be seen from church audit guidelines and reports for some churches that have been made public (Davis, 1998; Connecticut Conference of the United Church of Christ, 2000). In Malawi, apart from the many traditional audits on finances, compliance and performance, there are also many relevant environment and social impact assessment reports. However, ethics audits are a new phenomenon in as far as literature revelation can tell. Reports on the Malawi National Audit Website (<https://bit.ly/31PQKIO>) for public entities are mostly financial audits. Even the performance reports presented on the website are on financial performance, a result of the financial and performance audits.

For the Diocese of Karonga, from its inception in 2010, it has undergone several capacity building exercises. Between 2010 and 2016, the Diocese was operating without an officially written strategic plan. However, since 2016, the Diocese has been implementing its written strategic plan (for 2016-2020) to make it a valuable part of the Catholic Church in Malawi that provides exemplary pastoral and socio-economic services to people (Karonga Diocese, 2016, p.1). The strategic plan will be undergoing review next year (2020) as a way of preparing for the next strategic plan for the 2021-2025 period. From 2013 to 2018, various external funding partners, including Catholic Agency for Overseas Development (CAFOD) and CRS conducted institution assessments of the Diocese. However, they mainly focused on assessing its capacity to perform and comply as a prospective implementing partner of some developmental

projects. With CRS in 2014 and 2015, the Holistic Organisation Capacity Assessment aimed at strengthening the capacity of the Diocese in the identified gaps in its values, policies, systems and operations (Karonga Diocese, 2015). Over the same past five years (2013-2018), the Diocese has undergone a number of financial audits. This has been on both, institutional financial audits and specific projects“ financial audits.

However, apart from these traditional financial audits and organisational capacity assessments, no moral or ethics audit per se has ever been done. This is not to say that the ethics component was completely absent in the above mentioned institution capacity assessments and financial audits.

1.2. Research problem

Ever since the Diocese of Karonga was established in 2010, it has only undergone the traditional financial, compliance and performance audits. No ethics or moral audit has ever been conducted in the Diocese. The implication is that there have been no specific studies to ascertain the moral status of the Diocese of Karonga ever since its establishment. Therefore, there is a need to conduct an ethics assessment of the Diocese so that its ethics improvement programmes are based on professionally established information. This is because remaining ethical for any organisation requires periodic reviews and evaluations of its priorities and the making of necessary adjustments; treating progress made in ethics as a static issue would make an organisation become outdated in its standards and training.

1.3. Research questions

Of interest to this research are answers to the following research questions.

1.3.1 Main research question

- How is the Diocese of Karonga performing on ethics in all its three major arms at the administrative headquarters or Curia?

1.3.2. Sub-research questions

- Are there observable moral qualities of values in all its three major arms at the administrative headquarters or Curia?

- Are there observable moral qualities of processes in all its three major arms at the administrative headquarters or Curia?
- Are there observable moral qualities of personnel in all its three major arms at the administrative headquarters or Curia?
- What are the strong and weak areas on ethics in all its three major arms at the administrative headquarters or Curia?

1.4. Rationale

The author has three main reasons for initiating and conducting this descriptive and evaluative research. The first reason is that there have been no studies that provide information to ascertain the moral status of the Diocese of Karonga ever since it was established. The study intends to provide such relevant information to assist in filling this information gap. The second reason is that the results of the study will help in informing the next strategic plan. Knowledge on how the Diocese is performing on ethics is crucial knowledge, especially as the Diocese will soon start reviewing its current strategic plan in view of feeding the lessons learnt and needs into the next strategic plan (for the period 2021-2025). As the Diocese plans for the next strategic phase, the results will be more helpful on raising the ethics sensitivity and the promotion of ethics as a priority in the three arms of the Diocese; especially as they operate at the administrative headquarters. This is because an ethics audit can reveal gaps in your ethics policies and practices (Krell, 2010, p.1). The moral audit process, will have helped management and staff of the Diocese to see in concrete detail how ethics permeates almost all operations of their institution. This in turn will make those who are involved in the moral audit to prioritize ethics management in the Diocese in order to influence improvement in all the related aspects of this church institution. The third reason is that the information, though specific to the Diocese of Karonga, may also provide useful insights to other church organisations, especially other Catholic dioceses in Malawi on how they can also conduct ethics audits in order to systematically ground their ethics management programmes.

1.5. Structure of this paper

This paper develops its argument in five chapters. Chapter one which is the introduction presents the background context for conducting this study. Chapter two reviews

relevant literature for the study. Questions on the importance of ethics for organisations, the need for moral audits in professional ethics management and on why the study resolved to adopt the theoretical framework for a moral audit as championed by Muel Kaptein are treated in this chapter. Chapter three is about research design and methodology. It presents the methodology, data collection tools, sampling techniques and the mode of data analysis for this study. Chapter four presents and discusses the research findings. Chapter five, concludes the study and presents implications of the study and recommendations to the Diocese in its ethics management programmes.

CHAPTER TWO

LITERATURE REVIEW

The aim of this chapter is to highlight themes that have emerged from some literature in relation to this thesis's central theme; assessing the ethical status of the Diocese of Karonga at its administrative headquarters. While moral audits are part of the ethics management process in organisations, ethics management is part of corporate and organisation management. Therefore, the relevant themes emerging from the reviewed literature include the importance of ethics in organisations; the main focus of ethics management; the moral audit per se, its variations and the framework for conducting moral audits.

2.1 Why ethics matters in an organisation

The scandals in big and small corporations of our times highlight the fact that lack of ethics and integrity in organisations can lead to many risks and eventually their downfall. There are calls among many scholars to take seriously ethics in organizations. Going through literature on corporate governance and ethics management, one gets the impression that this call is made even more relevant in today's age for a number of reasons. The first reason concerns the significant moral decay which looks to have permeated all sectors of our society, even in our Malawian context (Chilima, 2018). One only needs to pick up a newspaper or turn on electronic media for news in order to see how far many organisations are implicated in sex scandals, corruption, financial scams and various human rights abuses. The second reason is that there has been a reform and modernisation of public management and state administration (Uzun, 2018, p.150). By reform, Uzun refers to the increase in democratisation and openness of societies which makes more people to claim for the development and strengthening of ethics" structures and management in institutions that provide public service. This is making ethics to be taken more seriously as a requirement on good governance and performance not just for private organisations but also for organisations in the public sector, including government departments. Literature shows that more people are getting aware that ethics and ethical behaviour of public sector entities and public

officials are vital for citizens to put trust in them (ECOSAI, 2019, p.11). There is a lot being written on how robust ethics in the public sector needs to be in order to fight back violence, fraud, corruption and other equally serious forms of abuse of people and assets. Literature on corporate governance used to be full of business models that emphasize that to make profits, corporations need efficiency and effectiveness. However, Batson and Neff argue that this is wrong because modern corporations need efficiency, effectiveness and ethics in order to make profits and long-term stability (2012, p.16). The third reason is what scholars like Peter Storm believe in: the influence of social media (2013, p.11). With the influence of social media and overall global connectivity, sharing negative experiences or opinions takes just a few clicks on a screen. This makes the scandals spread like wild fire and the damage to organisations is astronomical.

One element that comes out from literature on corporate governance and ethics management in organisations concerns the various motivations that make organisations to value ethics. Two perspectives appear; a philosophical perspective and a purely empirical perspective. First, from a philosophical perspective, Taenges' argument sounds reasonable. Although he argues for profit-making organisations, the very fact that profit and non-profit making organisations have the relations of several stakeholders whose interests need to be respected, his propagated contractualist-normative model of ethical business applies here. Taenges is of the view that it is good to be ethical in organisations because organisations exist in a relationship of stakeholders that need to be balanced ethically (2002, p.71). According to him, there are usually “mutual advantages gained in cooperation defined by ethical principles” (Taenges, 2002, p.58). This is a deontological view in the sense that organisations are bound by duty to respect the agreed expectations from all stakeholders of the organisations. They have to be ethical out of such duty.

The second perspective from purely an empirical point of view can be substantiated by a lot of empirical evidence. Most of the examples from empirical evidence are utilitarian in nature; they focus on the utility, the consequences, of being ethical or not for an organisation. One sees that nowadays, even profit-making organisations put a lot of effort on ethics to gain trust and commitment for their organisations' long-term

success. Ananda Gupta reports that there are multiple companies that have aggressively undertaken strategies that can make them „do well by doing good“, so that they leave a positive impression on the society and avoid actions that could be detrimental to investors, employees, consumers, suppliers, competitors, and the general public (2010, p.xviii). There are many advantages for having an ethical organisation, that is, an organisation where the regulating framework (the values, policies and procedures) and the conduct of its personnel are ethical. Various scholars have listed a number of such positive and related outcomes from prioritizing ethics in organisations as follows. First, ethics improves performance at many levels in an organisation because ethics permeates almost all aspects of an organisation; from all the relations among the stakeholders of the organisation to the framework that regulates such relations among stakeholders. Second, an advantage, related to the first, is that the quality of services improves and consequently, loyalty from clients and customers (especially for profit-making organisations) improves. Third, improved loyalty can result in an enhanced brand name or good reputation of the organisation. Reputation is one of the most valuable assets of an organisation; it takes a long time to build but less time to lose it. Fourth, for organisations that are not profit-making but depend on funding partners (donors), improved reputation can improve donors“ commitment for more or continued funding. For profit-making organisations, ethics helps to attract investors and the organization can outshine its competitors who have a bad reputation on ethics. Fifth, ethics fosters ethical decision-making which in turn improves employee morale. Good employee morale can result into more productivity and better staff-retention. This makes an organisation to save from costs of recruiting personnel frequently and it helps the organisation to get the best talent on the market for its personnel. Many employees prefer to stay with the organisation rather than leave it for elsewhere and this has its corresponding good results for the organisation depending on the nature of business of the organisation.

The study observes that there is a lot of literature that shows that the above benefits of having ethical organisations are not a motivation of many big corporations in the world. The corporations tend to try to be ethical due to external pressure or fear of negative consequences. For example, Gerald Vinten discusses how to put ethics into quality. He mentions the five E (5Es) that people are taking as fashionable to prioritize in

organisations. The five Es are economy, efficiency, effectiveness, environment and ethics (1998, para.1). Ethics has joined to make the Es go up from four to five. Gerald Vinten further observes that previously, when ethics was not a priority in such organisations, the ethical audit tended to be an activity carried out by pressure groups external to organizations (1998, para.1). This study finds his observation in tandem with what scholars Michael Metzger, Dan Dalton and John Hill argued in their 2015 publication (pp. 27-44). They said that many corporations in the United States of America (USA) are externally motivated to inaugurate organizational ethics audits (i) for fear of penalties from the State when ethical violations occur and (ii) to reduce the penalty imposed in the event that a violation occurs since the State was awarding less penalties to corporations that had initiated such ethics programmes within. Therefore, the study finds, on one hand, scholars that have written extensively about positive reasons or motivations for prioritizing ethics in organisations other than fear of sanctions from the law. On another hand, the study finds literature that shows the opposite; there are many organisations that are trying to be ethical just to evade the negative sanctions. The study finds this later trend to be in line with the general trend of moral decay in all sectors of our society; no organisation can be said to have been spared of this poor mentality. Some personnel will try to be ethical only out of fear of the consequences of not being ethical. Such people will not be ethical out of duty or due to the motivation of the good that comes with being an ethical person or organisation. As such, this study was also interested in literature that indicated that appealing to the negative consequences of shunning ethics in organisations pays.

In his 2018 public lecture, Dr Saulos Klaus Chilima explicated the huge consequences of moral decadence, being unethical at all levels, but especially for government and other organisations. “The economic, social and reputation costs associated with moral decadence are enormous.” (2018, p.2). This means that one can ignore ethics in an organisation at their own peril.

You lose your good reputation; pay heavy fines from contravening the law (although ethics and law do not always coincide); lose your customer base; lose revenue; lose employees; lose your operating licence; and you may end up having your whole business or operations of your organisation shut down (Chilima, 2018). This is true for

both profit-making and non-profit-making entities. Some viable companies have ever been shut down due to losses from misconduct or contravening the law. On this matter, literature is also awash with many examples of some non-governmental organisations (NGOs) that have also rolled up their operations just because they lacked funds when funding partners withdrew their funds and assets due to unethical behaviour such as mistreatment of employees or abuse of funds. The Oxfam sexual scandal is one perfect example among the NGOs. Oxfam Great Britain was banned from Haiti and about 7,000 people stopped making regular donations to the organisation when it was discovered that some of its staff used prostitutes in Haiti (BBC News, 2018). With these added negative consequences of ignoring ethics in organisations, prioritizing ethics in organisations is the right thing to do. Velasquez (1996) caps it well when he contends that:

Justice is more profitable, more rational, and more intrinsically valuable than injustice, even in business... The research on prisoners' dilemmas shows that ethical behaviour is more profitable and more rational than unethical behaviour in terms of both the negative sanctions on unethical behaviour and the positive rewards of ethical behaviour; and the psychological research on justice shows that justice is intrinsically valuable, both from an outcome and from a process perspective, and so crucial for business organizations, particularly in terms of organizational effectiveness. There is, undoubtedly, much more to be said for ethics and justice in organizations. There is reason, for example, to suspect that the just organization is one in which morale is high and in which members are motivated to work harder and more productively at achieving organizational goals, and reason to suspect that the justice of an organization bears some significant relationship to its stability, i.e., its ability to maintain its essential functions through periods of stress and in turbulent environments (p.216)

Therefore, it is important to prioritize the management of ethics in organisations.

2.2 Ethics management in an organisation

When organisations realise that ethics is an important ingredient to organisation sustainability, responsible personnel take the initiatives to manage the ethics of their organisations. This is the area known as ethics management which managers of organisations need to know. Managing ethics in organisations is about creating, improving, identifying, coordinating, implementing, monitoring and evaluating ethical structures in line with the mission and vision of a particular organization in order to achieve the institutional integrity of that organisation. (Cmelikova, 2017; Lawton, Rayner & Lasthuizenis, 2013; ECOSAI, 2019). With such an understanding on what managing ethics implies, in order to systematically and professionally manage ethics, an organisation first needs to know its current ethical status (how it stands on the ethics radar as contrasted with its aspired vision or goal).

Afterwards, scholarly works reviewed indicate that different organisations follow different strategies on how to manage or implement ethics depending on their circumstances. There are two main strategies that are followed. Some will emphasize on the integrity approach while others will emphasize the compliance approach. Studies show that ethics management system usually involves a well-balanced mix of both. It may be composed of a structured and balanced package of policies and mechanisms designed to define, lead, guide, manage, monitor and enforce ethical conduct. The structure or rules-oriented actions and instruments are also called hard controls (ECOSAI, 2019, p.15); these enforce a compliance approach. The values or culture-oriented actions are called soft controls (ECOSAI, 2019, p.15); these enforce an integrity-based approach. A well-balanced mix of both is necessary for good results. Lawton, Rayner, and Lasthuizenis (2013, p.94) make a big contribution on this issue. They insist on balancing the two approaches that are usually used in managing ethics in institutions, whether public or private. It is true that building ethical organizations requires investing in the integrity approach where emphasis is on building credible officials, those with an ethical character, of integrity, with ethical sensitivity and operating from internalized convictions. It is also true that to have an ethical organization, it is necessary to invest considerably in the compliance approach where emphasis is on building credible officials by appealing to external ethical principles, guidelines, codes and implementing sanctions just to ensure that everyone complies

(even those that are deficient in ethical character and do not conduct themselves ethically from internalized convictions). This study agrees with their reasoning on balancing the integrity and compliance approaches since ideally the two approaches should complement each other; neither of the two approaches on its own is enough to ensure good standards of conduct. Jeroen Maesschalck also concurs with this argument as he holds that: “These two approaches do not constitute a simple dichotomy but should be seen as the opposite ends of a continuum, and in practice they should always be combined and considered complementary (2014, p.2). Such reasoning is more realistic as it takes into consideration the complexity of a human being; it is good to balance between systems or structures on one hand and individual behavior on the other hand.

2.3 The moral audit

For the organisations that take ethics management seriously, one of the steps to manage ethics professionally involves making ethics assessments of whole or part of the organisation. There is a lot of literature on organisation assessments. But not all organisation assessments are ethics assessments (HOCAI 2011; USAID, 2012). There are impact assessments of organisations’ activities which are a type of audit (Ferrell, Fraedrich & Ferrell, 2011, p.263). These can be environmental or socio-cultural impact assessments. There are also traditional audits such as financial audits, performance audits, compliance audits. Although not very popular in many organisations, there are also other audits such as security audits, quality audit, environmental audit, criminal audit and legal audit (Kaptein, 1998, p.54).

There are a few things that this study highlights about moral audits from literature. The first aspect is on how unique moral audits are in comparison to the other types of audits mentioned above. There are many definitions and descriptions that various scholars have offered for what a moral audit is or should be. The Economic Corporations Organisation of Supreme Audit Institutions (ECOSAI) provides the following definition for an ethics audit. “An audit of ethics is a process used to evaluate several dimensions of the ethical conduct of an organisation. It assesses how well (or poorly) an organisation conforms to agreed benchmarks of ethical standards.” (2019, p.45). Sheena Carmichael defines a moral audit as a process which measures the internal and external consistency of an organisation's values base (n.d., p.1). It measures the ethical

climate of an organization by analysing the values on which the organisational actions are based and by testing the moral quality of these actions against values that should be taken into consideration (Carmichael, n.d., p.4). She contrasts a moral audit with a social audit which aims primarily at measuring the social impact of a company on its environment (n.d., p.4). Measuring the social impact of an organisation's environment is an ethical issue. An organisation that does not care whether or not its operations have any negative social impact on its surrounding can be deemed unethical. In as much as all these audits may be highly relevant for a moral audit, a comprehensive moral audit usually covers more ethically relevant aspects of an organisation than these audits alone. Kaptein Muel defines a moral audit as a systematic approach which makes a description, analysis, and evaluation of the relevant aspects of the ethics of a corporation (1998, p.50). Merle Rihma describes a moral audit as an integrated tool for evaluating the ethical climate inside the company and companies' sustainability (2014, p.20). Just like Carmichael, Rihma makes a good distinction among the three concepts; ethics audit (moral audit), social audit and compliance audit. According to her, an ethics audit is the broadest of the three, seconded by a social audit and finally a compliance audit which simply compares rules and regulations against real action (Rihma, 2014, p.20). This study finds these definitions, descriptions and differentiations misleading as if one (let us say the broadest) is the real moral audit while the narrower versions are not moral audits. The study sees that the main difference on the above said audits, from their definitions and differentiation, is not just about the scope. The main difference between a moral audit and the other audits lies not on the scope but on what is prioritized between ethics and other aspects under audit.

An ethics audit, assesses the ethics of an organization. Assessing the ethics of an organization is the priority of an ethics audit. The other mentioned audits do not always give priority to the ethics and ethics-related issues. Traditional audit such as financial audits, compliance audits and performance audits handle ethics issues as secondary issues depending on the purpose of the audit (ECOSAI, 2019, p.49).

When ethical aspects are treated as secondary elements, this can affect the audit because the audit of ethics will just be embedded in the main audit such as compliance, performance or financial audit. When the main scope and focus of an audit is ethics

and its management, that qualifies as a moral or ethics audit. One notable distinction about moral audits is that there is a difference between an ethics audit and an ethical audit. Any type of audit, if it is conducted according the standard procedures of conducting such audits, qualifies to be called an ethical audit. This means that a financial audit that has been done according to the standard procedures of conducting financial audits can be called an ethical financial audit. It is as assessment on finances, an assessment which has been done ethically, hence an ethical audit. Only assessments that target the ethics or moral qualities of a chosen procedure under scrutiny deserve to be called ethics audits. Basically, ethics audits aim at establishing the gap in ethics within the organization by looking at what the organization aspires to be and assessing its current practice against those aspirations. They are all ethics assessments of an organisation between declared values and actual practice. Therefore, what is of value for this study in the above definitions of a moral audit is that a moral audit is value-linked and that it incorporates a stakeholder approach.

The variations that exist on these assessments show us at least two important things: first, areas of interest and competence by the initiators of such a moral audit; second, how narrow or comprehensive a moral audit intends to be. Scholars like Peter Madsen think a moral audit should be more about the moral context of an organization (as cited in Kaptein, 1998, p.55). This focuses more on values, systems and procedures within the organisation and therefore, is less comprehensive as leaves out actual conduct and similar elements. Scholars like Patrick Murphy think a moral audit should focus on actual conduct – as a way of discovering where unethical conduct occurs (as cited in Kaptein, 1998, p.55). This focuses more on discovering conduct of individuals within the organisation with bias towards identifying misconduct and therefore, is less comprehensive too as it neglects the insights on having values, systems and procedures in place. Andrew Ostapski, considers the focus of a moral audit to be on the consequences of organisation conduct for the stakeholders (as cited in Kaptein, 1998, p.55). Muel Kaptein's view of a moral audit is more comprehensive in the sense that it includes all these elements of ethics gaps in an organisation. Interestingly, Rihma, writing around the year 2014 provides two incites. First, he acknowledges that moral auditing is not very widely handled in literature (2014, p.22). Kaptein agrees with this

as he holds that besides social audits, little attention is given to ethics audits in the business literature (1998, p.55).

However, this study notes a slight difference of emphasis between Muel Kaptein's understanding on the aims of a moral audit and the understanding propagated by some scholars. While the frame work of Kaptein, in practice, also evaluates individual conduct of personnel in an organisation, some scholars believe that an audit should not aim at evaluating individual conduct but that of the organisation. "An audit of ethics does not assess the ethical behaviour of individuals. Neither is it aimed at detecting or investigating (suspicions of) wrongdoings, such as fraud or corruption. The audit of ethics is a systematic, objective and professional process to evaluate the operation and the effectiveness of the institutional framework on ethical matters, in order to make contributions to that framework" (ECOSAI, 2019, p.46). This study argues that while the overall aim of an ethics audit is to assess ethical health of an organisation or part of it, this is practically done by also looking at individual behaviour of personnel or stakeholders of such an organisation because such behaviour has implications on the overall ethical standing of the organisation. This is where Kaptein's framework of doing ethics has benefits because it includes paying attention to both (i) "the operation and the effectiveness of the institutional framework on ethical matters" and (ii) "ethical behaviour of individuals" within an organisation. An ethics audit, as Kaptein (1998) puts it, is like an ethics thermometer to measure the "health condition of organizational ethics". An ethics audit is an integrated tool; it should be able to evaluate the ethical climate inside the organization and the sustainability of an organisation. If comprehensive enough, it should be able to assess the extent to which agencies have practices, procedures, and policies in place to protect clients, identify ethics-related risks, and prevent ethics complaints and ethics- related litigation" (ECOSAI, 2019, pp.45-46).

Literature from the Economic Corporations Organisation of Supreme Audit Institutions shows a new trend of incorporating more emphasis on ethics in the traditional financial, compliance and performance audits (ECOSAI, 2019, pp.47-48). It advocates that the financial, compliance and performance audits can be designed in such a way that one puts to the fore, ethical related issues. The ECOSAI together with the European

Supreme Audit Institutions (EUROSAI) are popularizing ethics audits even among government institutions. Research shows that even governments are taking ethics auditing seriously (ECOSAI, 2019). This is due to the growing belief that ethical behaviour is essential in public office, as the violation of shared ethical norms usually brings public offices into disrepute. Once public trust in the ethical standards of public officials vanishes, the moral authority of such officials to lead crumbles. This also weakens their mandate to govern. One can understand this because public sector is taken to be important due to the vital role that the public sector does in creating public value and its important implications to people's lives. For instance, in Malawi, the government has the monopoly in providing many vital services to the people. As such, the public needs to be in a position to trust the government. That is why some governments are also conducting ethics audits in order to establish public trust (ECOSAI, 2019; Kaptein, 1998, Rhima, 2014; Whitton, 2001). Conducting moral audits has become one of the best practices for organisations. The moral audits are being conducted in a variety of organisations: the police department, a petrol-chemical corporation, a governmental organization – (Kaptein, 1998). They are common in Europe and the United States of America but they are also being conducted on the African continent like in Republic of South Africa, Morocco and Ethiopia (Whitton, 2001, p.1).

In Malawi, literature shows that there is not much being done on ethics audits apart from the traditional financial, performance, quality and compliance audits. In academic institutions in Malawi, ethics management and ethics audits are part of the curriculum for the Masters of Applied Ethics Programme at the Chancellor College. There was also a research that evaluated the level of integration of ethics in accountancy studies. The aim of the research was to measure the integration of ethics in the Malawian public accountancy curriculums (Lipunga, 2015, p.28). The results of this research suggest that there are significant improvements in the level of ethics integration in the Malawian public accountancy education. The research also recommends further comparative studies to evaluate the quality of integration, apart from assessing the "efficacy of teaching, learning and *assessment of ethics*" (Lipunga, 2015, p.1). The author of this study would be more interested in the last aspect on *assessment of ethics* in order to see how many more institutions in Malawi are conducting ethics audits.

From the literature reviewed, another relevant element to note is that at global level, and in some countries, auditing firms, including the National Audit Department also conduct ethics audits; they do not end at performing the traditional financial, performance and compliance audits (<https://bit.ly/2JuSdYO>; ECOSAI, 2019). However, for Malawi, a look at the website of the Malawi National Audit (<https://bit.ly/31PQKIO>) shows that it only deals with the traditional audits. Even the reports under performance audits are actually financial performance reports.

Literature indicates that moral audits are not yet common in churches as institutions. Most of what is being done in churches as audits are the traditional financial audits. This can be seen from the guidelines that churches and church institutions have for their financial audits (Davis, 1998; Connecticut Conference of the United Church of Christ, 2000). Therefore, this study will contribute to the literature gap on church ethics audits because as church organisations, they also need to manage their ethics professionally. Ethics audits are such an indispensable tool for church institutions to assess their ethics stand and consequently systematically initiate ethics management programmes that can improve areas identified as weak in ethics.

2.4 Theoretical framework

In section 2.3, this study looked at a number of definitions and descriptions of a moral audit. Literature shows that there are various frameworks of conducting moral audits just as there are many definitions of a moral audit. However, some scholars agree that the most comprehensive framework for a moral audit has been expounded by Philosopher Muel Kaptein (Rihna, 2014, p.22). This framework is the most comprehensive because it is designed in such a way that it includes all the possible relevant ethical relations with all stakeholders of an organisation.

The framework has the following six parts:

- i. It uses records, interviews or questionnaires to assess ethical qualities of values, systems and procedures of an organisation in whether they are clear, consistent, supportive, achievable, discussable, helpful on making conduct and misconduct visible, helpful on reward and punishment. The quality of these can tell whether the organization fosters or hampers ethical conduct (Rihma, 2014, p.22-23;

Kaptein, 1998, p.77-120).

- ii. It uses records, interviews or questionnaires to find out reports on the actual or perceived degree to which conduct or misconduct occurs (Rihma, 2014, p.22- 23; Kaptein, 1998, p.77-120).
- iii. It uses records, interviews or questionnaires to examine the interest and expectations of stakeholders and the degree to which these expectations are met (Rihma, 2014, p.22-23; Kaptein, 1998, p.77-120).
- iv. It investigates the initiatives, activities, instruments and rules that have already been put in place in order to protect and improve the ethics of the organization, and to identify places in the organization where such measures are inadequate to the disadvantage of employees (Rihma, 2014, p.22-23; Kaptein, 1998, p.77-120).
- v. Establishes an overview of the different conflicting expectations that confront employees. These are termed as dilemmas. During discussions of dilemmas, actual insights, intuition, and assumptions are revealed and left open for discussion (Rihma, 2014, p.22-23; Kaptein, 1998, p.77-120).
- vi. Focuses on the morally relevant characteristics of individual members of staff and management; their intentions, intuition, capabilities (Rihma, 2014, p.22- 23; Kaptein, 1998, p.77-120).

Kaptein himself calls them (i) Qualities Monitor, (ii) Measures Scan, (iii) Individual Characteristics and Circumstances Assessment, (iv) Dilemmas Decoder, (v) Conduct Detector, and (vi) Stakeholders Reflector, in that order. These above six features of a moral audit are all relevant aspects of a moral assessment of an organisation; if one is really interested to measure the ethical climate of such an organisation. As Kaptein holds, this framework respects the complexity of ethical aspects and relations in an organisation.

One needs to look at how many individuals and groups in society (such as employees, suppliers, consumers, competitors, stockholders, government, surrounding residents, and the environment) are affected by the operations of organisations (Kaptein, 1998, p.19). Organisation operations have many faces and touch on many stakeholders (internal and external) of such an organisation. By stakeholders, we mean all those individuals or groups who can influence or are affected by the operation of a company.

It is due to this flexibility of this framework by Kaptein, that this study has used it as its theoretical framework to guide the moral assessment for the Diocese of Karonga at its Curia. In the case of the Diocese of Karonga, the study is referring to stakeholders as described in Table 1 below.

Table 1: Ethical relations among stakeholders of the Diocese of Karonga

No.	The Diocese or a Non-Profit Making Organisation	Ethical Aspects
1.	The Bishop and his college/management.	Ethically justified expectations and guidance from members of management as individuals or a group.
2.	Hired personnel/employees.	Ethical relations among employees, with funding partners, with management, with clients, with beneficiaries, with government and NGOs officials, with the general surrounding that is affected by their operations.
3.	Suppliers of various goods and services to the Diocese	Ethical relations between suppliers and other stakeholders that deal directly with them; like management, employees, beneficiaries and funding partners.
4.	Beneficiaries of pastoral and socio-economic interventions or services from the Diocese (both Catholics and non-Catholics).	Ethical relations between beneficiaries and other stakeholders that deal directly with them; like management, employees, suppliers, government officials, NGO officials and funding partners.

5.	Government departments and NGOs that partner with the Diocese in implementing some interventions.	Ethical relations between government departments, NGOs and other stakeholders of the Diocese (management, employees, suppliers, beneficiaries and funding partners) that deal directly with them.
6.	Funding partners or donors on both local and international scenes.	Ethically justified expectations and relations from these individuals or groups.
7.	Surrounding community in general.	Ethically justified expectations and relations with these as individuals or groups.

However, due to the scope of this study, out of the six ethically relevant aspects that Kaptein's framework provides for a moral audit, the study focused on the following two: the qualities monitor and the conduct detector. These two have also been looked at as ethically relevant areas to conduct a moral audit by Peter Madsen (as cited in Kaptein, 1998, p.55) on the first, Patrick Murphy (as cited in Kaptein, 1998, p.55) on the second, and Andrew Ostapski (as cited in Kaptein, 1998, p.55) on both. Due to its limited scope, the study also chose to conduct the moral audit at the administrative headquarters (leaving out the other stakeholders) because there is more concentration of hired diocesan personnel at the Curia. There is very high and significant activity at the Curia because it acts as the hub of the Diocese's operations. This study acknowledges the fact that answers to the assessment questions about the Diocese of Karonga would depend, to a great extent, on whom one asks. Employees of the Diocese may have a perspective on compliance that is different from those of beneficiaries of the interventions that are carried out by the Diocese. However, it is true that:

Stakeholders read the conduct of the personnel to determine what the corporation really is trying to achieve and whose interests are being looked after. Each employee deals on behalf of the corporation and represents the corporation he works for. Their conduct has consequences for how the corporation is judged. The disapproval or approval of their conduct is concurrently an indirect judgment of the corporation....”
(Kaptein, 1998, p.41)

Therefore, this study believes that conducting such an assessment among personnel of the Diocese of Karonga at the Curia offices offers one a picture of the actual ethical context of the Diocese as perceived by them. This perception, though incomplete, is highly significant because it guides the conduct of such personnel. These are the ones who are mostly in direct contact with all the other stakeholders of the Diocese of Karonga. The impressions, values and opinions of the other stakeholders are not being dismissed as insignificant but would only complete the picture if a more inclusive moral audit, of a bigger scope, was conducted.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

This chapter presents the methodology, the data collection tools, the sampling techniques and the mode of data analysis used in this study.

3.1 Research design

In order to provide acceptable answers to our key research question on how the Diocese of Karonga is performing on ethics in all its three major arms at the Curia, the study conducted a survey among personnel sampled at the Curia. The information collected from the survey was then analysed and discussed.

3.2 Methodology

Since the concern of this study is to determine the ethical status of the Diocese of Karonga, the nature of this task demanded that the study describes and evaluates the operational values and systems through a survey on one hand and actual conduct of personnel on the other hand. Therefore, the study was best served by the mixed methods approach or methodology which is a mixture of both qualitative and quantitative methodologies. The study required the qualitative approach in order to explore the values of the organisation in strategic documents, codes of conduct, policies, through interviews. According to Leavy, a qualitative approach relies “on inductive designs aimed at generating meaning and producing rich, descriptive data”; is “most commonly used in exploratory or descriptive research”; and “values depth of meaning and people’s subjective experiences” (2017, p.124). The study also required the quantitative approach in order to look at indicators of ethical or unethical behaviour through records and people’s perceptions where there was need for statistics like disciplinary cases, court cases, audit queries, misuse of resources, losses by the Diocese or ethical issues of similar nature. A quantitative approach to research values “breadth, statistical descriptions, and generalizability”; and relies on “deductive designs aimed at refuting or building evidence in favour of specific theories and hypotheses” (Leavy, 2017, p.87).

3.3 Methods and data collection techniques

For this research, the methods and data collection techniques were basically three:

- i. Study of documents on values and cases of reward and misconduct.

On this item, this study accessed value statements as displayed in selected offices at the Curia, copies of the strategic plan for the Diocese (2016-2020), copies of the strategic framework for the Episcopal Conference of Malawi of which the Diocese of Karonga is a member, copies of the human resource manual, copies of the finance policy and procedures manual, discipline committee records for the past five years from the human resource office. In all these documents, the study extracted values and cases of misconduct.

- ii. Interviews using a combination of unstructured and structured questions

In order to get perceptions, opinions and judgements from management and staff, the author prepared two separate questionnaires. One questionnaire was prepared specifically for members of management while the other questionnaire was specifically for other members of staff who do not belong to management. Each of the two questionnaires had two main parts; one part with unstructured questions (for qualitative information) and another part with structured questions (for quantitative information). The author distributed hard copies of numbered questionnaires to the concerned personnel by hand. Upon request from some research participants, for their convenience, the author also sent them soft copies of the same questionnaires by email.

- iii. Participation or observation method

This was the third method for collecting relevant data since the researcher closely participates in the activities of the Diocese of Karonga. This factor is what makes this research a type of internal moral audit; in this case, it is meant only for the internal use by the Diocese and for academic purposes.

3.4 Participants and sampling

The research used purposive sampling on interviews through questionnaires on management and staff because most of them have a better grasp of what goes on in all

its three major arms at the Curia. The total population (population size) of the targeted personnel at the Curia was 88; 14 members of management and 74 other members of staff. Using an online sample size calculator by Creative Research Systems (<https://bit.ly/2ohfANQ>), the study got a sample size of 72. This is because, with 88 as the total population, the author chose a confidence level of 95% and a confidence interval of 5. The researcher distributed questionnaires to all the 72 targeted personnel; 14 members of management and 58 other members of staff.

Among members of management, this study only left out the Bishop and the Vicar General whose roles are central to legal holding of all operations of the Diocese. Therefore, the Bishop and his Vicar, treated in that capacity of legal holders, can be taken as shareholders, hence, not suitable to be part of this study. The other members of management that were all included in the study were all heads of section (3) and all heads of department (11). The other 58 officers were of various positions and came from the various departments at the Curia.

3.5 Ethics statement

Before conducting the survey among personnel at the Curia, the author presented a letter of introduction from the Chancellor College (Philosophy Department) and an application for clearance to the Bishop of the Diocese. The author was granted permission to conduct the survey at the Curia by the Bishop. Since the survey involved the probing of ethics issues of the Diocese from personnel, the study took extra steps to assure all its research participants of top confidentiality on how their responses would be collected and processed. The author distributed consent forms to all participants to complete if they wished to do so. Some participants completed the consent forms while others did not. Every participant was allocated a participation number which appeared with his or her responses on the questionnaire. Only the researcher accessed the individual responses which were privately deposited into a box in the office to the extent that the author cannot trace the actual individuals from the accessed responses except for a few members that chose to submit their responses through their emails. However, even for the members who submitted their response through email, all the responses were gathered and printed without pinpointing their identities to the documents except for the numbers. The responses are meant for internal use or improvement of the Diocese of Karonga and for academic purposes only.

Therefore, after the research, only the final study report is expected to be shared with the Diocese of Karonga while the actual responses will be securely kept within the Department of Philosophy for some time before they are destroyed.

3.6 Data analysis

3.6.1 Qualitative data

Having collected the responses from participants, the qualitative data on the questionnaires was input on Microsoft Excel (2016 version). The author used content analysis method to group the information according to themes in order to get the results on common themes and also frequency of their occurrence among respondents. The study benefited from a directed content analysis because the theoretical framework of conducting a moral audit (according to Philosopher Muel Kaptein), which this study used, also provided the ready-made themes along which this study gathered relevant findings. These themes included the following: (i) existence of values and the knowledge of such values by personnel in the Diocese, (ii) ethical qualities (as directed by a qualities monitor) of clarity, consistency, sanctionability, achievability, supportability, visibility and discussability, (iii) conduct detection that revealed areas where the Diocese is strong and where it is weak in as far as conduct by personnel is concerned. The results were analyzed, and where relevant, the frequencies were statistically tabulated and presented into percentages on charts and graphs using Microsoft Excel.

3.6.2 Quantitative data

For all the collected quantitative data, this study used the software known as Statistical Package for the Social Sciences (SPSS version 20) in order to analyze the data. For such data, the same thematic template as was the case with qualitative data applied. There was information about (i) the existence of values and the knowledge of such values by personnel in the Diocese, (ii) ethical qualities (as directed by qualities monitor) of clarity, consistency, sanctionability, achievability, supportability, visibility and discussability, (iii) conduct detection that revealed areas where the Diocese is strong and where it is weak in as far as conduct by personnel is concerned. However, during analysis of quantitative data, emphasis was on elements (ii) and (iii) because the

qualitative data already dealt well with the matter about the existence of values in the Diocese.

3.7 Limitations

Both the ethical quality of visibility and the conduct detector which this study used to survey the experience of personnel (using a questionnaire) does have the limitation of inquiring into their subjective opinions. One could legitimately ask whether or not the experiences they mentioned or had in mind as personnel were the same. For example, were the 24 respondents who mentioned cases of misconduct (theft) referring to the same case or separate cases of theft. Whatever answer to this question may be, it has different implications on the ethical quality of visibility of misconduct in the Diocese. A similar thing could be said if whatever formed their perception on one issue that the survey asked was from their subjective, mistaken thinking or not; the implications would not be the same.

CHAPTER FOUR

FINDINGS AND DISCUSSION

This chapter presents and discusses the findings from the study. The findings are presented and discussed according to the following categories: (i) existence of values and the knowledge of the values by personnel at the Curia, (ii) ethical qualities of clarity, consistency, sanctionability, achievability, supportability, visibility and discussability, (iii) conduct detection that revealed areas where the Diocese is strong and where it is weak in as far as conduct by personnel is concerned. The analyzed results, depending on the nature and relevance, have been presented thematically, in frequencies, percentages, charts and graphs.

4.1 Response rate

Having collected all the completed questionnaires, the final response rate was 79% for management and 95% for other members of staff. The overall response rate was 92% from the whole sample size of 72 participants.

4.2 Findings on existence and knowledge of value statements

All the 11 respondents from management (100%) affirmed that the Diocese of Karonga has a vision, a mission, a motto, core values and a code of conduct. 54 (98%) of the 55 other members of staff also answered affirmatively that the Diocese has a vision, a mission, a motto, core values and a code of conduct. Only one member of staff (2%) indicated that he/she did not know if they existed or not.

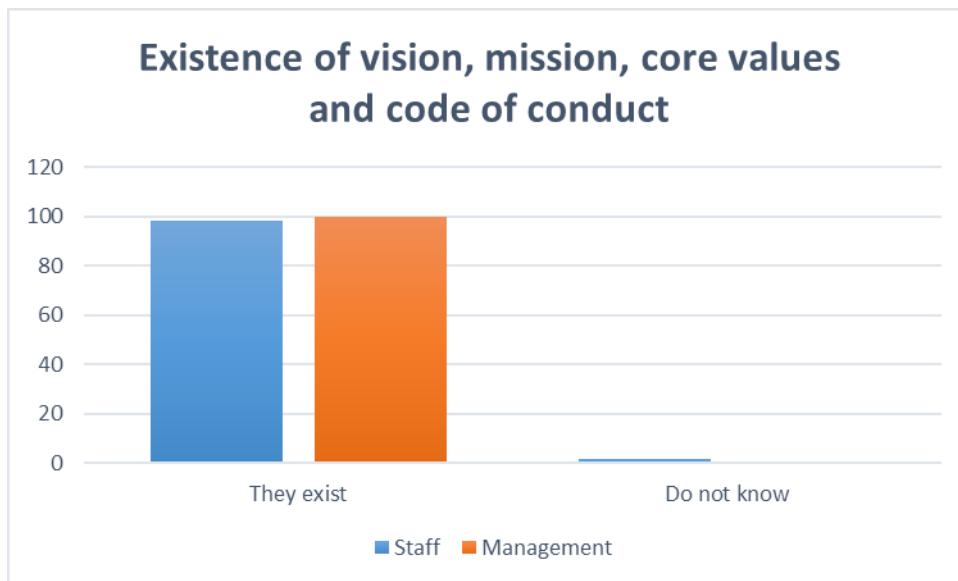


Figure 1: Perception of staff and management on existence of vision, mission, core values and code of conduct

This means that of all the 66 respondents (from management and staff), 65 respondents (representing 98%) affirmed the existence of value statements including the vision, mission, core values and the code of conduct in the Diocese. The research also found that the value statements exist in the Diocese's strategic plan (2016-2020) and some of the values are framed and displayed on walls in some of the strategic offices at the administrative headquarters.

4.2.1 On the existence and knowledge of core values of the Diocese.

Figure 2 below shows the listed values and how many times they appeared listed among respondents from both management and staff.

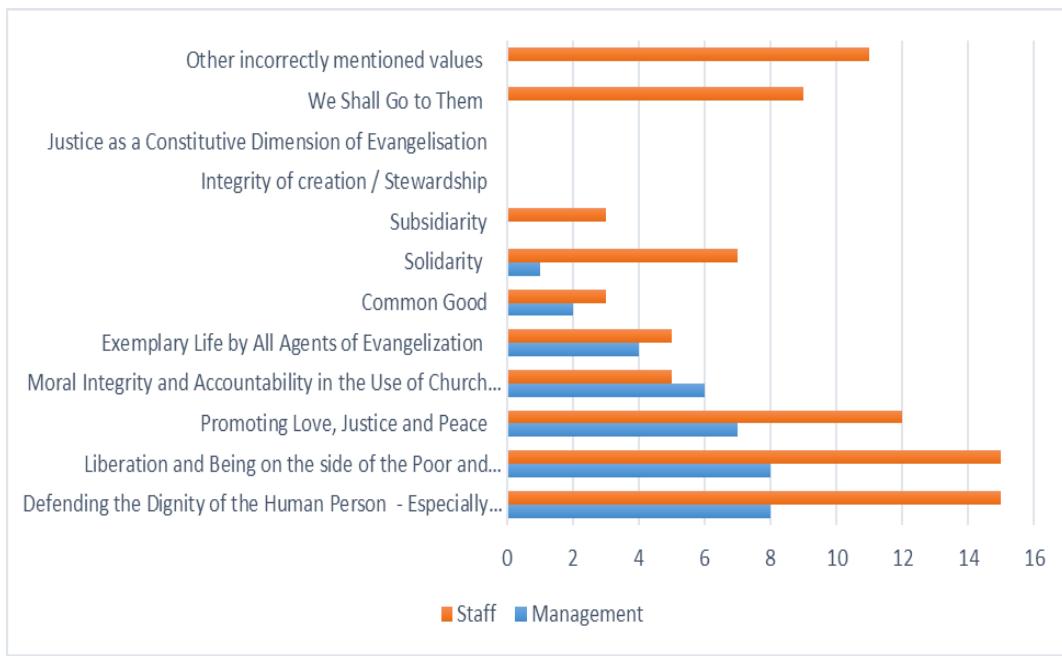


Figure 2: Number of staff and management with knowledge of existing core values

The four most popular values among members of management are “dignity of the human person” (8 respondents), “preferential option for the poor” (8 respondents), “justice and peace” (7 respondents); “moral integrity and accountability in the use of church resources” (6 respondents). None of the respondents among management mentioned values such as subsidiarity, integrity of creation or stewardship, and justice as a constitutive dimension of evangelization although these values also exist in the value statements of the Diocese. Among the other members of staff, the five most popular values were “dignity of the human person” (15 respondents), “preferential option for the poor” (15 respondents), “justice and peace” (12 respondents); the motto “we shall go to them” (9 respondents) and “solidarity” (7 respondents). A majority of respondents among other members of staff listed the values correctly as they appear in the value statements of the Diocese. However, there were some members of staff who did not list them correctly, 11 times as seen from figure 2 above. These members of staff crudely listed actual interventions or activities of various departments as values. Out of the 55 respondents among the other members of staff, 4 did not list any value while 3 indicated that they did not know them. Only one core value, “justice as a constitutive dimension of evangelisation” was not mentioned by any of the respondents among management and staff.

4.2.2 Existence of policy documents and their knowledge among Diocese personnel

Figure 3 below shows list of policies that are known to exist by management and staff. It also gives the number of respondents that indicated their knowledge of the policy document.

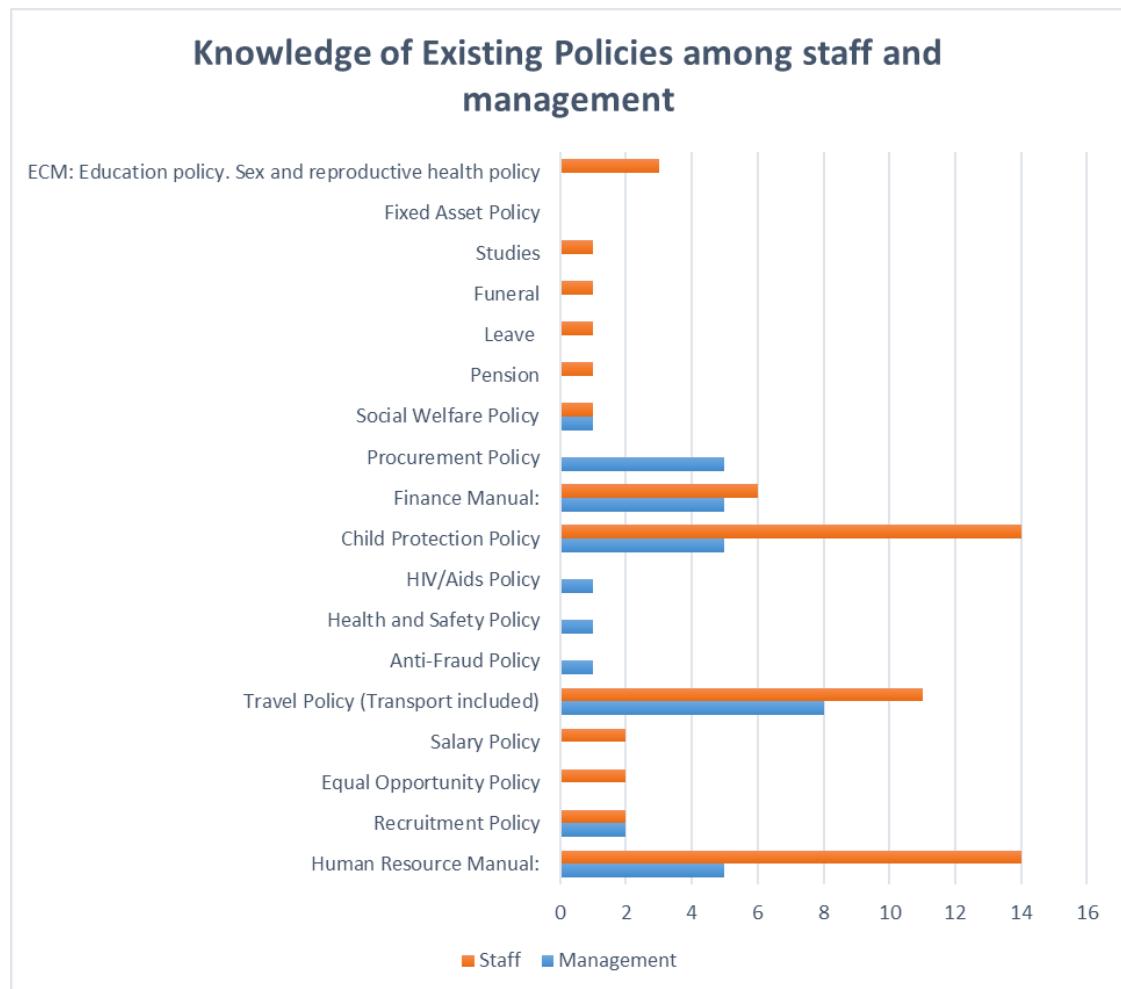


Figure 3: Knowledge of existing policies among staff and management

91% of management (10 respondents) and 73% of staff (40 respondents) listed some of the policies they know in the Diocese of Karonga. 9% of management (1 respondent) and 27% of staff (15 respondents) did not give any policy that they knew. 3 respondents among staff clearly wrote that they did not know any policy. 1 member of staff wrote: “I do not know policies of the Diocese. Most of them I just hear people talking about

them but I cannot refer as to where they are written.” Another member of staff indicated that: “The policies exist but I was not given any copy”.

The first three most popular policy documents among the respondents are the Human Resource Manual, Child Protection Policy and Travel Policy (which is part of the Human Resource Manual). Some respondents (7 times) mentioned the following core values and value statements of the Diocese as policies: justice as a constitutive dimension of evangelization; moral integrity and accountability; preferential option for the poor; defending dignity of a human person; promoting justice and peace; we shall go to them; family of God filled with the Holy Spirit living in harmony, peace and solidarity; and prayers.

4.3 Discussion on existence of values and policies

On existence of values, the findings clearly show that the Diocese of Karonga has existing values in the vision, mission, motto, core values, code of conduct and various policies. These values are documented and some are even framed and displayed in strategic offices as a way of further propagating them. The existence of such value documents and policies is an indicator that the Diocese operates based on some values. These values and policies act as a guide for conduct of its personnel and all its operations. Personnel may not always and naturally conduct themselves in a responsible manner; they need guidance of values. Therefore, the fact that the Diocese has some values and policies in place shows that the Diocese is sensitive to this ethical element of providing guide to its personnel and for its operations. This fact, on the existence of such values and policies, makes the Diocese ethical. It is the right thing to do even in the process of managing its ethics. It only becomes possible and reasonable to discuss an organisation’s effectiveness and efficiency when we first understand the values that drive it.

However, it is not enough to have values as guides for aspirations of the Diocese. The values have to be reasonable and ethical. The values listed by personnel as existent in the Diocese are directly in tandem with internationally celebrated values such as justice even for the marginalised (“promoting love, justice and peace; liberation and being on the side of the poor and oppressed”), non-discrimination (“liberation and being on the

side of the poor and oppressed; defending the dignity of the human person - especially of children, women and the aged”), equality (“defending the dignity of the human person - especially of children, women and the aged and sanctity of life”), integrity (“moral integrity”), accountability (“accountability in the use of church resources”), solidarity (“solidarity”); freedom (“liberation”), decentralization (“subsidiarity”), care for the non-human environment (“integrity of creation or stewardship”). The same can be said about some of its policies in finance, human resource and administration; on fixed assets, procurement, recruitment, remuneration, personnel development, termination of employment, travel and transport, as well as child protection.

The findings also show that there are some members of staff, 15 respondents who did not know policies of the Diocese. 12 of these did not answer anything and 3 of them clearly said they were not sure. This study combines those 12 who did not answer anything and the 3 who expressly answered that they were not sure into the category of people who did not know the policies because failure to give any answer on what policies one knows can be more of an indication of ignorance of the policies than laziness to complete the question. This represents 23% of the respondents. If 23% of personnel in an organisation (in this case it is the Diocese of Karonga) were ignorant of policies to the extent that they could not even mention a single policy, such an organisation should be worried.

This study, therefore, believes that if an organisation has policies, which are reasonable, well documented and propagated among its personnel, such an organisation is more ethical than if the policies were not well known among its personnel. This is because lack of knowledge of the policies can be an indication of the deficiencies of the orientation or on-boarding programmes that the Diocese uses for its new personnel. The personnel may not have been properly initiated on the policies that guide the Diocese. Consequently, such personnel would find it more difficult to defend the Diocese for what it stands for and to buy into team work for certain common goals. Such personnel, if they worked with a different organisation before they joined the Diocese, may even bring work practices that contradict diocesan policies and yet the practices were legitimate at their previous employment. In such a context, the Diocese can be said to contribute to misconduct of such personnel because the Diocese has not

taken adequate measures to prevent possible misconduct. Therefore, when one ethically assesses an organisation like the Diocese of Karonga and finds that it has values and policies that drive its operations and against which compliance can be measured, one can score it that it is ethical in that regard. But when one realizes that the policies are not well popularized among some of its personnel, then the Diocese scores lower on ethics in that area because it has not created a conducive environment for its personnel to be ethical. Knowledge of values, policies and procedures of an organisation ensures that everyone in an organization understands and shares the same values and operates accordingly.

4.3.1 Ethical qualities of value statements, policies, systems and procedures

“Espoused values may be very different from values in practice.” (Kitson and Campbell, 1996, p. 105) There can be a big difference between what the Diocese of Karonga claims to do and what it really does. Therefore, this study looked for perceptions of personnel of the Diocese on the seven ethical qualities of a quality monitor within relevant ethical aspects in the Diocese. By looking at the ethical qualities of values statements, policies, systems, procedures and personnel (on clarity, consistency, sanctionability, achievability, supportability, visibility and discussability) the study was also assessing how they are applied or complied to in the Diocese. This is in search for answers to the first three sub-research questions on whether there are observable moral qualities of the values, processes and personnel at the Curia.

4.3.1.1. Clarity of value statements, policies, systems and procedures

On clarity, this study focused on how clear, concrete, complete and accurate the expectations of the Diocese of Karonga were towards the moral conduct of employees. These expectations of the Diocese to its personnel are expressed in the value statements. The question which the research was trying to answer on the clarity of values was to what extent does the Diocese as an organization make clear its expectations through those values statements?

An example would be on how clear the values, policies, systems and procedures are on how the employees must treat Diocese's assets. The findings show that members

of management listed a number of value statements, values and policies that guide the operations of the Diocese. From the qualitative data, on clarity, members of management also mentioned the following as values, policies, regulations that need review or further clarification in the Diocese:

- i. The human resource manual on anti-fraud matters; the organogram -reporting structures and collaboration among officers from various sections and departments; on health and safety policy; on notice period on termination of contract; on annual leave days-their payment or carrying forward their leave days.
- ii. The social welfare policy.
- iii. The finance policy and procedures manual on procurement policy; allowance policy; and categories of signatories.

The findings show that 78% of management and 72% of staff affirmed that values, policies, regulations are clear. 22% of management and 28% of staff indicated that some of the values were not clear or they were not sure on their clarity. See figure 4 below shows on how management and staff perceive the clarity of value statements, policies, systems and procedures.

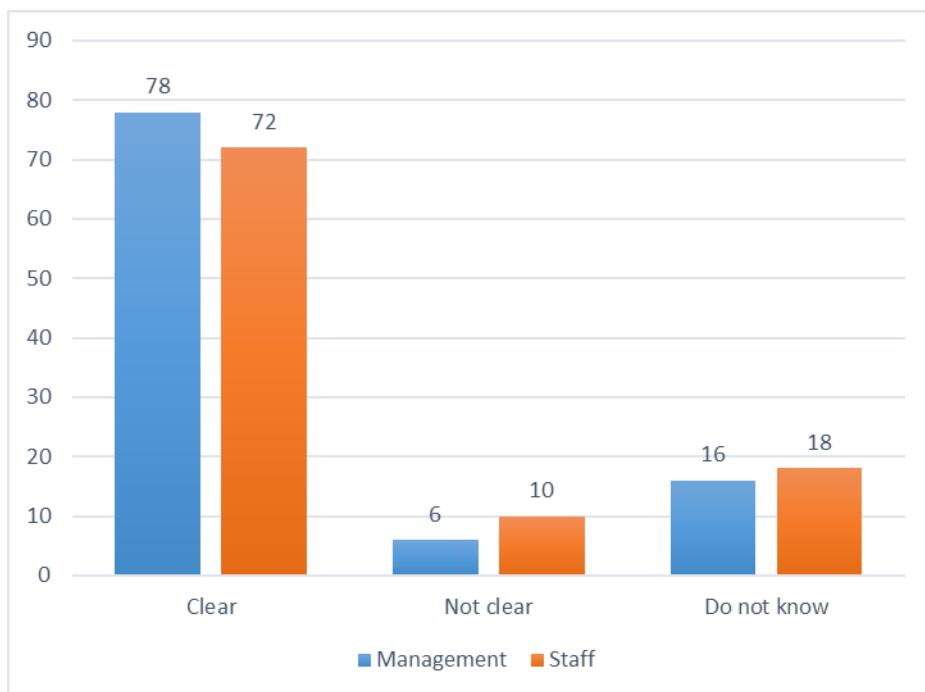


Figure 4: Percentage of management and staff on their perception on clarity

From the qualitative data, the study finds listed values, policies and regulations that need review or clarity in the Diocese. Both management and staff had the following listed down as in need of clarity: First, the finance policy and procedures manual, especially in areas that concern holidays and leave grants; relationship between basic pay and pay as you earn (paye); pay slips; review of salaries. Second, the human resource manual, especially in areas that concern travel or transport policy; allowance of staff, including accommodation and meals for field trips; dressing code; staff recruitment; staff appraisals; retirement package; pension; employee benefits at the end of the contract; change of position procedure or promotion; termination of contract for non-performers; job descriptions versus actual work; reviews of the wide programmes that have policies and values if at all they are done professionally and to good standards; terms and conditions for interns and volunteers – on their benefits; duration of probation period; and equal opportunity policy. Third, the social welfare policy and contributions. Fourth, clarity of values such as “moral integrity and accountability”; “the common good”; and “being exemplary in life by all agents of evangelization”.

These findings from qualitative data seem to be in tandem with the findings from the quantitative data in figure 4 which shows that some members of management (22%) and staff (28%) had reservations on the clarity of some of the values and policies.

4.3.1.2. Discussion on clarity of value statements, policies, systems and procedures

Existen but unclear values, policies and procedures would be less helpful to the Diocese. This is because the values, policies and procedures exist for a purpose. They are guides towards a common understanding of work and goals. If they are vague or ambiguous, they would not properly serve this purpose. Instead, they would be a source of disharmony and breed cases of misconduct among personnel and departments. As Kaptein indicates: “Unclear standards incite employees to unacceptable conduct. A corporation which makes no attempt to define what is acceptable or unacceptable, may give employees too much freedom.” (1998, p.82) Therefore, it should be very clear that if the Diocese of Karonga does not have clear guidelines and rules, this can lead to cases of misconduct. There can be moments where, due to unclear guidelines,

employees will conduct themselves in a certain corrupt way to the extent that it becomes too late when it is discovered that it was not the right way to interpret the guideline; the practice becomes impossible to set right again. The result would be numerous unethical practices within the Diocese. This is true not just for unclear values, policies and procedures. It is also true for policies and guidelines that look outdated. In an organization, there may be a clear policy and procedure on requisition of funds. But due to passage of time, the policy or procedure may be changed in practice to suit the present situation. If leadership insists on following the written policies and procedures while they have not updated the policy and procedure documents, this can also bring in ambiguities among personnel. Therefore, the findings on clarity may indicate that some policies are not clear. These policies need to be looked at seriously as to whether they simply need further explanation or they need actual revision if the lack of clarity is from the lack of updating the books to what is the current best practice. On clarity as a very important ethical quality of values, policies and procedures, the bottom line is that one needs to look at the context at the Curia if it is conducive for good conduct; whether it helps personnel to be ethical or increases the risk for personnel to be unethical. Therefore, the score of 78% among management and 72% among staff indicates that the Diocese is on the right path. However, the lack of clarity represented by the 22% and 28% among management and staff respectively is a reminder that the Diocese still has more work to ensure that all of its guiding instruments for conduct are clear to its personnel.

4.3.1.3. Consistency of value statements, policies, systems and procedures

On consistency, the research considered how coherent, unambiguous and compatible were the Diocese's expectations towards the conduct of its personnel. The research looked at how exemplary management is in setting the „tone from the top“ in practicing the organization's declared values and norms. Special attention of the research on this element was also on how consistent management is at rewarding good conduct or punishing misconduct in relation to the interests of all its relevant stakeholders. The findings show that 74% of management and 65% of staff perceived consistency to be good. See figure 5 below for more details.



Figure 5: Percentage of management and staff on their perception on consistency

4.3.1.4. Discussion on consistency of value statements, policies, systems and procedures

Kaptein captures the ethical significance of this quality on consistency very well: “Sincere leaders set the tone for sincere followers. Likewise, ill-disposed leaders set the tone for ill-disposed followers.” (1998, p.85) Employees will always consider the behaviour of the people that they look up to as models.

In an organization set up, the models are usually members of management. Therefore, management can be a very important group to which people look up to for good example to emulate. The Diocese of Karonga can put across clear expectations about behaviour of its personnel but if the behaviour of management undermines these expectations, the employees are guided inconsistently and the result is that the employees also follow in misconduct. Therefore, consistency on practice of norms in an organisation matters significantly; whether it is by members of management or by employees of the same level. Consistency in application of values, policies, systems and procedures involves the virtue of justice. Justice demands that their application be consistent so that personnel sees no partiality and confusion because these can be a recipe for discontent and misconduct. Consistency here is presented as a moral quality that values, policies, systems, procedures and personnel need to have if the Diocese is

to be regarded ethical in this area. Failure to follow this creates an unconducive work environment where misconduct can prevail.

4.3.1.5. Sanctionability of value statements, policies, systems and procedures

On sanctionability, the study was interested to see how the Diocese, using its guiding instruments, applies negative and positive sanctions following responsible and irresponsible behaviour respectively. To what degree does the Diocese reward and punish both members of management and other members of staff?

The study found out that most of management (87%) are of the view that the Diocese applies well the negative and positive sanctions following responsible and irresponsible behaviour respectively. 74% of staff also perceive sanctionability to be good in the Diocese. See figure 6 below for details.

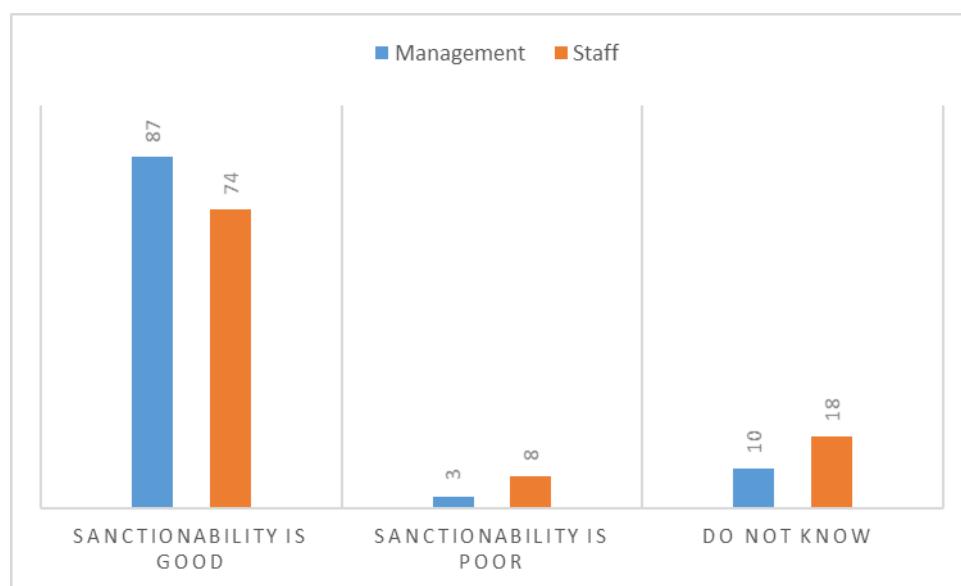


Figure 6: Percentage of management and staff on their perception on sanctionability

4.3.1.6. Discussion on sanctionability of value statements, policies, systems and procedures

The aspect of sanctioning while following the policies, systems and procedures is an important ethical aspect. This aspect is important because even if the organisation context of the Diocese had clear expectations and exemplary management in terms of

conduct, the Diocese would still be vulnerable if unacceptable behaviour was tolerated instead of being punished, if good conduct was ignored instead of being recognised. Usually, if misconduct is left unsanctioned for some time, it sends out a message that striving for good conduct is not that important. On this aspect, the ethical commitment of leaders and managers is immensely important so as not to give the impression that efforts for encouraging ethical behaviour are in vain (Uzun, 2018, p.147). Therefore, it is important to pay attention to sanctionability since the design of the organization's planning, controlling, and reward and punishment systems may, without intending it, set the stage for unethical decision making (Batson and Neff, 2012, p.20). This responsibility of sanctioning goes more to those in supervisory and managerial positions. Their failure may be seen at two levels. The first level is the failure to put in place values, policies, systems and procedures that assist in this sanctioning aspect.

The second level is failure to implement the sanctions where these values, policies, systems and procedures are in place and indicating the need for sanctioning. Failure at both levels may create an unethical organisation. This is because misconduct may become all too common since none is motivated to meet expectations or desist from failure of meeting expectations. The positive perceptions of 87% of management and 74% of staff on sanctionability in the Diocese indicate that the Diocese is doing well on sanctionability. An indicator that there is something that can be improved about sanctionability in the Diocese is the remaining percentage among management and staff who perceive sanctionability to be poor or they are not sure.

4.3.1.7. Achievability of value statements, policies, systems and procedures

On achievability, the study considered how the personnel of the Diocese carry out their designated roles and responsibilities. On this ethical quality, the study was trying to find answers to questions on whether personnel understand their responsibilities as achievable and fulfil them or whether they fail to do so due to factors like insufficient authority, lack of time and means, insufficient knowledge and skills, or lack of information on their part as personnel. Or is it that the Diocese has given them expectations that are unrealistic to fulfil?

The study found out that most members of management (66%) perceive the Diocese's expectations or demands from its personnel to be achievable work while for staff, 74% perceive achievability to be good. Figure 7 below shows the details.

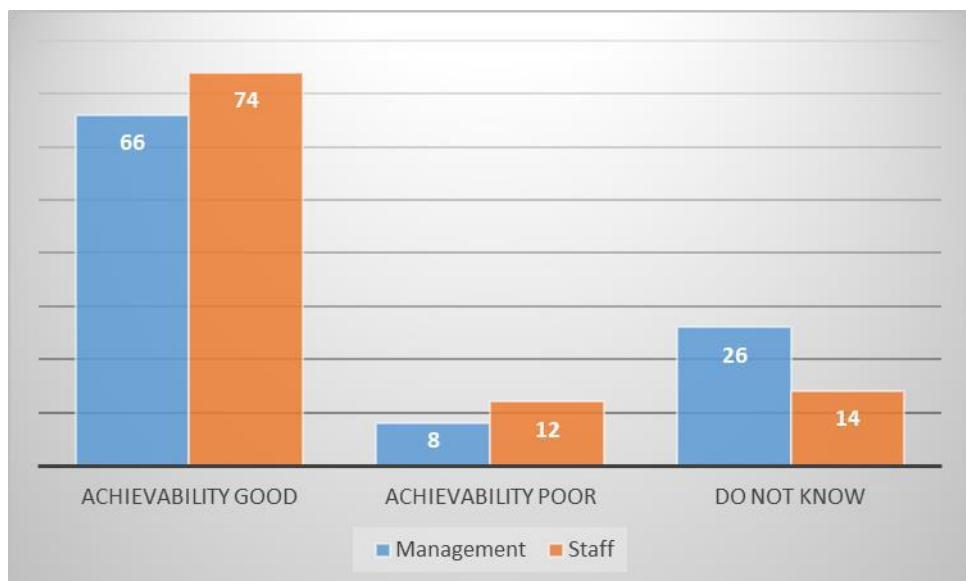


Figure 7: Percentage of management and staff on their perception on achievability

4.3.1.8. Discussion on achievability of value statements, policies, systems and procedures

An organisation that demands or expects realistic and achievable tasks from its personnel is more ethical than the one that makes unrealistic demands on the same. Common sense tells us that one is not obliged to fulfil the impossible. Expecting too much from personnel creates panic, compromises quality, and sometimes it is not even fairly compensated. All these can be a source of morally unconventional results as some may develop health problems while others may resort to cheating to fill the gaps on expectations. It is not enough just to have values and processes that are clear, consistent and sanctionable. An organisation also needs values and processes that are achievable. Even if they are presented as ideals, what is important is that they have to be understood as ideals and be applied realistically in day to day operations. From the findings on achievability in the Diocese (see figure 7 above), what is interesting is that more staff (74%) than management (66%) perceive achievability to be good in the Diocese. This

may be the case because the respondents among management were heads of section and heads of department. This group may have more pressure from the Bishop's office to achieve a certain degree of results in their respective sections and departments.

This pressure may be more on these heads of section and department than on the other subordinates within departments. This may be true because this study established that in some departments, almost the whole workload rested on one head of department. Some departments had their head working with one or two personnel who were on internship. If this is really the case and it consistently persists, it will be a bad signal on the ethics of the Diocese. This is because it may become an indicator that management of the Diocese has failed to realize the unequal distribution of work among its personnel and has failed to support the concerned staff on proper delegation or by even hiring more personnel within their departments. This would mean that the Diocese has failed to create a conducive environment for the concerned personnel, creating a high ethical risk for poor quality, dissatisfaction, low staff morale with its accompanying consequences.

4.3.1.9. Supportability by systems, management and co-workers

On supportability, the research looked at whether or not the employees are supported so that they can properly use diocesan assets, they can closely cooperate with their immediate co-workers and supervisors, and so that they can actively achieve the interests of the relevant stakeholders of the Diocese. 70% of management and 60% of staff affirmed that there is supportability at the Curia.



Figure 8: Percentage of management and staff on their perception on supportability

4.3.1.10. Discussion on supportability by systems, management and co- workers

Good will of the employees is not enough to limit all misconduct if there is no support on how such employees can carry out their duties. Therefore, employees need such support in terms of resources, the means, the authority, the information and the time, so that they can fulfil their tasks. The systems, leadership and fellow personnel need to provide this kind of support so that each one gives out his or her best in their respective roles. If there is no such support from management or fellow employees, or if employees feel they are not taken seriously or supported, the employees would be a higher ethical risk. They may end up being less loyal to the Diocese, they may not take good care of the diocesan assets and they may be less cooperative on tasks that need to be achieved through coordination. Muel Kaptein cautions that one important cause of unethical conduct towards an organisation is the negative attitude that the people have for that organisation. If the people sense that they are respected, valued and supported, they tend to resist the temptation to act immorally towards the organisation (1998, p.91). This may also be true if the employee feels proud of their organisation and all that it stands for. Should an employee have such a feeling, he or she would more likely fight to keep high the integrity of the organisation. But if he or she feels unsupported, the reputation and assets of the organisation are at very high risk from his or her misconduct.

4.3.1.11. Visibility of conduct and its effects

The findings indicate that 73% of management and 58% of staff perceive visibility to be good at the Curia.

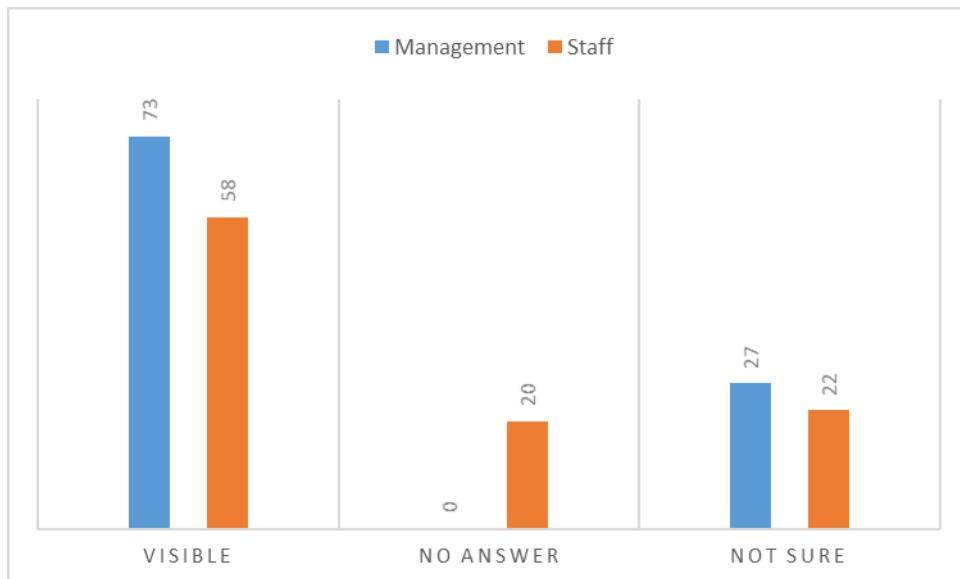


Figure 9: Percentage of management and staff on their perceptions on visibility of conduct/misconduct

From the qualitative data, some respondents clearly gave categories of cases of misconduct that they knew and this study grouped the cases into three categories of theft, reckless driving and being drunk on duty. See figure 10 below for their distribution.

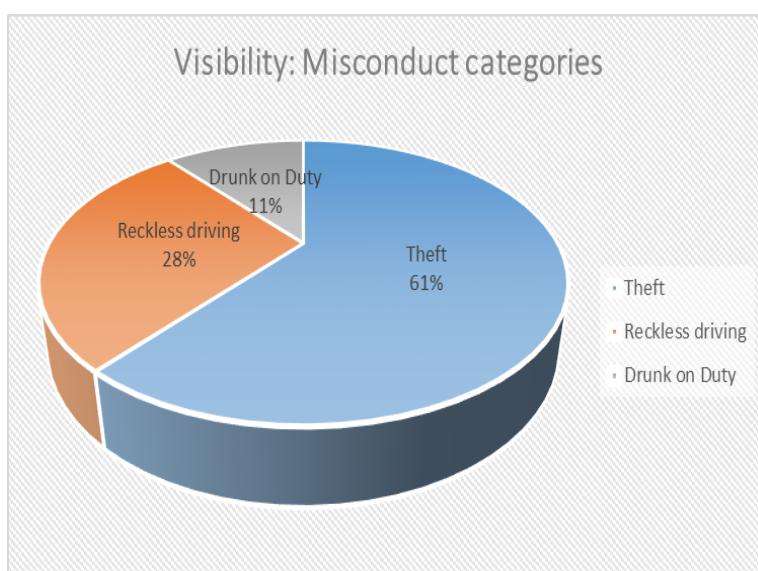


Figure 10: Categories of misconduct from both management and staff

During the research, the author also accessed the Human Resource Office's records on disciplinary cases. The records indicate that in the past five years, there has been eight cases of misconduct that have been disciplined. Four of the cases were reported to the police and involved prosecution by courts; all these cases concerned theft. The other four cases were disciplined internally.

4.3.1.12. Discussion on visibility of conduct and its effects

This moral quality of visibility refers to how easy it is to identify one's conduct and its effects. The visibility is to the one performing the act, those around him or her like his work-colleagues and all those that are affected by such an act. With this understanding in mind, this study looked at the visibility of conduct (and its effects) of employees of the Diocese of Karonga. The study related such visibility more to the effects or consequences of employees behaviour. How easy and how much of their conduct and the effects could be observed?

The visibility of conduct is usually looked at two main levels. The first level, which is referred to as horizontal visibility, is interested to see if actions and effects of fellow employees (same level) are easily detectable in an organization; in this case, at the Curia. If a fellow employee does something wrong and tries to hide it, how easily would a fellow employee find out? An answer to this question reveals something ethically significant about the values, systems and relations in the Diocese. If there is horizontal visibility of conduct, employees know when their fellow employee has not behaved as expected. The second level which is in two parts is called vertical visibility because it deals with how easy it is to find out conduct and its effects between supervisors (on top) and subordinates (below). The vertical visibility that deals with the degree of certainty of a supervisor discovering a misconduct that a subordinate has committed (even if he or she tries to hide it) is called top-down visibility. The vertical visibility that deals with the degree of certainty of a subordinate discovering a misconduct that a supervisor has committed (even if he or she tries to hide it) is called bottom-up visibility. If there is vertical visibility of conduct, superiors know when their subordinates have not behaved according to expectations while subordinates too know when their superiors are involved in misconduct. The more such conduct and its effects can be observed the more ethical the Diocese is in that regard. The less conduct and its

effects can be observed in the Diocese, the less ethical the Diocese is in that respect. Otherwise, if it was extremely difficult to detect conduct of personnel and its effects at the Curia, that would not be an ethical environment. This is because, first, people are more tempted to commit acts of misconduct because they have less or no fear of being discovered or apprehended. Second, it also becomes very difficult to fairly implement the reward and punishment system; one may end up rewarding or punishing wrong people. The findings put personnel perceptions that take visibility to be good at 73% among management and 58% among staff. This shows that the Diocese is ethical to an extent on this moral quality.

4.3.1.13. *Discussability of critical issues*

The study looked at this ethical quality from the point of view of how easy it is for employees and management of the Diocese of Karonga to discuss or express criticism and moral dilemmas. Figure 12 is an example of perceptions of staff on discussability.

On discussability, 60% of members of management and 59% of members of staff perceive it to be good.



Figure 11: Percentage of management and staff on their perception on discussability

4.3.1.14. Discussion on the ethical quality of discussability of critical issues

This moral quality can also be looked at horizontal and vertical levels. When discussability is good, it ensures that whether or not one meets his or her responsibilities is open to discussion. This applies to both, management and staff. The discussion can include dilemmas, challenges and even criticism on one's job. This has some advantage because when you discuss especially one's misconduct with them, you are giving such a person a chance to tell his or her side of the story and this creates opportunities for repentance. Kaptein (1998) captures this sense when he says ethics becomes a problem in most organisations not necessarily because there are ethical differences or ignorance in such organisations but mainly because it has not become part of the conversation (p.95). An organisation environment where people fear to discuss important matters or cannot be challenged in their roles is an ethical risk because individual or collective matters that could have been resolved through mutual discussion cannot. While 60% of management and 59% of staff perceive discussability to be good, the implication is that 40% of management and 41% of staff either take discussability to be poor or they are not sure. Among the 7 ethical qualities discussed so far, these percentages of personnel that have reservations on discussability are the highest on average. Although the Diocese scores above 50% on such perceptions about discussability, it means the Diocese has more work to do to improve this quality and make the organisation environment more conducive.

4.3.2 Measuring compliance through a conduct detector

A conduct detector will show one how much of the good or bad behaviour actually happens (or at least how much of such conduct or misconduct is perceived to be happening). In this study, personnel were asked on how much and what kind of good or bad behaviour happens in the Diocese of Karonga. They gave their experiences, judgements, impressions, perceptions and sentiments as collected below.

4.3.2.1. Strong areas on ethics by the diocese

Due to their judgement and impression, when they evaluate personnel conduct or misconduct in the Diocese, the respondents among management listed the following areas as areas where the Diocese is strong in ethics:

i. On Quality of its Programmes and Interventions:

It is sensitive to what goes on within its jurisdiction and reacts appropriately with various interventions in both pastoral and socio-economic spheres; especially committed to the vulnerable.

ii. On quality of leadership and management:

Management (especially the Bishop) has the welfare of the people served and employees; the Diocese has a strong altruistic leadership in the person of the Bishop; it also tries to put all the necessary policies in place and ensures that the policies are adhered to; and it supports and respects employees.

iii. On the conducive working environment:

It operates in line with state registration; pays tax and all required fees; it has a functional social welfare committee; it evaluates its ethical behaviour.

Other members of staff gave the following areas as where the Diocese is strong in ethics:

i. The Diocese has good quality programmes or interventions.

ii. There is conducive working environment:

It has good working conditions where staff personal development, chances to pursue further studies, and staff promotions happen. The Diocese adheres to labour laws since salaries are paid in time and the payment system is fair for every employee according to the national labour laws. Pensions are kept for employees and there are good salaries with a possibility of salary advances. There is unity and teamwork. The work environment gives employees a sense of belonging. It is well organised with well-established structures; the integrated system helps employees to know more of what is going on in the Diocese. It supports them with resources even when in problems. There is a prayerful environment and spiritual welfare of staff such as annual recollections and morning devotions on Mondays and Fridays. The introduction of Bambo Zutu Socials Football Club among staff is helpful. The safety of employees is a priority as they are provided with uniforms. The

job security is good. There are renewable contracts, observation of public holidays and employee benefits such as the provision of transport to and from work. There is a non- discriminatory atmosphere where the diocese is open to all officers and beneficiaries - whether Catholic or non-Catholic.

iii. There is good quality of leadership:

It has good leadership in the person of the Bishop who makes sure policies are put in place and are being exercised. Management of the institution is accountable. The administration of the Diocese motivates employees very well. The humility of heads of commissions, the delegation of authority and good communication make the leadership good. The respect and recognition that the employer accords the employees is encouraging. The recognition and provision of awards to staff who have done well in a particular year was very motivating. Leadership disciplines its employees and ensures that it makes further investigations on the issues.

iv. The Diocese has good values that are mostly clear.

4.3.2.2. Weak areas on ethics by the Diocese

Both members of management and staff gave the following areas in table 2 as areas where the Diocese is weak in ethics and therefore, vulnerable due to misconduct of employees:

Table 2: Weak areas in ethics at the Curia of the Diocese of Karonga

Weak Areas in Ethics for the Diocese	According to management	According to staff
The medical scheme	✓	
The deductions of pensions and other benefits still raise questions	✓	✓
Financial and asset management; including use of vehicles, procurement and securing Diocese's land	✓	✓

Policy on allowance for staff- demoralizing staff hence posing risk	√	√
Procedures for punishing offenders; including leaving some employees unpunished for the misconduct they do	√	√
Partiality among employer and employees		√
Abuse of minors and vulnerable adults	√	√
Supervision of time management of field officers stationed away from curia offices	√	√
Resistance to change or adaptability to modern way of doing things	√	
The recruitment system and shortage of staff	√	√
Employee contracts		√
Management rarely holding meetings		√
Lack of proper channel to meet management		√
Beer drinking or being drunk during working hours		√
Security		√
Low salaries		√
Negligence and taking long to act on grievances of the people or act on anomalies		√
Procurement procedures are weak	√	√

From quantitative data collected, following conduct detection tools, this study found out that on average, more respondents perceived that there was more good conduct detected than misconduct. Figure 12 below shows the details.

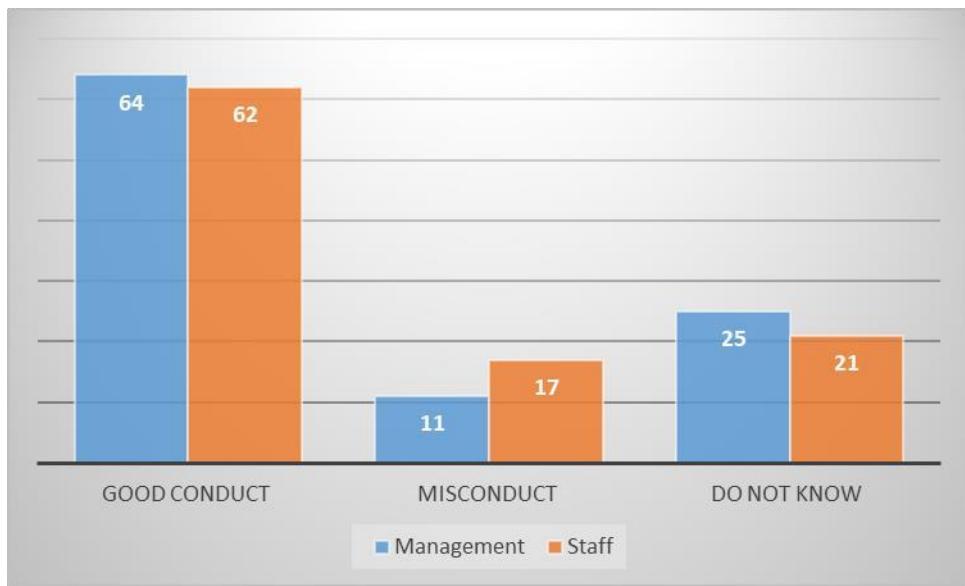


Figure 12: Percentage of management and staff on their perception on conduct detection

4.3.3 Discussion on compliance through conduct detection

It is one thing to have existing values, policies, systems and procedures and another to comply to these. That is why one central tenet on how ethical an individual person or an organisation can be, revolves around how compliant such an individual or an organisation is to the existing values, policies, systems and procedures. Therefore, this study took time to investigate the level of compliance through interviews to both members of management and staff. Probing through the ethical qualities monitor as seen above, a lot of compliance issues have already been revealed. While a qualities monitor will show one how an organization promotes and impedes ethical behaviour, a conduct detector helps to reveal the extent to which individuals and an organisation is compliant to its declared values, policies and procedures. When personnel give a list of good conduct and misconduct, one can decipher the level of compliance in several areas. Since it has been listed among strong areas in ethics, on obeying the law, in as much as that is a good quality, it does not always translate to being ethical. This is because moral responsibility goes beyond the mere obedience to the law. After all, morality and ethics do not always coincide. Being obedient to the law does not mean that such an organisation is also functioning morally because not everything that is considered morally good or bad is necessarily covered by the law. The areas listed among “strong areas on ethics” are where a lot of good conduct is being detected and there is more compliance. The areas listed as “weak areas in ethics” are areas where

much misconduct is being detected and there is less compliance. To ensure more compliance, management should take a greater role on this aspect. Management, in a special way, bears responsibility for managing the ethics of an organisation (Schroeder, 2002, p.265). The Diocese of Karonga is better placed because, according to the findings given above, it has strong, ethical leadership. When management is ethical and strong, it pushes everyone along. It ensures that the attention to ethics in the organisation is constantly improving and being spread widely by all stakeholders who are in contact with management. Or as Porrini, Hiris and Poncini argue, it helps ethics to be more contagious because ethical awareness is internalized by the employees and by all other stakeholders (whether internal or external) to the organization (2009, p.206). In as much as the leadership cannot do everything alone, there is always need for collaboration, having good leadership is one ethical quality that cannot be ignored in an organisation.

4.3.4 How ethical is the Diocese of Karonga at its administrative headquarters?

Finally, to the main guiding question of this study: “How is the Diocese of Karonga performing on ethics at the Curia?” The ethical qualities evaluated about the Diocese of Karonga are like virtues after which the Diocese and any other organisation should aim for. They are found among the best ethical practices in organisations. This study argues that with the existence of all those crucial instruments and virtues or qualities that have a bearing on good conduct, in as much they as not all are 100% ethical, the Diocese is still on the right track on being a highly ethical organisation. That is how the Diocese is performing on ethics at its Curia.

One may argue that this is not correct since the study has used the framework for auditing according to Kaptein. Kaptein holds that “The degree to which a corporation achieves these qualities reflects the ethical content of the corporation. When a corporation achieves these qualities completely, one can label it as an ethical corporation” (1998, p. 63) This study has just established that the Diocese achieves these qualities or virtues to a greater degree, the minimum average being perceptions on discussability where 60% of management and 59% of staff perceived it to be good. The highest average being on perceptions on the existence of values; 100% among

management and 98% among staff. But this falls short of achieving all the qualities *completely* as the framework of auditing by Kaptein entails. Therefore, in strict terms, the Diocese of Karonga at its Curia can be said to be not an ethical organisation in as far as evidence of misconduct exists within it. However, this study takes the framework for auditing by Kaptein to be an ideal measurement. If one goes by the purposes of ethics audit, one realises that in reality, being ethical or unethical cannot be treated in black and white as the framework ideally demands. It usually looks reasonable to look at it from the perspective of degree of being ethical or unethical. The audit is there to, among other things, help organisations to discover the ethics gap; the areas that need improving in ethics. Some areas need more improvement than others depending on their levels of ethics deficiencies. This is what the study has partly established for the Curia in the Diocese of Karonga. There are weak areas in ethics but study has also established that there are strong areas in ethics. Therefore, overall, the Diocese of Karonga is performing well in ethics at the Curia.

CHAPTER FIVE

CONCLUSION AND IMPLICATIONS

This chapter, presents a summary of the discussed findings, their implications and recommendations. This study aimed at assessing the ethical status of the Diocese of Karonga, especially at its administrative headquarters at Bwiba. The study used an ethics audit as a tool of the assessment. To the main research question “How is the Diocese of Karonga performing on ethics in all its three major arms at the administrative headquarters?”, this study has offered the following answer. To a greater extent, the Diocese, as exemplified in the three major arms at its administrative headquarters, is performing well on ethics. This is because, using the qualities monitor, as propagated by Philosopher Muel Kaptein, the study has established several good scores on ethical qualities or virtues about the values, policies, systems, procedures and personnel at the administrative headquarters. The findings are positive on the existent of good values, policies, systems and procedures in the Diocese against which efficiency, effectiveness and general compliance could be measured. The study has established that most of these guiding instruments (values, policies, systems and procedures in the Diocese) are mostly clear, consistent, with high scores from perceptions of personnel (both management and staff) on sanctionability, supportability and discussability.

One other important ethical feature that the study has established is the existence of ethical leadership and management that sets the tone from the top. The study finds that this ethical leadership and management indicated in the results of the survey is mainly in the person of the Bishop of the Diocese of Karonga; the legal holder of all diocesan operations or interventions.

The study also employed a conduct detector, as championed by Philosopher Muel Kaptein. The study has used the conduct detector to establish the extent to which actual conduct complied with the declared values, policies, systems and procedures of the Diocese. From the records on misconduct which the study accessed from the Human

Resource Office of the Diocese and from the survey conducted among personnel at the Curia, the findings indicate (among other things) areas where the Diocese has more likelihood of ethical vulnerability due to personnel misconduct. Areas of such vulnerability include poor care for diocesan funds, land, income generating projects and other assets in general.

This study mainly focused its ethics assessment on the personnel and relevant ethical instruments that guide the relations and operations at the administrative headquarters. Therefore, one major implication of the study is that there is need for further assessments on the relevant ethical relations and instruments that exist with all other stakeholders of the Diocese of Karonga. Moral audits will have to be conducted that touch on suppliers of various goods and services to the Diocese; beneficiaries of Diocese's pastoral and socio-economic interventions – both Catholics and non-Catholics; the surrounding community that is affected by the Diocese's operations in general; government agencies and non-governmental organisations that partner with the Diocese in implementing interventions; funding partners or donors – both local and international. Conducting such moral audits will provide a more comprehensive picture of how the Diocese of Karonga as a whole is performing on ethics.

Another implication emanating from the weak areas in ethics exposed by this moral assessment at the Curia is the call to pay more attention to the given areas of vulnerability on ethics. The Diocese needs to put the necessary ethical infrastructure that can improve care for diocesan funds, land, income generating projects, diocesan assets in general and all the other areas uncovered by this study.

The study recommends that management of the Diocese needs to consider emphasising more on the integrity approach in building its personnel into ethical individuals than on the compliance approach. This is because the study has already established the existence of many value laden instruments, policies, internal controls and procedures in the Diocese. The study found that management, though it is a church institution, does not shy away from employing the compliance (hard) approach where misuse of diocesan funds and assets was concerned. The four disciplinary cases on theft, presented under conduct detection, all involved the police and courts. The compliance

approach is already strong at the moment. In as much as the compliance approach does not need to be weakened, the point is that, given the findings of this study, the two approaches need to continue being used side by side, with more attention being put on the integrity approach.

The Diocese needs to consider making more effort to publicize its core values and policies. The study established that the Diocese does not lack values and policies. It has several of such instruments to guide the conduct of personnel and other related stakeholders. However, the study found that the level of publicity of these value and policy documents is inadequate. About 23% of personnel indicated ignorance of policies of the Diocese by failing to mention even a single policy. On the creation of an ethical environment in an organisation, this raises a lot of ethical questions on the part of the Diocese; especially its management. A more robust orientation or on-boarding programme for all employees would mitigate this challenge. Knowledge of core values and policies of the Diocese could also be incorporated into the staff appraisal system so that levels of such knowledge are checked annually. This would ensure that more and more members of staff take their responsibility to know and internalize the core values and policies of the Diocese every year.

No organisation may claim to be perfect in ethics but there is always room to improve its ethics and integrity. The ethics performance of the Diocese of Karonga at its Curia is good but there are still many opportunities for the Diocese to work on in order to remain a good organisation. Improving its ethics management programmes would make it a better organisation.

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APPENDICES

APPENDIX 1. QUESTIONNAIRE FOR MEMBERS OF MANAGEMENT

Introduction

Thank you for agreeing to take part in this important survey in which we will be gaining your thoughts, perceptions, opinions and judgements. This survey is part of the requirement for my Masters of Applied Ethics and for ethical internal improvement of Karonga Diocese. The study measures how Karonga Diocese scores on ethics so that both Management and Staff can improve the organization ethics further in the period covered by the next Strategic Plan (2021-2025). Feel very welcome and participate wilfully.

This survey should take you about 30 minutes only to complete. Be assured that your identity and all answers that you provide will be kept in the strictest confidentiality.

Qn	Does the Diocese have written vision, mission and value statements?
Ans	
Qn	What do you consider as the main values for Karonga Diocese?
Ans	
Qn	What are some of the policies that the Diocese has?
Ans	
Qn	Do you have a code of conduct for personnel of the Diocese?
Ans	
Qn	How do you rate the <i>working</i> relationship of Employer to Employee in the Diocese?
Ans	
Qn	How do you rate the <i>working</i> relationship of Employee to Employee in the Diocese?
Ans	
Qn	As Management, which values, policies, regulations would you like to clarify further in the Diocese?

Ans	
Qn	In which general areas do you think Karonga Diocese is vulnerable due to misconduct of employees?
Ans	
Qn	How would you rate the Diocese on its being a responsible organization?
Ans	
Qn	If yes or positive (to the immediate above question), please name the most important aspect which you think makes the Diocese as a responsible institution.
Ans	
Qn	In your speeches/addresses/communication, do you and other members of Management include a reference to the code of conduct and ethical issues, whenever appropriate?
Ans	
Qn	How many cases of misconduct that were disciplined can you recall over the past five years?
Ans	

Answers' guide:

1 = I disagree completely

2 = I disagree

3 = I do not know

4 = I agree

5 = I agree completely

Question	Answer
<i>Clarity</i>	
Mission, vision and value statements are known and understood by staff.	1 2 3 4 5

The Diocese promotes a non-discriminating work environment; regardless of culture, gender, religious beliefs.	1	2	3	4	5
The Diocese has an up-to-date organizational chart (organogram), which is shared with staff.	1	2	3	4	5
The organizational chart clearly shows reporting levels, communication channels and decision making levels within the Diocese.	1	2	3	4	5
The Diocese has a written Strategic Plan.	1	2	3	4	5
The Strategic Plan is clear and achievable.	1	2	3	4	5
Management uses the Strategic Plan to make decisions.	1	2	3	4	5
Staff-designed and implemented projects support the mission, Strategic Plan, and principles of the Diocese.	1	2	3	4	5
The Diocese has clear job descriptions for staff.	1	2	3	4	5
Responsibility for planning is included in staff job descriptions and staff performance and appraisal system.	1	2	3	4	5
The Diocese's policies are clear on how employees should handle/use Diocese's assets.	1	2	3	4	5
The Diocese's policies are clear on how employees should handle conflict between personal interests and interests of the Diocese.	1	2	3	4	5
The Diocese does not tolerate the "anything goes syndrome".	1	2	3	4	5
Employees have a strong commitment to the Diocese/their employer.	1	2	3	4	5
I rate highly the personal ethics of Employees.	1	2	3	4	5
What is right and what is wrong is always clear in the Diocese.	1	2	3	4	5
The Diocese considers or has internal controls to remove temptation for employees.	1	2	3	4	5

There is prior review of all significant transactions.	1	2	3	4	5
There is a whistle-blowing mechanism.	1	2	3	4	5
There is ongoing contact and discussions with employees.	1	2	3	4	5
All senior employees take a vacation within a year.	1	2	3	4	5
Confidential personnel files are kept for each employee and access is provided according to local law requirements and a specified procedure.	1	2	3	4	5
<i>Consistency</i>					
Members of Management “walk the talk” by following the law, policies and values of the Diocese that apply to their job.	1	2	3	4	5
Members of Management insist that all members of staff follow the law, policies and values of the Diocese that apply to their job.	1	2	3	4	5
Management is consistent in helping employees as individuals and as groups in order to achieve their work related objectives.	1	2	3	4	5
Management is consistent in rewarding good conduct in relation to the interests of the Diocese.	1	2	3	4	5
Management is consistent in punishing misconduct in relation to the interests of the Diocese.	1	2	3	4	5
Care of Diocese's assets/property by members of management is not compromised.	1	2	3	4	5
Human resource policies and procedures are applied fairly and consistently.	1	2	3	4	5
The recruitment process is transparent and competitive.	1	2	3	4	5
The organization follows a documented equal opportunity policy.	1	2	3	4	5
All employees feel they have a fair opportunity for promotion.	1	2	3	4	5

Male and female staff receive and avail opportunities for training and professional development equitably.	1	2	3	4	5
The organization follows a documented maternity/paternity leave policy.	1	2	3	4	5
The payment system is fair and consistent with provisions of national labour law.	1	2	3	4	5
The organization has a procedure in place to determine salary scale and for periodic reviews of the scale.	1	2	3	4	5
<i>Sanctionability</i>					
Management takes quick, decisive and appropriate corrective action when unethical behavior (including fraud) is detected in my department/section.	1	2	3	4	5
I am aware of cases where staff members who mishandle property or do not do their duties properly were immediately disciplined.	1	2	3	4	5
In case of misbehavior, employees are able to admit they committed mistakes.	1	2	3	4	5
<i>Achievability</i>					
People fulfill their responsibilities at work.	1	2	3	4	5
I am aware of some employees who fail in their responsibilities because of insufficient authority.	1	2	3	4	5
I am aware of some employees who fail in their responsibilities because of lack of time and means.	1	2	3	4	5
I am aware of some employees who fail in their responsibilities because of insufficient knowledge and skills or lack of information on their part.	1	2	3	4	5
The expectations of the Diocese are manageable to the employees.	1	2	3	4	5
Employees are always asked to do things that are reasonable.	1	2	3	4	5

<i>Supportability</i>					
Management ensures the organization has up-to-date administrative, finance, and personnel policies and procedures available and adhered to by all staff.	1	2	3	4	5
Members of Management feel valued and respected in the Diocese.	1	2	3	4	5
If I have a complaint in my department or section, it will be handled fairly.	1	2	3	4	5
There is no counter-productive competition between/among staff, departments and sections in the Diocese.	1	2	3	4	5
There are unresolved collective problems in the Diocese.	1	2	3	4	5
Staff run away from some of their responsibilities.	1	2	3	4	5
Tasks are not performed or only partially performed.	1	2	3	4	5
Care of Diocesan assets/property by employees is compromised.	1	2	3	4	5
Staff feels the organization provides a safe and healthy work environment.	1	2	3	4	5
The organization provides staff with adequate resources to do their work.	1	2	3	4	5
Management usually keeps us informed on things we need to know.	1	2	3	4	5
Over all, employees are satisfied working for this institution.	1	2	3	4	5
<i>Visibility</i>					
If my co-worker does something wrong and tries to hide it, I or one of my other co-workers will certainly find out (horizontal visibility)	1	2	3	4	5
If my co-worker does something wrong and tries to hide it, my supervisor/manager will certainly find out (vertical visibility/top-down visibility).	1	2	3	4	5

If my manager does something wrong and tries to hide it, I or one of my co-workers will certainly find out (vertical visibility/bottom-up visibility).	1	2	3	4	5
If possible, employees cheat their employer because they know they may not be caught.	1	2	3	4	5
I know somebody who misuses or mishandles property in the Diocese.	1	2	3	4	5
<i>Discussability</i>					
Problems are easily discussed without any intimidation.	1	2	3	4	5
I can report any unethical behavior without fear of negative consequences.	1	2	3	4	5
Staff can confidentially report instances of misconduct to Management without fear of retribution.	1	2	3	4	5
Complaints and concerns are discussed without difficulty.	1	2	3	4	5
Performance on one's responsibilities is open to discussion.	1	2	3	4	5
The planning process includes participatory decision making .	1	2	3	4	5
Employees are unable to present proposals on change of policy to Management due to fear.	1	2	3	4	5
This Diocese is a better place to work than other institutions in a similar field in Malawi.	1	2	3	4	5
<i>Conduct Detector</i>					
Multiple bids are obtained and documented for purchases above a stated level.	1	2	3	4	5
Misusing work time is not common.	1	2	3	4	5
Misusing confidential/Diocese information is not common.	1	2	3	4	5
Misuse of Diocese's funds is not common.	1	2	3	4	5

Only justified leaves are taken in my department/section.	1	2	3	4	5
I believe there is no need to be at the workplace to fill the working hours, if the work is done.	1	2	3	4	5
Management is very interested in the feelings of staff.	1	2	3	4	5
Management helps employees on how they should handle conflicts between their interests and interests of the Diocese.	1	2	3	4	5
There is a friendly feeling among Management and staff.	1	2	3	4	5
This is a good place for training and personal development.	1	2	3	4	5
There is no hypocrisy among employees in the Diocese.	1	2	3	4	5
<i>Dilemmas Decoder (Supportability and Discussability)</i>					
This Diocese is better place to work than other institutions in a similar field in Malawi.	1	2	3	4	5
Employees easily solve dilemmas on Diocese's values against corruption and service providers that offer bribes to staff/need bribes from staff.	1	2	3	4	5
Employees easily solve dilemmas on use of Diocese's property/assets for personal gain (photocopier, stationery, vehicles/ <i>matola</i> , use of letterhead without permission, coming to work tired due to other work somewhere).	1	2	3	4	5

APPENDIX 2. QUESTIONNAIRE FOR EMPLOYEES/STAFF

Introduction

Thank you for agreeing to take part in this important survey in which we will be gaining your thoughts, perceptions, opinions and judgements. This survey is part of the requirement for my Masters of Applied Ethics and for ethical internal improvement of Karonga Diocese. The study measures how Karonga Diocese scores on ethics so that both Management and Staff can improve the organization ethics further in the period covered by the next Strategic Plan (2021-2025). Feel very welcome and participate wilfully.

This survey should take you about 30 minutes only to complete.

Be assured that your identity and all answers that you provide will be kept in the strictest confidentiality.

Qn	Does the Diocese have written vision, mission and value statements?
Ans	
Qn	What do you consider as the main values for Karonga Diocese?
Ans	
Qn	What are some of the policies that the Diocese has?
Ans	
	Do you have a code of conduct for personnel of the Diocese?
Ans	
Qn	How do you rate the <i>working</i> relationship of Employer to Employee in the Diocese?
Ans	
Qn	How do you rate the <i>working</i> relationship of Employee to Employer in the Diocese?
Ans	
Qn	As an employee, which values, policies, regulations would you like that they are clarified further in the Diocese?
Ans	

Qn	What (issues) motivate you as an employee of Karonga Diocese?
Ans	
Qn	What (issues) do you think motivate other employees of Karonga Diocese in their work?
Ans	
Qn	In which general areas do you think Karonga Diocese is vulnerable due to misconduct of Management or employees?
Ans	
Qn	How would you rate the Diocese on its being a responsible organization?
Ans	
Qn	If yes/positive (to the immediate above question), please name the most important aspect which you think makes the Diocese as a responsible institution.
Ans	
Qn	Whenever appropriate, how often does top management and other members of management include a reference to the code of conduct and ethical issues in their speeches/addresses/communication?
Ans	
Qn	How many cases of misconduct that were disciplined can you recall over the past five years?
Ans	

Answers' guide:

1 = I disagree completely

2 = I disagree

3 = I do not know

4 = I agree

5 = I agree completely

Question	Answer
<i>Clarity under Qualities Monitor</i>	
Mission, vision, and value statements of the Diocese are	1 2 3 4 5

clear.					
Mission, vision and value statements are known and understood by staff.	1	2	3	4	5
The Diocese promotes a non-discriminating work environment; regardless of culture, gender, religious beliefs.	1	2	3	4	5
The Diocese has an up-to-date organizational chart (organogram), which is shared with staff.	1	2	3	4	5
The organogram clearly shows reporting and communication levels or channels plus decision making levels in the Diocese.	1	2	3	4	5
The Diocese has a written Strategic Plan.	1	2	3	4	5
The Strategic Plan is clear and achievable.	1	2	3	4	5
Management uses the Strategic Plan to make decisions.	1	2	3	4	5
Staff-designed and implemented projects support the mission, Strategic Plan, and principles of the Diocese.	1	2	3	4	5
The Diocese has clear job descriptions for staff.	1	2	3	4	5
All employees clearly know how they should handle things at work.	1	2	3	4	5
Responsibility for planning is included in staff job descriptions and staff performance and appraisal system.	1	2	3	4	5
The Diocese's policies are clear on how employees should handle/use Diocese's assets.	1	2	3	4	5
The Diocese's policies are clear on how employees should handle conflict between personal interests and interests of the Diocese.	1	2	3	4	5
The Diocese does not tolerate the "anything goes syndrome".	1	2	3	4	5
Employees have a strong commitment to the Diocese.	1	2	3	4	5
I rate highly the personal ethics of members of Management.	1	2	3	4	5
What is right and wrong is always clear in the Diocese.	1	2	3	4	5
I received orientation (on my job, code of conduct, safety) at the beginning of my employment with Karonga Diocese.	1	2	3	4	5

The Diocese considers or has internal controls to remove temptation for employees.	1	2	3	4	5
There is prior review of all significant transactions.	1	2	3	4	5
There is a whistle-blowing mechanism.	1	2	3	4	5
There is ongoing contact and discussions with employees.	1	2	3	4	5
All senior employees take a vacation within a year.	1	2	3	4	5
Confidential personnel files are kept for each employee and access is provided according to local law requirements and a specified procedure.	1	2	3	4	5
A documented and functional system guides regular and systematic performance feedback, mentoring sessions, and annual appraisals for staff and volunteers.	1	2	3	4	5
<i>Consistency</i>					
Members of Management “walk the talk” by following the law, policies and values of the Diocese that apply to their job.	1	2	3	4	5
Management insists that all members of staff follow the law, policies and values of the Diocese that apply to their job.	1	2	3	4	5
Management is consistent in helping employees as individuals and as groups in order to achieve their work related objectives.	1	2	3	4	5
Management is consistent in rewarding good conduct in relation to the interests of the Diocese.	1	2	3	4	5
Management is consistent in punishing misconduct in relation to the interests of the Diocese.	1	2	3	4	5
Care of Diocese’s assets/property by members of Management is not compromised.	1	2	3	4	5
Human resource policies and procedures are applied fairly and consistently.	1	2	3	4	5
The recruitment process is transparent and competitive.	1	2	3	4	5

The organization follows a documented equal opportunity policy.	1	2	3	4	5
All employees feel they have a fair opportunity for promotion.	1	2	3	4	5
Male and female staff receive and avail opportunities for training and professional development equitably.	1	2	3	4	5
The organization follows a documented maternity/paternity leave policy.	1	2	3	4	5
The payment system is fair and consistent with provisions of national labor law.	1	2	3	4	5

The organization has a procedure in place to determine salary scale and for periodic reviews of the scale.	1	2	3	4	5
<i>Sanctionability</i>					
Management takes quick, decisive and appropriate corrective action when unethical behaviour (including fraud) is detected in my department/section.	1	2	3	4	5
I am aware of cases where staff members who mishandle property or do not do their duties properly were immediately disciplined.	1	2	3	4	5
In case of isbehaviour, I am able to admit the committed mistakes.	1	2	3	4	5
<i>Achievability</i>					
People fulfil their responsibilities at work.	1	2	3	4	5
I am aware of some employees who fail in their responsibilities because of insufficient authority.	1	2	3	4	5
I am aware of some employees who fail in their responsibilities because of lack of time and means.	1	2	3	4	5
I am aware of some employees who fail in their responsibilities because of insufficient knowledge and skills or lack of information on their part.	1	2	3	4	5
The expectations of the Diocese are manageable to the employees.	1	2	3	4	5
Employees are always asked to do things that are reasonable.	1	2	3	4	5
<i>Supportability</i>					
Management ensures the organization has up-to date administrative, finance, and personnel policies and procedures available and adhered to by all staff.	1	2	3	4	5
Members of staff feel valued and respected in the Diocese.	1	2	3	4	5
If I have a complaint in my department or section, it will be handled fairly.	1	2	3	4	5
There is no counter-productive competition between/among staff, departments and sections in the Diocese.	1	2	3	4	5

There are unresolved collective problems in the Diocese.	1	2	3	4	5
Staff run away from some of their responsibilities.	1	2	3	4	5
Tasks are not performed or are only partially performed.	1	2	3	4	5
Care of Diocesan assets/property by employees is not compromised.	1	2	3	4	5
Staff feels the organization provides a safe and healthy work environment.	1	2	3	4	5
The organization provides staff with adequate resources to do their work.	1	2	3	4	5
Management usually keeps us informed on things we need to know.	1	2	3	4	5
Over all, employees are satisfied working for this institution.	1	2	3	4	5
<i>Visibility</i>					
If my co-worker does something wrong and tries to hide it, I or one of my other co-workers will certainly find out (horizontal visibility)	1	2	3	4	5
If my co-worker does something wrong and tries to hide it, my supervisor/manager will certainly find out (vertical visibility / top-down visibility).	1	2	3	4	5
If my manager does something wrong and tries to hid it, I or one of my co-workers will certainly find out (vertical visibility/bottom-up visibility).	1	2	3	4	5
If possible, employees cheat their employer because they know they may not be caught.	1	2	3	4	5
I know somebody who misuses or mishandles property in the Diocese.	1	2	3	4	5
<i>Discussability</i>					
Problems are easily discussed without any intimidation.	1	2	3	4	5
I can report any unethical behavior without fear of negative consequences.	1	2	3	4	5

Staff can confidentially report instances of misconduct to Management without fear of retribution.	1	2	3	4	5
Complaints and concerns are discussed without difficulty.	1	2	3	4	5
Performance on one's responsibilities is open to discussion.	1	2	3	4	5
The planning process includes participatory decision making .	1	2	3	4	5
Employees are unable to present proposals on change of policy to Management due to fear.	1	2	3	4	5
This Diocese is a better place to work than other institutions in a similar field in Malawi.	1	2	3	4	5
<i>Conduct Detector</i>					
Multiple bids are obtained and documented for purchases above a stated level.	1	2	3	4	5
Misusing work time is not common.	1	2	3	4	5
Misusing confidential/Diocese information is not common.	1	2	3	4	5
Misuse of Diocese's funds is not common.	1	2	3	4	5
Only justified leaves are taken in my department/section.	1	2	3	4	5
I believe there is no need to be at the workplace to fill the working hours, if the work is done.	1	2	3	4	5
Management is very interested in the feelings of staff.	1	2	3	4	5
Management helps employees on how they should handle conflicts between their interests and interests of the Diocese.	1	2	3	4	5
There is a friendly feeling among Management and staff.	1	2	3	4	5
This is a good place for training and personal development.	1	2	3	4	5
There is no hypocrisy among employees in the Diocese.	1	2	3	4	5
<i>Dilemmas Decoder (Supportability and Discussability)</i>					
This Diocese is better place to work than other institutions in a similar field in Malawi.	1	2	3	4	5
Employees easily solve dilemmas on Diocese's values against corruption and service providers that offer bribes to staff/need bribes from staff.	1	2	3	4	5

Employees easily solve dilemmas on use of Diocese's property/assets for personal gain (photocopier, stationery, vehicles/ <i>matola</i> , use of letterhead without permission, coming to work tired due to other work somewhere).	1	2	3	4	5
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