

How Power Distancing Mentality Hinders a Citizen's Readiness to Report a Witnessed Corruption Incident in Tanzania.

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Abstract

In this paper, citizen's reportage of corruption means a citizen's readiness to report a witnessed corruption incident to the anti-corruption agencies. Citizens' reportage of corruption is largely conditioned by a free will decision. In this study, the decision to report corruption or not, noted as a critical concern in anti-corruption efforts. The influence of the social-psychological factors, particularly a power-distancing mind-set on a citizen's intentional behaviour to report a corruption event, has been utilized as a method to establish factors that would affect citizens to report witnessed corruption incidents in Tanzania. A case study was used. This paper used qualitative data collected in Lindi Municipal Council and Mwanza City Council to show, how a power-distance mind-set hinders citizens' readiness to report witnessed corruption incident in Tanzania. The study determined that, Ethnic traditional values of displaying the elderly as untouchable and uncriticised may influence a social practice of remaining silent on those seen with power. The implications of this mentality may extend to different levels in the public sectors domain. The study sees a need for mediating the conceptualization of a power-distancing mentality to citizens' reportage of corruption as an imperative (an avoidable reality).

Key words: *Corruption, Reportage of corruption, Power distancing mentality, Tanzania*

Introduction

A "power distancing mentality" refers to a society's or individual's mindset that accepts power inequality in his or her community (Hofstede et al. 1991). The notion of power distance has been employed by Hofstede's Cultural Dimension Theory as a cultural dimension that provides a framework on which a particular possible human behavior can be measured or predicted. The concept of Hofstede's power distancing has been applied to predict possible market and administration behaviors in a particular country. Also, the idea of power distancing has been utilized to provide guidance on how to plan and run various international negotiations between two different nations. Corruption, being one of the social behaviors, has also been viewed to have a relationship with power distancing as its antecedent factor (Hofstede et al., 199; Larmour, 2008:4-6). The more a society accepts power inequality, the more corruption-friendly environments gain control. Power distance encourages a favourable atmosphere for corruption as it inspires bureaucracy and high respect for ranks and authorities (Larmour, 2008:4-6; Seleim et al., 2009).

According to Hofstede's Cultural Dimension Theory, Tanzania scores 70% percent (0% means no power distance, while 100 percent% means a maximum power distance) on power distance. The high score on power distance in Tanzania makes sense when considering the fact that corruption has been reported to be one of the most devastating enemies of the economy and the provision of effective public service in Tanzania (Chambua 2001:2; Ngware 2005:3; NGCS 2009; NGACS, 2020: 1-2). Along with that, it is also a fact that since her independence, Tanzania's anti-corruption efforts have not been perceived as managing the reduction of corruption in the country to the extent of even reaching the 50 percent% mark (where 1% means poor and 100percent% means excellent achievement in corruption control) in Transparency International's Corruption Perception Index (CPI) reports. Currently, Tanzania scores 39 percent% (where 0% means no control and 100% means excellent control of corruption) in the 2022 CPI³³. This may

³³ Tanzania Corruption Index - 2021 Data - 2022 Forecast - 1998-2020 Historical - Chart (tradingeconomics.com). <http://tradingeconomics.com/Tanzania/corruption-index>. Retrieved on 22nd march 2022.

mean that since the country's independence in 1961, Tanzania has not managed to curb the problem of corruption even by half a point.

Tanzania's reported slow pace in curbing the problem of corruption is alarming. Parallel to that, it is also noted that citizens' reportage of witnessed corruption incidents in Tanzania is very minimal (REPOA, 2003; NGCS, 2009; NGCS, 2020). Regarding the fact that citizens' reportage of corruption is viewed as one of the silver bullets in curbing corruption (UNCAA, 2004; PCCA, No. 11, 2007 sections 51–53; URT, 2013), first, the noted minimal citizens' readiness to report witnessed corruption incidents in Tanzania, as one of the causative factors, is worthy of linking to the country's reported limping pace in controlling corruption. Second, regarding its contribution to anti-corruption efforts, issues related to citizens' reportage of corruption in Tanzania must be given more research scrutiny and dimensions. An examination of the past and looking for new causative possibilities related to issues in citizens' reportage of corruption become worthy efforts to engage in. This is because, since 2003, to-date issues related to citizens' reporting of corruption seem to have been approached in the same way and ended up with similar results. In the past 20 years, citizens' reports of corruption in Tanzania have been narrowly investigated by survey studies whose results are more or less the same. Generally, issues related to confidentiality and visibility of the existing channels for submitting corruption reports have been reported as major problems behind citizens' minimal readiness to report witnessed corruption incidents in Tanzania. In response to the recommendations based on research intensive improvement, and renovation have been noted to take place in resolving issues of confidentiality and visibility related to existing corruption report lodging channels in the country. Despite these efforts, recent reports still mark citizens' readiness to report witnessed corruption incidents at a very minimal level, akin to when it was before. Along with that, the problem of corruption is still reported as a serious challenge in Tanzania.

The above critical analysis, which is expounded more in the other section of this paper, has led the author of this study to think about the possibility of other factors behind citizens' reluctance to report witnessed corruption incidents in Tanzania. Since a citizen's readiness to report a witnessed corruption event is conditioned by free will and also involves a process of

decision-making as to whether to report or not. This means that the consideration of involving an understanding of a citizen's attitude or mindset in understanding issues related to corruption reportage makes sense and is a worthy undertaking. The employment of social-psychological factors has been narrowly utilized as a research approach to understanding issues related to citizens' reporting of corruption. In addressing this knowledge gap, this study employs the Hofstede's concept of power distance as a cultural dimension to map out possible social-psychological factors behind citizens' reluctance to report corruption. This goal is achieved by showing how a power-distancing mindset hinders citizens' ability to report witnessed corruption events in Tanzania.

With Hofstede's 70 percent% score, Tanzania is only known to have the presence of power distance to such an extent, but what is not known is the cause of such a power distancing mentality and how such a mentality discourages citizens' readiness to report a witnessed corruption incident in Tanzania. The linkage between the concept of power distance and corruption provides this paper with a purpose, an approach, and a basic framework of analysis on factors relate to citizens' minimal reporting of corruption in Tanzania. The paper begins with a note on what corruption is at the conceptual level, followed by the context of the reportage of corruption in Tanzania, noting the linkage between a citizen's free will to report a witnessed corruption incident and how power distancing mentality discourages the readiness to report a witnessed corruption incident. The paper then reviews the two theories used, namely the Theory of Planned Behavior (TPB) and Hofstede's Cultural Dimensions Theory (HCDT), and justifies their application in the study or paper. The next section, is about the methodology used for carrying out the study.

Background and Context

The concept of corruption

The word "corrupto," which originally meant "deteriorated" or "rotten," is a latin word, where corruption gets its name (Forattini, 2021:1). The term "corruption" has several different connotations. Corruption is generally thought of as a deviation from or perversion of normality (Seumas, 2018). As a result, there are various ways to understand the term "corruption." for

example, in the context of health care, a corruption of the flesh is the emergence of diseases and other conditions that make it difficult for the human body to function normally (healthily). In the religious context, since sin is seen as something that prevents the spirit's normal ability to will and desire good deeds, thus, it is referred to as a corruption of the spirit. In the context of public administration, adherence to values like the rule of law, fairness, openness, and gender parity is seen as the correct way to determine if a government or a state is operating or functioning in a normal condition in the world of public management and public service. Thus, corruption in public administration is defined as the abuse of public resources or authority for one's own or another's personal advantage (Seumas, 2018). In this paper, corruption is discussed in the context of public administration.

In public administration, corruption is described as the improper use of public office and interest for personal benefit in public administration and management (Chambua 2001:2, Ngware 2005:3, Svensson 2005, Policy Forum 2018:5–6, URT 2017/18–2021/22). It also includes bribes, unlawful gratitude, conflicts of interest, nepotism, economic extortion, and misuse of public funds. It is believed that corruption in public administration and services has disastrous effects on social and economic development. Corruption in politics makes it more difficult to deliver just and high-quality services (Chambua 2001:2, Ngware 2005:3). The harm that corruption in public administration causes to society has compelled various governments to fight against it as a key tactic for accelerating economic and social progress. From research, citizen's participation in reporting witnessed corruption incidents is one of the key weapons in the fight against corruption (UNCAC, 2004: 16–26; UNCAC, 2015: 3; OECD, 2015; URT, 2012). Citizens' participation in the fight against corruption as watchdogs and reporters of corruption incidents is seen as an important and effective step because, in most cases, citizens are there where corruption takes place (TCR, 2011:11; SIKIKA, 2013:25; Olan'g et al., 2017).

Reportage of corruption

Reportage of corruption is referred to as the act of disclosing any wrongful use of public laws and regulations for personal gain (, Chambua 2001:2, Ngware 2005:3, Svensson 2005, Policy Forum 2018:5–6, URT 2017/18–

2021/2). Since corruption in this paper is referred to as political or bureaucratic corruption, reportage of corruption includes disclosure of acts that involve embezzlement, nepotism, bribery, unlawful gratitude, conflicts of interest, extortion, misuse of public funds, blackmailing, and the illegal replication of official documents (PCCB Act No. 11 of 2007, ZAECA Act No. 1 of 2012). The disclosure of various forms of corruption can take place through the media, police departments, and anti-corruption organs. The citizens' reportage of corruption is deemed a political value, which to a great extent promotes and establishes a check and balance (a significant element of democratic rule). Since the citizens are situated at the heart of the community, where potential events of corruption are expected to take place, their reporting of corruption is viewed as one of the silver bullets in the war against corruption.

In Tanzania, the implementation of the idea of citizens' corruption reporting went along with the 1996 enactment of the Local Government Reform Agenda (LGRA), which aimed at improving service delivery at the local level (URT, 1998). Also, this objective is expressed in Article 8 (1) (c) of the Constitution of the United Republic of Tanzania of 1977 (URT 1995), which states that the *government shall be accountable to the people; (d) the people shall participate in the affairs of their government following the provisions of this constitution.*" In promoting citizens' readiness to report corruption, the Government of Tanzania widened the chances through which a citizen can report corruption. Under the national anti-corruption strategy and action plans (NACSAPs), different anti-corruption agencies were established through which citizens could report corruption incidences. These anti-corruption organs include; the Prevention and Combating of Corruption Bureau (PCCB), Zanzibar Anti-Corruption and Economic Crime Authority (ZAECA), Ethics Secretariat (ES), Commission for Human Rights and Good Governance (CHRAGG), and village-level authorities. In compliance with NACSAPs, anti-corruption agencies such as the PCCB and ZAECA are designed and mandated to promote citizen reportage of corruption, receive corruption reports, investigate them, and prosecute them in a court of law (PCCA Act No. 11 of 2007 and ZAECA Act No. 1 of 2012). In building the spirit of civic responsibility, particularly through the reporting of corruption, anti-corruption agencies in Tanzania are empowered by NACSAPs to disseminate

anti-corruption education to the public through public forums, village meetings, anti-corruption clubs, secondary school topics on corruption, and public media such as television, radio, smartphones, and newspapers. In promoting citizens' readiness to report witnessed corruption incidents, Tanzania's public anti-corruption education programs include disseminating knowledge of corruption, the causes of corruption, the effects of corruption, and the civic duty of each citizen to report witnessed corruption incidents. A citizen can submit a report of a witnessed incidence of corruption through channels such as suggestion boxes, toll-free mobile service numbers (113 in Tanzania), emailing anti-corruption websites, or a face-to-face oral submission by visiting an anti-corruption agency (EAAAC, 2010). Despite citizens reporting corruption as a useful value, an individual who discloses corruption events may face retaliation and social intimidation.

Tanzania, like other countries in the world, has put in place laws, regulations, and integrated infrastructure to ensure the protection and confidentiality of those who report corruption. The Whistle-blower Act ensures the security and protection of citizens who report corruption (PCCA, No. 11, 2007 sections 51–53), while anti-corruption organs such as the PCCB, ES, CHRAGG, and ZAECA provide diversity-integrated platforms for a citizen of Tanzania to submit a report of a witnessed corruption incident. In addition, the Government passed the new Public Procurement Act, 2011 (amending that of 2004), which is strengthened by the Public Procurement Regulatory Authority (PPRA), the Anti-Money Laundering Act, 2006, establishing the Financial Intelligence Unit (FIU), 2008, the Elections Expenses Act, No. 6 of 2010, which is intended to combat electoral corruption, and the Public Leaders Code. In 2011, Tanzania joined the global initiative to fight corruption known as the Open Government Partnership (OGP). This initiative went hand in hand with the establishment of citizens' corruption reporting channels such as suggestion boxes, public complaint desks, communication channels, and websites implemented in both central and local governments³⁴ (Jingu et al. 2016:4; OGP, 2012; URT, 2012).

³⁴ Open Government Partnership policy areas: <https://www.opengovpartnership.org/policy-areas/>. on January 2, 2020.

All these efforts are put in place by the Government to create or build a suitable and friendly environment for a citizen of Tanzania who has witnessed a corruption incident to feel ready to report it. However, in Tanzania, since 2003 to date, studies show that citizens' readiness to report corruption incidents is very minimal (Fjeldstad et al. 2008: 4-5; NGCS, 2009; Tidemand, P et al. 2010: 22-23; NGCS, 2020). For example, in survey conducted by the Research on Poverty Alleviation (REPOA), it was noted that in 2003, 50 percent% of respondents had witnessed corruption incidents but only seven (7) percent% were ready to report them (Fjeldstad et al. 2008:4-5). Also, in 2006 a survey carried out by REPOA recorded that only 3 percent% of 30 percent% of respondents who witnessed corruption event were ready to report it; (Tidemand, et al. 2010: 22-23). The 2009 National Governance and Corruption Survey (NGACS) found that 84 percent% of household respondents could not report corruption, although 70 percent% of them declared to have noticed an incidence. Again, the NGACS of 2020 reports that only 5% of citizens were willing to report corruption incidences.

Besides, since 2003, corruption in Tanzania is perceived to be pervasive, while the Police departments, health care facilities, and the Judiciary are perceived to be highly corrupt institutions in Tanzania (Fjeldstad et al., 2008; Tidemand, et al. 2010: 22-23; NGACS, 2009; TCR, 2011:11; SIKIKA, 2013:25; Olan'g et al., 2017; NGACS, 2020). Given this context, the issues that arises are: why would citizens perceive incidences of corruption in various public institutions to have worsened but respond poorly to reporting corruption? Also, why does this scene take place in a country whose anti-corruption framework related to citizens' corruption reporting channels is so colorful?

Generally, existing studies (REPOA, 2006; Fjeldstad et al., 2008; NGACS, 2009; Policy Forum, 2018; NGACS, 2020) on assessing citizens' readiness to report corruption incidences in Tanzania have mainly focused on finding out possible physical or infrastructural factors that could discourage citizens' accessibility to existing corruption reporting mechanisms in Tanzania. With that focus, the studies sought respondents' perspectives on the possible physical-based factors that could discourage them from reporting corruption. Physical-based factors related to citizens' reportage of corruption include

suggestion boxes, public complaint desks, communication channels, and websites that are intended for submitting reports on witnessed corruption incidents. Likewise, the studies were designed to speculate on the visibility, confidentiality, and respondents' awareness of the existing corruption reporting channels. From 2003 up to date, fear of tribulation caused by the lack of confidential corruption reporting mechanisms and the minimal visibility of the existing corruption reporting channels has been reported to be the factor behind poor citizens' willingness to report corruption in Tanzania (Fjeldstad et al., 2008; NGACS, 2009; Tidemand, et al. 2010: 22-23; NGACS, 2020: 29–30).

REPOA carried out in 2003 and 2006 looked at people's perceptions on Tanzania's extent of corruption and probed people's willingness to report witnessed corruption incidents. The studies recommended a need to improve the quality of corruption reporting channels in terms of visibility (Tidemand, et al. 2010: 22-23). In 2008, the National Governance and Corruption Survey (NGACS), declared that households could not report corruption incidents due to fear and ignorance of where to report. The NGACS (2009) recommended improvement in the quality of corruption reporting channels by emphasizing the points of confidentiality and visibility (NGACS, 2009:40–43). In 2017 and 2018, PCCB (2017) and Policy Forum (2018) assessed the effectiveness of the Prevention and Combating of Corruption Bureau's (PCCB's) corruption reporting mechanism by examining statistical figures of the proportions of reported corruption cases to PCCB prosecuted cases. Additionally, the studies recommended the need for improving the visibility of existing corruption reporting channels. In 2020, the National Governance and Corruption Survey (NGACS)³⁵ aimed to map out an understanding of corruption and its causes in Tanzania. In this survey, only five (5) percent% of respondents who witnessed corruption incidents were ready to report the incidents. Generally, 72percent% of respondents could not report corruption due to fear that nothing would ever change and fear of retribution. The survey findings also show that there are more women in the category of those who never reported an incident to relevant authorities (NGACS, 2020: 29–30). Again, like REPOA (2006), Fjeldstad et al. (2008), NGACS (2009), and

³⁵ This is the latest Survey on assessing the status of corruption in Tanzania.

Policy Forum (2018), the NGACS (2020) recommended improvement in the quality of corruption reporting channels on the points of confidentiality and visibility.

This paper has noted that, in assessing the status of citizens' corruption reporting mechanisms in Tanzania, studies focused on finding out about citizens' perspectives only on the visibility and confidentiality of the existing corruption reporting channels. The approaches used by the noted studies in understanding the status of the existing corruption reporting mechanisms in Tanzania limit themselves to understanding the situation holistically. First, the status of the corruption reporting mechanism has been reported by survey studies and a documentary review only. Survey studies cover many areas of investigation, of which corruption reporting was included as one of the minor components, hence being narrowly assessed. Also, the studies looked at citizens (potential corruption reporters) as judges of the existing corruption reporting mechanisms. In this way, the studies did not bother to probe the possible social-psychological factors, such as power distancing mentality, which would influence the citizens' behavior towards the existing corruption reporting mechanisms.

The social-psychological approach to analyzing citizens' willingness to report corruption has not been utilized by previous studies to establish factors that affect citizens' willingness to report corruption in Tanzania. To address this knowledge gap, this paper examined how the power-distancing mentality affects citizens' readiness to report corruption in Tanzania. The establishment of possible social-psychological factors that discourage corruption reporting is anticipated to contribute toward helping solve the puzzle of why citizens may notice corruption incidences but may not be ready to report them, despite the presence of the colorful established corruption reporting channels. The results will also be useful for anti-corruption educational programs.

Theory of Planned Behavior.

The theory of planned behaviour (TPB) was articulated by Icek Ajzen (1991). This theory is a psychological theory that links beliefs to behavior. The theory maintains that three core components, namely, attitude, subjective norms, and perceived behavioral control, together shape an individual's behavioral

intentions. According to the theory, behavioral intention is the most fundamental determinant of human social behavior.

According to theory, an attitude toward a behavior is referred to an individual's evaluation of whether the performance of the behavior will produce positive outcomes. Per the subjective norm, the theory means an individual's perception of a particular behavior is influenced by the judgment of significant others (e.g., parents, spouse, friends, teachers, cultural norms) (Ajzen et al. 2007). Perceived behavioral control in the theory is referred to as the degree to which a person believes that he or she can perform a given behavior (Ajzen, 1991).

Influenced by the theory of planned behavior, this paper looks at a citizen (potential reporter of corruption) as an individual with a civic duty to report an experienced corruption incident. However, the paper sees the process of reporting corruption as an action that is conditioned by a citizen's intention to report the incident. The citizen's intention to report corruption will depend on two things: first, their attitude towards corruption and whether they see a positive or negative outcome of such an action (behavior). Second, citizens' views on the existing corruption reporting channels are influenced by social-cultural factors and stereotypes.

In this paper, the theory of planned behavior supports this work's claims that: (i) Reporting corruption requires a reporter to be willing and prepared to do so; (ii) Reporting corruption is a process that involves decision-making; (iii) Reporting corruption is an action that is preceded by an idea (attitude) and (iv) Social-psychological factors play a significant role in influencing a reporter's readiness to report corruption.

The theory of planned behaviour (TPB) establishes the role of intentional behaviour as a final factor on which the process of decision-making is grounded. The idea of intentional behavior introduces the role of cognition and emotional factors in determining an individual's action of reporting a corruption incident. However, the TPB does not provide a definite framework for identifying and analysing the content of subjective norms and attitudes toward behavior (Adeoye, 2014). To cover this gap, this paper complements

TPB with Hofstede's cultural dimension theory to enable it to focus on the specific aspect of a social-psychological factors that may construct a citizen's perspective that influences readiness or behavioral intention to report corruption. This social-psychological factor is a power-distancing mind-set.

Hofstede Cultural Dimension Theory

Hofstede's Cultural Dimensions Theory (HCDT) was developed in 1980 by a Dutch management researcher Geert Hofstede. The theory shows the effects of a society's culture on the values of its members and how these values relate to behaviour (Hofstede et al., 1991; Adeoye, 2014). In this theory, culture is defined as the collective mental programming of the human mind, which distinguishes one group of people from another. This programming influences patterns of thinking which are reflected in the meaning people attach to various aspects of life³⁶. The theory proposes four dimensions along which cultural values could be analyzed. According to Hofstede, the four dimensions are (i) power distance, (ii) individualism against collectivism, (iii) uncertainty avoidance, and (iv) masculinity against femininity. This paper employs the power distancing dimension as a framework for analyzing and identifying social-psychological factors that hinder citizens' readiness to report corruption in Tanzania.

On the power distance, Tanzania is rated with scores of 70 percent% (0% = no power distance while 100 percent% = maximum power distance)³⁷.

Application of TPB and HCDT in this paper

The Hofstede cultural dimension theory (HCDT) and the idea of theory of planned behaviour (TPB), were examined as two theories that complement one another in various ways. First, each of the two theories has implications for how people behave. The two theories are designed to identify the elements that affect how people behave. Second, the merits of both theories complement each other's shortcomings. The theory of planned behavior

³⁶ Hofstede cultural dimension theory. <https://www.hofstede-insights.com/product/compare-countries/>. Retrieved on 2nd March 2020.

³⁷ Tanzania: Hofstede Insights <https://www.hofstede-insights.com/country/tanzaia/>. Retrieved on June 2, 2029.

(TPB), for instance, makes it abundantly evident how an individual's attitude affects his/her deliberate action. It also makes it abundantly clear that an individual's decision-making process is connected to and preceded by their ideas and attitudes. However, the theory of planned behavior falls short in terms of offering a thorough scientific framework for identifying and examining certain causative factors that affect a person's attitude. The planned behavior theory limits are supplemented by Hofstede's cultural dimension theory in this paper. Hofstede's theory of cultural dimensions offers a unique cultural dimension that provides a precise and thorough framework for identifying and analyzing specific aspects that affect a person's attitude and conduct toward achieving a certain goal.

However, Hofstede's cultural dimension theory also recognized limits in revealing cultural effects and insights at the individual level, which are complemented with the strength found in the idea of planned behavior theory. The planned behaviour theory's incorporation of a person's judgment of his or her capacity to carry out a desired objective or activity is one of its main strengths. The paper considers this strength of the theory of planned behaviour as an initial helpful methodological feature, enhancing this work's capacity for analysis and conclusion drawing. Additionally, it makes it possible for the paper to formulate a helpful suggestion for public administration stakeholders in relation to Tanzania's anti-corruption initiatives. The paper is able to capture both the social-psychological elements that influence individuals' purposeful action to report corruption and to come up with potential remedies to the identified problem by combining the two theories.

Understanding the different practical applications that have been made and the value of Hofstede's theory of cultural components in marketing, business communication, and international negotiation methods. The study learned that effective policies are those that are developed in a framework that takes into account culture and human behavior. The human being's mindset, which is expected compliance with the established governance infrastructures, is likened to the computer software component, while policies and other strategically created infrastructure intended to implement and enforce goals are compared to the computer hardware part. The established governance

infrastructures work in tandem with the human mind based on compliance expectations, just as computer hardware and software do. This refers to human behavior that complies with the requirements of the already established policies; it first requires human behavior compliance and, second, a harmonious coexistence and simultaneous operation of the hardware and software. The same holds true for the fact that a computer will not run at all or not operate efficiently if the hardware and software components are incompatible.

The author of this paper created the straightforward allegory above to demonstrate an understanding of the presumptions made in both the Theory of Planned Behavior (TPB) and Hofstede Cultural Dimension Theory (HCDDT) in their practical application, which is derived from their utility in emphasizing the need for understanding the connection between the human individual's context of decision-making and the basis for developing successful policies. Applying this straightforward allegory to the paper's context is especially important for the section discussing people's expected adherence to their civic responsibility to report instances of witnessed corruption incidents. It implies that when citizen reporting of corruption is observed, current anti-corruption programs become more successful in encouraging citizens' preparedness to report witnessed corruption instances. Second, if citizens are reluctant to report corruption situations they witness, this may indicate that the mindset/attitudes of potential corruption reporters and the anti-corruption laws already in place do not get along. Thirdly, it may mean that the promotion of anti-corruption education carries a hope of forming citizens' minds to dance in the same key as the existing national anti-corruption efforts that expect adherence to citizens' anti-corruption participatory contribution through the reporting of witnessed corruption incidences. Fourthly, examining potential deterrents to reporting corruption must be done in order to repair the harmonious relationship between the potential reporter and the anti-corruption infrastructures that support citizen reporting of corruption. The observed problem of the majority of citizens' reluctance to report witnessed corruption incidents in Tanzania may be resolved. Influenced by Hofstede's cultural dimension theory (HCDDT) and the theory of planned behaviour (TPB), this paper determines that, a number of social-psychological factors related to power distancing mentality, that

deter citizens from complying with the existing anti-corruption laws and corruption reporting channels may be linked to the reported facts of citizens' very minimal readiness to report witnessed corruption incidents in Tanzania. This inspiration outlines the driving force behind this work.

More, Hofstede cultural dimension theory (HCDT) supports the following suppositions made in this research; namely, community elders are emblems of power, whereas the rest are weaker; determining a citizen's ability to report his or her community elder would determine the presence of power distancing between the elder and the subject. Determining a citizen's fear of reporting an unethical elder would also determine the presence of power distancing, and that may also imply that a worker or public servant with a power-distancing mentality toward his or her community's traditional elders would not be ready to report a witnessed boss involved in a corruption incident.

Additionally, the theory supports the study's presumptions that anti-corruption organizations like the police authorities, prevention of Corruption and Combating Bureau (PCCB), and Zanzibar Anti-corruption and economic crime authority (ZAECA) reflect power players, and it is possible to learn the police officer's power distance from a citizen or respondent by observing how that person feels when the officer is present. The presence of a power-distancing mentality would be indicated by the presence of an innocent person feeling afraid or uneasy while in the presence of a police officer, and since corruption is reported to the policing authorities, a citizen with a power-distancing mentality would not be willing to report a witnessed corruption incident.

Methodology

The study was informed by the phenomenology research paradigm. This is because, two of the study's core notions, "power distance mindset" and "reportage of corruption," are relative and do not have the requirement emphasized by the positivist research philosophy (that causality is determined by deductive logic). The two core notions in the study demand research focus on the essence of the meaning that respondents attach to social phenomena, behavior, events, and experiences, a demand that a phenomenological approach can fulfill because the approach employs inductive logic to create

qualitative-interpretative results. A case study was used. This paper used data collected in Lindi Municipal Council and Mwanza City Council to show, how the power distance mindset hinders citizens' readiness to report witnessed corruption incidents in Tanzania. Selection of the two regions of Tanzania (Mwanza and Lindi Regions) as the research sites were anchored on the two concerns that Tanzania is composed of 30 regions with potential cultural diversities, and the fact that social-psychological factors related to power distancing mentality that affect citizens in reporting corruption are culturally influenced, thus the choice of the study area purposively focus on two communities which represent two major cultural diversities based on patriarchy and matriarchy cultural orientations respectively.

Since the police departments, the health care facilities, and the judiciary are perceived to be highly corrupt institutions in Tanzania (NGACS, 2009; TCR, 2011:11; SIKIKA, 2013:25; Olan'g et al. 2017; NGACS, 2020), thus the study targeted types of respondents whose social environment provides them with both frequent cash flow and interaction with the police, health care workers, and judiciary, whereby corruption incidences are most likely experienced. For this reason, the study selected the capital districts of the two regions of Tanzania under study, and from the two regions, the data was collected from a total of 36 respondents which include medical doctors, nurses, health care service clients, market vendors, and public transport vehicle drivers. Because the age variable is an important determinant variable in research (Joachim, 1969: 2–6) this study purposely included secondary school students as one of the study's units of the sample. The age variable was needed in the study to express the variation of opinions regarding the reportage of corruption. The detection of the mentality that discourages corruption reporting from the students' data played an important role in determining how cultural elements related to power distancing mentality under the study construct community patterns of thinking from an early age.

The study employed a snowball sampling technique to pick respondents, while in-depth open structured interview were used to collect data from respondents. In the Lindi Municipal Council, the study interviewed two (2) male medical doctors, two (2) female nurses, and two (2) male and two (2) female health service clients at the Lindi town health centre. In the Lindi

central market, two (2) male and two (2) female market vendors were interviewed. In Lindi Central Market bus stand two (2) males public transport bus drivers were interviewed, while two (2) male and two (2) female students were interviewed at the Lindi Secondary School. In Mwanza City council, the study interviewed two (2) male medical doctor, two (2) female nurses, and two (2) male and two (2) female health service clients at the Makongoro Health Center. At Mlango Mmoja Market-Mwanza, two (2) male and two (2) female market vendors were interviewed. At Nata Bus Stand-Mwanza two (2) male public transport bus drivers were interviewed, while two (2) male and two (2) female students were interviewed at Pamba Secondary School. The study employed NVivo-12 plus software program to analyze data, which was qualitative in nature.

How power distancing mentality discourages reportage of corruption in Tanzania

A power distancing mentality is an individual's perceptual agreement of the existing inequality between the most powerful figures and the least powerful figures in a given society (Hofstede et al., 1991). Since the less powerful accept this inequality, it follows that the perceived most powerful will remain untouched or not be criticized when they commit an error. Broadly this reality is mapped out in the context of this respondents' experience of reportage of corruption, influenced by both this study's theoretical part and the primary findings. The study detected the presence of a power-distancing mentality in the respondents. Generally, the study noted that respondents agreed on the existence of the socially accepted inequality of power between them and their community elders. The study went further to discover that the power distancing mentality in respondents' mentality is the product of different cultivated and inherited cultural traditional values. These values emphasize respect for the elderly to the extent of tolerating possible mistakes that an elderly person could commit. Respondents who regard themselves as less powerful, on the other hand, tend to regard anything powerful as worthy of fear. Also, the mentality demanded the less powerful to tolerate the elderly's mistakes as a gesture of respect and practice of a tribe's values.

The detected respondents' power-distancing mentality seems to create a barrier of communication between the perceived less powerful and the

perceived powerful organs. The policing authorities and the elderly are viewed as entities of power by respondents. Based on this study's findings, a power-distancing mentality is also constructed by the citizens' attitude of fear towards power or anything that signifies power or authority. In the context of corruption reportage, this study looks at this attitude as a potential impediment to effective citizen reporting of corruption. Effective reportage of corruption could be compromised due to citizens' toleration of corrupt elders, fear of the unknown towards anti-corruption organs, and the viewing of corrupt agents as subject to forgiveness.

Ability to Report Unethical Elders.

Findings from the study show that it is taboo and strictly prohibited to rebuke and say anything negative about an elderly person.

“The elderly have their respect, they are everything, and a person is obliged not to touch them”. (A male market vendor at Mlango Mmoja Market-Mwanza: November 18, 2021)

“For us in our tribe, an elder is an honoured person; his/her duty is to guide the young ones. Therefore, the young ones are not supposed to criticize an elder even if he/she has committed a mistake” (A male public transport bus driver at Nata Bus Stand-Mwanza: November 25, 2021).

“An elderly person is everything to our family. An elderly person is not supposed to be disturbed. It is taboo to criticize the elderly” (A female nurse at Makongoro Health Centre-Mwanza: November 8, 2021).

However, the finding shows that despite the perceived untouchability of the elderly, some respondents admit that the elderly can make mistakes.

“Is an elderly person, not a human being? Therefore, an elderly person can make mistakes” (A female nurse at Lindi Town Health Centre: October 28, 2021).

“An elderly person is also a human being, therefore he must make mistakes” (A male market vendor at Lindi Central Market: December 09, 2021).

According to the findings, male respondents agree with the majority that the elderly could make mistakes. The majority of women could not think of an elderly person committing any mistake.

“It is grounded in our traditional cultural values that an elderly person cannot make mistakes” (A female nurse at Makongoro Health Centre-Mwanza: November 8, 2021)

Some of the women could agree that an elderly person can make a mistake, but there is nowhere to report an elderly person. For them to report an elderly person for what they have wronged is bad behavior or amoral.

“Of course, an elderly person can make mistakes, but you keep quiet. You are not supposed to sue him/her because that elderly person is above you. Therefore, it is disrespectful to sue your elderly person”. (A female market vendor at Lindi Central market. December 4, 2021)

“To us, in our tribe, a woman is obliged to keep silent before the men. A boy is more respected in our tribe than a mature woman is respected” (A female secondary school student at Pamba Secondary School-Mwanza: November 17, 2021)

However, it was noted from some of the male respondents that, if an elderly person wrongs a person, that person could take the case to other elderly people in the community.

“If an elderly person wrongs you, you can't report him/her to the police station. Rather, you pour out your grievance to other elderly people” (A male market vendor at Lindi Central market: December 4, 2021).

“If the aged relative wrongs you, and you send him/her to the police authorities, the whole family will get perplexed with you” (A male public bus driver at Nata Bus Stand – Mwanza: November 18, 2021).

“If you see an elderly person has wronged you, you don’t send him/her to the police authorities, but to other elderly people” (A male market vendor at Mlango Mmoja market-Mwanza: November 19, 2021).

“At my home place, it is disrespectful to send your elderly to the police authorities. If you see an elderly person has wronged you, then share the problem with the other elderly” (A male public transport bus driver at Lindi Central Market bus stand: December 2, 2021).

The above viewpoint was also expressed by females with a diploma or higher level of education. However, some exceptions noted in Lindi Region whereby even females with primary education or not-educated in formal schools could believe that an elderly person could make a mistake, and when it happens, a person is urged to take that elderly person to other elderly people and, if possible, to the police authorities. However, on this point, the study found out that females first consider the weight of the wrongdoing before coming to a final decision of whether to report an elderly person or a person who has wronged them (females).

“But, before deciding to report a person, you look at the weight of the crime. If it is too heavy, then you report it to” (A female nurse at Makongoro Health Centre-Mwanza: December 13, 2021).

“It is justice to send a person who has wronged you to the police authorities. It does not matter whether that person is an elderly person or not” (A market vendor at Lindi Central Market: November 27, 2021).

“Mmmh, despite a person having committed a mistake, before you send him/her to the police authorities, it is good to weigh the possible negative impacts the family of that person may face” (A female nurse at Lindi Town Health Centre. November 20, 2021).

It is apparent that the above mentality could hinder effective reporting because if the reporting is based on a subjective judgment on the weight of the wrongdoing, relevant laws could be compromised due to relativistic judgment. Generally, the study established that there is a poor ability of respondents to report elderly people who commit mistakes. This reluctance to report immoral elders is a behavior widely influenced by values and culture (Rokeach, 1972; House et al., 2002; Hofstede, 2010). Again, at this point, the study unearthed that widely in different ethnic communities in Tanzania, it is generally amoral to sue an elderly person. This social construct is taken as a value that promotes and emphasizes respect for the elderly. Based on that, this study examined respondents' mentality of ignoring accusing immoral elders as a moral value, which could potentially have a broad application in different sectors of civil society when it comes to boss-subordinate relationships. For example, according to section vii-3 of the Code of Ethics and Conduct for the Public Service in Tanzania, subordinates are required to show loyalty to their bosses (URT, 2002). In this way, bosses can easily personify a community elder. That is, one is urged to show respect and loyalty to elders. A subordinate can choose to keep silent when he/she witnesses his/her boss involved in a corruption incident.

This tendency to view the elderly as untouchable even when they commit mistakes can be grounded in the African concept of vital force, personhood, and community (Tempel, 1959; Nkulu, 2017). In Africa, the Bantu communities (including those in Tanzania) are conceptualized to view force as an innate feature of being. Being, which contains force, exists in the hierarchy. God is the Supreme Being, coming down to the spirits of the dead and then to the elders of the communities. The Elders of the society serve as a link between the gods, the spirits, and the common people. As God and spirits are holy and untouchable, so is an elder, for elders are representatives of God. As a pearl of supreme wisdom and power belongs to God, so the

elders should be regarded as the seat of wisdom and power. As a result, seeing an elderly person makes a mistake is unthinkable, and reporting an elderly person is even absurd. Negedu (2014) and Temples (1959). In this study, Temples' and Kagame's African philosophy on the vital force are viewed as philosophical conceptualizations which stipulate how the nature of the respondents' personhood has been constructed. The view of the vital force and its hierarchy sets a cultural value that influences moral judgments on what is desirable or undesirable. At this point, reporting an elderly person is viewed as amoral. The African conceptualization of vital force and its hierarchy set an automatic order of power. (Tempels, (1959); Negedu, (2014); Nkulu, (2017).

The findings of this study show that the elderly are perceived as the most powerful, and society has agreed that the non-elders, or the ordinary, are less powerful. Since the less powerful noted elders (most powerful) are untouched and un-criticized, this implies the presence of a great power distance mentality.

Friendly Attitude towards Anti-corruption Organs

The previous section dwelt on determining respondents' attitudes towards their community elders and their ability to report them in case an elderly person makes a mistake. This section sought to determine the presence of respondents' friendly attitudes towards anti-corruption organs. The study assumed that if respondents or citizens fear anti-corruption organs, it implies the presence of ineffective interaction between the anti-corruption organs and the citizens. This situation also suggests the presence of power distancing. In this section, respondents were asked two types of questions. The first question sought to find out how and what could be a respondent's reactions in terms of feeling relaxed or nervous when one is exposed to the presence of police authorities, and the second question sought to determine a respondent's willingness to respond to the PCCB's call for co-operation. The findings show that there is a sense of discomfort when a person is exposed to the presence of police authorities, even if he/she is innocent.

“I am shocked if I see policemen approach me” (A male student at Pamba secondary school-Mwanza: December 17, 2021).

“Mmmh, I must be afraid of the police walking towards me” (A female secondary school student at Pamba Secondary School-Mwanza: December 17, 2021)

“I must get a little shocked when I see policemen approaching in my direction” (A female nurse at Makongoro Health Centre-Mwanza: December 13, 2021).

“Mmmh I can't stay around a place where the policemen are present” (A male secondary student at Lindi Secondary School: November 04, 2021)

“If the policemen are walking in the direction where I am located, I must shift the location” (A female health service client at Makongoro Health Centre-Mwanza: December 08, 2021).

“Let me not lie to you, my friend: I am terrified of the police officer, I do not want to stay close to them”. (A female nurse at Makongoro Health Centre in Mwanza on December 19, 2021).

Some of the respondents were asked why they would feel nervous in the presence of policemen without them committing any wrong. In responding to this question, the findings showed that some respondents, especially students of secondary school age (13-18 years old, from Form III to Form IV), could not have comprehensive explanations for a specific antecedent of their being uncomfortable in the presence of the policemen.

“I can't explain where that fear of the policemen comes from, but I just feel that way in their presence” (a female

secondary school student at Pamba Secondary School-
Mwanza: December 17, 2021)

However, other female and male respondents (40-65 years old) who did not feel comfortable in the presence of police officers claimed that they did so because they lacked trust in some of the officers. Police can grab the wrong victim.

“Sometimes the police can give you a criminal case that is not yours. Don't you know that not all the people in the jail cells are criminals?” (A male market vendor at Mlango Mmoja Market-Mwanza: December 14, 2021)

However, the findings demonstrate that all drivers of public transport bus respondents could experience no feelings of fear or distress when they are exposed to the presence of policemen. Frequent exposure and interaction with the traffic police could explain why drivers and conductors of public transport vehicles reflect a friendly relationship with police officers. The development of friendly attitudes between traffic police, and public transport personnel may teach anti-corruption agencies in Tanzania new approaches to promote friendly attitudes between them and fearful citizens. The police authorities could develop programs that enable frequent interactions between the agencies and citizens at different levels of the community to lessen the existing unnecessary nervous feelings toward policing authorities. To promote a friendly attitude towards them, police authorities could initiate sports programs that will enable them to physically interact with students and other community members. This will reduce the power distance mentality between them and civil society and hence increase cooperation between the two, including the reporting of corruption.

Sense of Public Duty Motivation.

Corruption is viewed as a major threat to public and national development (Chambua 2001:2; Ngware 2005:3; PCCB 2005: 3; Policy Forum, 2018:5-6; URT 2017/18-2021/22), its reportage could imply a sense of public duty motivation. In this context, this study assumed that the determination of the sense of public duty motivation in the respondents could as well enable the

noticing of a state of power distancing in a given sample. A power-distancing mentality removes hope and desire from a person to cooperate with his or her government. It lowers or dismisses a sense of public duty, so even the reporting of corruption is discouraged (Hofstede et al, 1991).

The findings show that respondents are aware of the national vision to fight corruption. Also, from the finding, it is evident that respondents acknowledged that corruption is evil because it constrains social development and justice.

“As a citizen, I am obliged to battle corruption, for this fight is not only a duty of God or my government” (A male market vendor at Lindi Central Market: November 4, 2021).

“We have been taught that corruption is an enemy of justice. Therefore, each citizen is responsible for fighting against it”. (A female secondary school student at Pamba Secondary-Mwanza: December 19, 2021)

“We can’t spare for God the fight against corruption, but battling corruption is a responsibility of every citizen and any worshipper of God” (A male medical doctor at Lindi Health Centre: November 13, 2021).

“We can’t claim that the battle against corruption is a task that we should spare it for the Almighty God or the government to fight alone, but the task of battling against corruption is every citizen's responsibility” (A male health service client at Makongoro Health Centre-Mwanza. December 23, 2021).

However, despite the respondents' acknowledgment of the vices of corruption and awareness of their duty to combat it, the findings show limited confidence to face the PCCB’s corruption reporting centres. The respondents' limited confidence in visiting the PCCB is primarily due to fear, which is based on two assumptions: (i) that a low-level educated person and a non-elite will be

unable to explain themselves to the PCCB authorities. That a non-elite may fail to answer questions and (ii) kids won't be taken seriously when they go and report corruption.

“I would like to report a witnessed corruption incident, but I could not because I see myself not being educated enough to be able to respond to interrogation questions. I am afraid of being sent to jail if I fail to answer the questions” (A market vendor at Lindi Central Market: November 12, 2021).

“One day, we were on the public transport bus. We witnessed a bus conductor providing corrupt money to police traffic. One passenger who sat near me, made a call to report the incident. However, I can't recall that mobile number. When she made that call, she was bombarded with heavy and complicated questions such as: who are you? How did you see the incident? Where are you? What do you want? The way she was bombarded with questions, if you are not educated, you can't answer. They were supposed to be aware that some of the reporters with whom they will be communicating may not be as well educated as them” (A female health service client at Makongoro Health Centre-Mwanza: December 12, 2021).

“I have the intention of reporting incidences of corruption, but what I see is that when I visit their office, they may not handle me seriously because I am still a child” (a male secondary school student at Pamba Secondary School-Mwanza: December 8, 2021).

Also, the findings show that there are conflicts of moral standards that tend to inform respondents in different ways about how to deal with a witnessed corruption incident. On the one hand, some respondents noted that they understand the nationalistic duty that demands them to fight corruption, which includes reporting corruption, once witnessed. But, on the other hand,

the same respondents seemed to look at the incidence of corruption with a religious eye. According to this category of respondents, religion sees corruption as any of the other evils. Also, religion teaches that sin is a business between a sinner and his/her God, so when it comes to an incidence of corruption, some respondents choose to remain silent and not report corruption because it is not their business. It is all about the business between a corrupt person and his/her God. God is the one to punish that person. Also, on the influence of religious values, the findings show that some respondents could not report a crime of corruption directly to the anti-corruption organs because it is against a religious value that insists on forgiveness and brotherhood warning at the community level.

“Even if I witness a corruption incident in front of my presence that is not my concern. It is God's issue. Corruption is evil, and therefore it is God to punish that evil man, not me”. (A female nurse at Makongoro Health Centre-Mwanza: December 13, 2021).

“Religious teachings tell us that, we are supposed to pay grace for evil” (A female nurse at Makongoro Health Centre-Mwanza: December 19, 2021).

The Study Major Themes Associated with Power Distancing Mentality

A theme is a common idea from a number or a group of particular respondents. The findings show that the nature of a theme is greatly influenced by different variables, such as age, gender, occupation, education level, and geographical areas of the study. This section presents and discusses various themes that were associated with the power-distancing mentality noticed from the findings. This technique of data presentation and analysis enables a comprehensive understanding of this study's findings and precise detection of where to address a specific problem.

The first theme involves a common respondent's perception that it is amoral to sue an elderly person. Both the female and male respondents were associated with this theme. The female respondents were medical doctors, nurses, market vendors, and secondary school students. For the male

respondents, medical doctors were excluded, but the rest of them, such as market vendors, public transport bus drivers, and secondary school students, believed in the immortality of suing the elderly. However, also among the female respondents, the medical doctors and nurses who were positive about this theme were only those who were aged 50 years and above. Also, the study determines that, gender, age, and education level affect respondents' perspective on the first theme, whereby the most educated ones could not believe the first. But on the other hand, it may suggest that old women's perspectives on traditional values are less affected by formal education than educated men's. Being aware of existing traditional values that emphasize respect for the elderly tended to be an antecedent factor for all respondents who believed that suing an elderly person is immoral. As a result, respondents who agreed with the first theme would be reluctant to sue a wronged elder for fear of embarrassment or a negative image in the community. The findings show that the first theme was common in all geographical areas of this study.

The second theme involves the respondents' common situation of feeling nervous in the presence of the policing organs, even though a person is innocent. Some of the female and male respondents' responses were positively associated with this theme. However, feeling nervous when exposed to policing authorities, affects more female respondents than male respondents. For male respondents, the findings show only the market vendors and secondary school students who are low-level educated could experience restless feelings in the presence of the police. However, both lower and higher-educated female respondents reported feeling nervous in the presence of the police. A common respondents' perception that sometimes-innocent people are victimized by the police authorities was the major antecedent factor to the respondents' feelings of restlessness in the police presence. However, this perceived belief was noted only among the older respondents and not among the secondary school respondents. The secondary school respondents had no reason for their feelings of nervousness in the presence of the police. For them, we can say it was only fear of the unknown that pushed them to that situation of feelings of nervousness. Possibly, this situation can be interpreted as the consequences of the deeply inherited traditional values concerning the elderly that tend to construct an individual's thinking pattern on how to view the elderly, whereby, on the other hand, the

notion of eldership improvises the notion of power and authority. Thus, as a consequence, an individual may unconsciously or consciously develop fear towards anything that looks powerful. The latter explanation could be one of the possible reasons that explain the male secondary schools' respondents' attitude towards the policing authorities.

Finally, it shows that respondents in Lindi Region could not have restless feelings when exposed to the presence of police authorities. This may be understood that communities with matrilineal cultural orientation have less power-distancing mentality than communities oriented under patrilineal cultural models.

Theme Presentation and Analysis by Stacked Column Bar Charts

This section presents and analyzes data by using stacked columns. The presentation of the findings by using stacked columns has a number of advantages. These advantages include (i) enabling better visibility of data and (ii) showing a comparison of the findings across different study variables. Hence, a smooth understanding and possible interpretation of the data are enabled. The Microsoft Excel program uses stacked columns, but this program was used to present the themes of this study, which were processed by the Nvivo-12 Plus. The study themes are presented in the stacked columns by showing code frequency reference counts of each theme across various variables under the study. The vertical axis of the stacked column chart diagram shows a large number of code frequency reference counts. Code frequency reference counts show the intensity of an idea mentioned by respondents. So the significance of this part is to show the intensity of a theme as well as its perverseness across the area of the study. Also by this, the study intends to stipulate the seriousness of the problem. This sub-section includes three themes in this stacked column of data presentation and analysis. These themes include: (i) suing an elder is immoral; (ii) feeling nervous in the presence of police officers even if a person is innocent; and (iii) a young person is not taken seriously by police authorities.

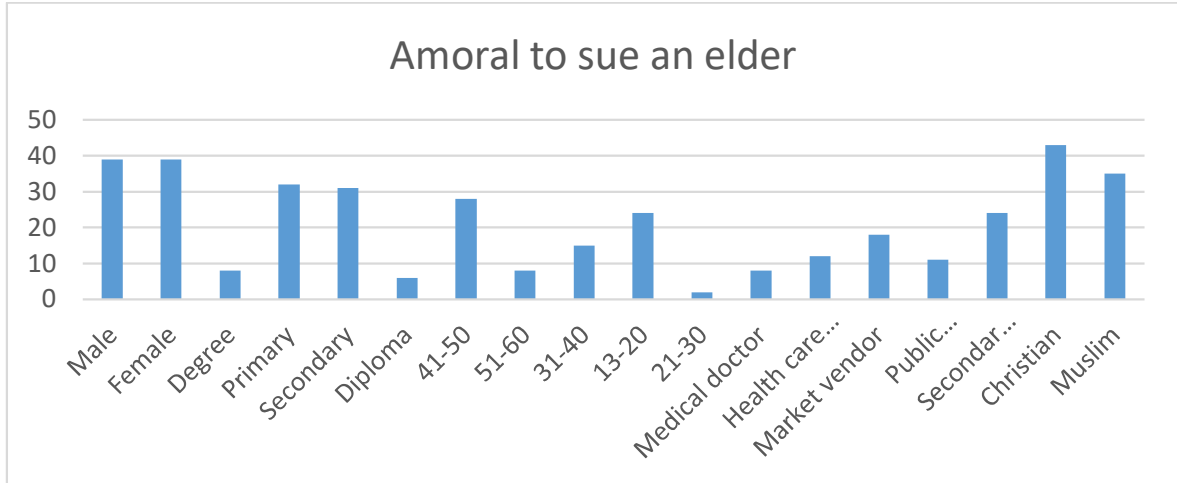


Figure 1. The Study Variables Associated with the Theme: Amoral to Sue an Elder

Source: field data 2022.

According to Figure 1 above, the thought that it is "amoral to sue an elder" appeared across all variables. Males, females, degree holders, diploma holders, secondary education and primary education holders, medical doctors, market vendors, healthcare clients, public transportation vehicle drivers, secondary school students, and Christian and Muslim students ranging in age from 13 to 50 years old are among the variables, and each value category has more than five (5) code frequency reference counts. Figure 1 stipulates the pervasiveness of this thought.

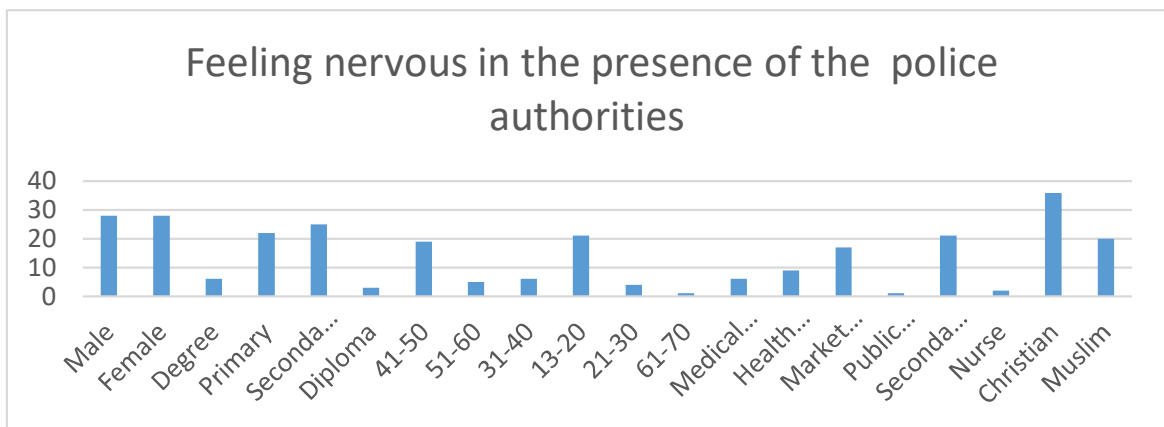


Figure 2: Variables associated with the theme: Feeling nervous in the presence of the police authorities

Source: field data. 2022.

Figure 2 shows that "feeling nervous in the presence of police authorities even if a person is innocent" has been detected by both the elite and non-elite respondents. These include medical doctors, nurses, secondary school students, market vendors, drivers of public transportation vehicles, and clients of healthcare services. This nervousness in the presence of police officers affects both adults and teenagers, both males and females.

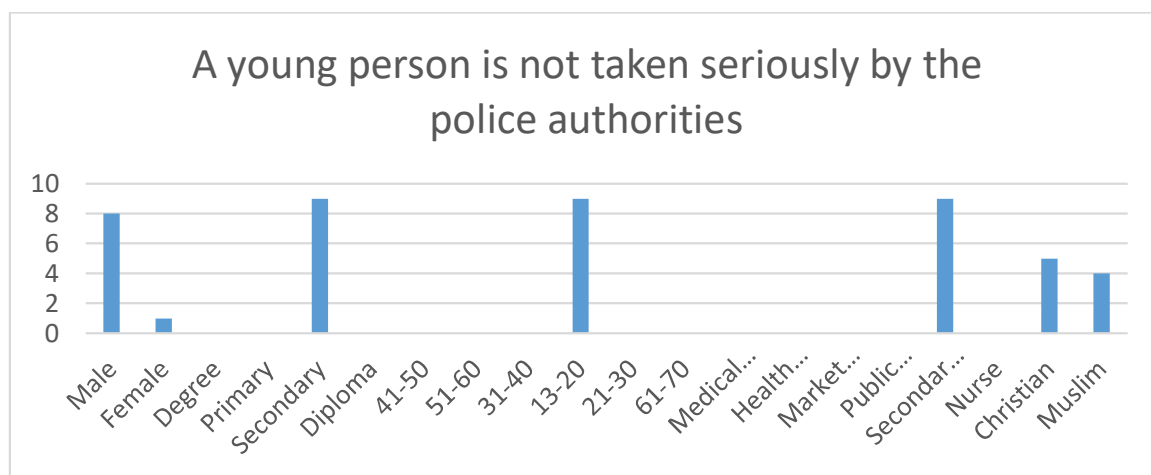


Figure 3. Variables associated with theme: A Young Person is not taken seriously by the Police Authorities

Source: field data. 2022.

Figure 3 demonstrates that the theme "A young person is not taken seriously by police authorities" is heavily influenced by the age variable. Figure 3 shows that only respondents aged 13 to 20 experienced this type of thought. These respondents include secondary school students, both males and females. However, figure 3 shows male student respondents had a higher code reference frequency count of 3 than female student respondents, who have only one code reference frequency count. Based on the code reference frequency counts, it may be established that male student respondents used to have these thoughts much more than female teenagers.

Conclusion

In the study, the conception of corruption is confined to the bureaucratic or political type of corruption. This includes nepotism, embezzlement, extortion, bribery, and forgery of official documents. The study highlighted that despite Tanzania's reported minimal progress in combating the problems of

corruption since her independence, citizens' readiness to report witnessed corruption incidences is reported to be very minimal as well. The study showed that reporting corruption is considered one of the silver bullets in fighting corruption. Along with that, the study stipulated that citizen reporting of corruption is affected by both infrastructural and social-psychological factors. Infrastructural or physical-based factors include the visibility, confidentiality, and responsiveness of the existing corruption reporting channels. The social-psychological factor involves the thoughts or attitude of a potential reporter of a witnessed corruption incident towards the action of reporting a witnessed corruption occurrence.

The study pointed out that previous anti-corruption efforts concentrated heavily on improving physical-based or infrastructural factors related to corruption reporting issues. Based on the fact that the study views the biased focus on infrastructural factors related to citizen corruption reportage as one of the possible reasons for the failure to capture why citizens are not ready to report witnessed corruption incidences, Also, the sported limitation explains the study's motivation to examine the social-psychological factors that affect citizens' reporting of corruption. This goal was achieved by the study showing how the power distancing mentality hinders citizens' readiness to report witnessed corruption incidents in Tanzania.

The study employs planned behaviour theory and Hofstede cultural dimension theory to establish and justify the contention that an idea precedes action, and whether to report or not to report a witnessed incident of corruption involves a process of decision-making. Thus, the study established that a citizen's readiness to report corruption is affected by his or her attitude (social-psychological factors) towards reporting witnessed incidents of corruption.

A "power distancing mentality refers to an individual citizen's perception that agrees with and accepts the power inequality that exists between the perceived powerful or authority and the non-powerful or non-authorities. This study first probed respondents' power attitudes toward community elders. At this point, the respondents agreed and were willing to accept the existing inequality between them and their community elders. Elders are thought to be

immune to mistakes and are sometimes protected from being sued if they do make a mistake. It is seen as taboo or shameful to sue an elderly person who has made a mistake. This constructed social value has been utilized by this study to understand and predict a possible relationship between a boss and a subordinate in a workplace. As for grounding in the contention that cultural values inform the mind and drive practice, this study established that power distancing mentality has a great impact on discouraging or hindering reportage of corruption, especially when the potential reporter has to report his or her boss or a person older than him or her.

Individuals with a power-distancing mentality, which has developed at the family and community levels, could be influenced by this mentality to continue keeping a distance from any other figure that reflects power or authority. This fact may explain the existence of the fear of approaching PCCB or ZAECA to submit a report on a witnessed incidence of corruption. Also, due to the power distancing mentality, the study established that several respondents felt nervous in the presence of the police authorities, even if they were innocent. Women, the young, and the low-educated tend to be the major victims of fear towards authorities. Citizens are discouraged from approaching anti-corruption agencies to report witnessed corruption incidents because they are afraid of them.

This study recommends that anti-corruption education be constructed as a way to challenge traditional values that promote a power-distancing mentality. The National Anti-Corruption Strategy and Action Plan (NACSAP) should address the problem of social-psychological influence in discouraging potential reporters of witnessed corruption incidents, with a special emphasis. So far, the current NACSAP-III empowers established anti-corruption agencies such as the PCCB and ZAECA to design techniques for promoting citizens' participatory duty of reporting witnessed corruption incidents without a special emphasis on the social-psychological factors. None of these agencies bother to design a public anti-corruption campaign based on addressing the social-psychological factors. The current public anti-corruption education is designed to raise awareness of what corruption is, its effects, and how to report corruption. The study recommends that public anti-

corruption education be designed based on specific contexts related to traditional-cultural beliefs that promote a power-distancing mentality.

Pointing out specific thoughts or patterns of thinking in addressing factors that discourage reportage of corruption should be used as a method to address the social-psychological factors related to the issue of citizen reluctance to report corruption. For example, to address thoughts like "a none-elite can't be eloquent," the PCCB and ZAECA can use various types of anti-corruption advertisements to specifically address such thoughts by showing the wrongness of such beliefs, so as to build confidence in potential reporters of witnessed incidences of corruption who are none or low-level educated.

Anti-corruption agencies such as the PCCB and ZAECA should put more emphasis on the need to address the problem of social-psychological factors related to corruption reportage from an early adult age. This can be done first by introducing anti-corruption clubs from the primary level of education to the university level. Second, by emphasizing the significance of compulsory membership in these clubs, and third, the social-psychological factors or thoughts that discourage reportage of corruption should be pointed out and integrated into the public anti-corruption education provided in the anti-corruption clubs. Policies, codes of ethics, and conduct should be reviewed to avoid ambiguous statements that demand obedience and loyalty from subordinates to their elders or bosses in working places.

A practical example of a corruption incident and how a witness might be able to gather evidence and report it should be shown in short films as part of public anti-corruption education commercials in a variety of public media. Sections of the episode should also demonstrate how the specific anti-corruption agency (PCCB, ZAECA, etc.) interacts with a witness to a corruption incident. Also, the films should stipulate, potential typical questions that, a potential reporter of a corruption incident may be required to answer when interacting with a certain anti-corruption agency. This project would assist a possible reporter of an observed corruption occurrence in having prior information on how to interact with the PCCB or ZAECA; this would help to eliminate their fear of the unknown regarding the PCCB or ZAECA.

Moreover, to reduce the present unwarranted apprehension toward policing authorities, police authorities should implement programs that allow regular encounters between agencies and residents at all levels of the community. In my opinion, police officers should start sports programs that allow them to interact physically with students and other members of the community to foster a positive attitude toward them. This will lessen the power-distance mentality between them and civil society, allowing them to work together more effectively, notably in the reporting of corruption.

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