

# Corruption in Organizations in a Materialistic Social Context: How to Make People Aware of Its Criminal Character Through a Feeling of Guilt

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In a materialistic social context, resorting to corruption to achieve one's self is a behavioral scheme by members of organizations. The strong positive valence accorded to this phenomenon makes it necessary to wonder about how to bring the corrupters to become aware of the criminal character of corruption? Based on a study carried out with 500 Cameroonian civil servants, it is a matter, after having detected the level of awareness of the criminal nature of corruption, of detecting the factors behind this state of affairs and developing a strategy aimed at triggering the guilt of staff in the face of acts of corruption.

*Keywords:* corruption, conscience, guilt, organization, materialist societies

## Introduction

Corruption is commonly understood as the abuse of public power for private gain. It is an attitude and a behavior existing within any type of organization, and society. Several studies and evaluations of international organizations in the fight against corruption, Transparency International in this case, have shown the persistence of this phenomenon in organizations. This is, moreover, the reason for the permanent changes in strategy with a view to combating the phenomenon. Numerous internal and interstate conventions have emerged to address the issue of corruption and its resistance in organizations. Among these are the African Union Convention on the Prevention and Fight against Corruption, the Corrupt Practices Investigation Bureau, in South Asia, which thanks to the application of very harsh sanctions to corruptors has hoisted countries, like Singapore to the 5th world rank as the least corrupt country in the world, unlike the Philippines, Vietnam, and Indonesia ... The anti-corruption network for Eastern Europe and Asia Central, created expressly to face the resistance of corruption in its member countries (Ukraine, Georgia, Armenia ...)

Corruption, by considerably slowing the development of nations, represents an obstacle to both individual and collective development. However, the representation and perception of corruption depends on the set of symbolic systems that come into play in relationships between members of organizations. The meaning given to the act of corruption in materialist societies within the meaning of the nomenclature of types of society of Inglehart and Wayne (2000) is defined according to the values and standards of post-materialist societies. Clearly, in this definition, the members of materialist communities do not recognize themselves in a position of

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crime. The studies of authors, such as Kamdem (2002) and Mbiah (2016) show, faced with the alleged acts of corruption which they are accused of, the respondents consider the charges laid against them inappropriate. They do not recognize as an offense the acts of which they are accused or insist on the fact that said acts are in accordance with their cultural values. The weight of the social determinants is put on the hot seat, maintaining, so to speak, the lack of awareness of the criminal nature of the acts of corruption perpetrated by these people.

Paul Tournier taken up by J. Poujol and C. Poujol (1998) distinguished two types of guilt: guilt-value which comes from the consciousness of having transgressed the law of God and guilt-function which results from the social pressure of fear of taboos, fear of losing the love of others. In this sense, the main factor in the absence of a feeling of guilt on the part of the actor who is immersed in a social environment which does not repress the act of corruption is the non-awareness of having transgressed the law of God. Apprehended from the angle of the nature of the object, corruption has the meaning of alteration, and is considered to be defilement or impurity (Ménissier, 2007). In a context where the relationship to God is decisive for the actors, the neglect of the defilement dimension of the act of corruption according to theological conception or the absence of the feeling of guilt after an act of corruption by social groups could be the sign of not being aware of the criminal nature of the act of corruption, fueled by social homogeneity. This being the case, how can we make the briber be aware of the criminality of corruption by means of the feeling of guilt? The arguments of this research are built around the following points: the presentation of the concept of corruption, the perception of the act of corruption by materialist societies, the origin of the absence of awareness of the criminal nature of corruption from the actors of materialist societies, and the proposal of an approach likely to trigger the feeling of guilt in the latter.

### **Presentation of the Concept of Corruption**

Article two of the European Council's Civil Law Convention on Corruption defines corruption as follows:

Corruption is understood to mean soliciting, offering, giving, or accepting directly or indirectly, an unlawful commission, or another improper advantage that affects the normal exercise of a function or the required behavior of the beneficiary of the unlawful commission, or of the improper advantage, or of the promise of such an improper advantage (Karamoko Kane, 2009, p. 25)

According to the Cameroonian Penal Code, the act of corruption is:

Art. 134: The fact for a civil servant or for a public agent to solicit, approve or receive, for himself or a third party, offers, promises, gifts or gifts to make, refrain from making or adjourn an act of its function or its ease, because of its function. The act of corruption is also noted even if the act does not fall within the remit of the corrupt person.

The fact for civil servants or public officials to request or accept payment in cash or in kind for themselves or for a third party as remuneration for an act already done or for abstaining in the past.

Art. 134 (bis): The fact for anyone: to make promises, offers, donations, presents, or to yield to solicitations tending to corruption to obtain either the accomplishment, the adjournment or the abstention of a act, either of offers, promises, gifts or presents, or favors or advantages, whether or not corruption has produced its effect.

To make gifts, present or to give in to requests tending to remunerate an act already accomplished or a abstention passed;

Art. 312: The fact for any paid employee, in any form whatsoever, to receive donations or to accept promises to make or abstain from doing an act of his service without the authorization of his boss.

By referring to criminal law, the literature on corruption, various conventions, including the United Nations Convention on Corruption, as well as the publications of Transparency International, we can identify

different forms of corruption that are the abuse, money laundering, collusion, concussion, conflict of interest, illicit enrichment, obstruction of the proper functioning of justice, fraud, illegal taking of interests, concealment and trafficking in affecting.

The content of the articles of the Penal Code and of the above-mentioned conventions automatically supposes that those who are guilty of an act of corruption are aware of the fact that they are taking unethical action, that they are breaking the law.

### **Value of the Act of Corruption for Materialistic Societies**

This sub-section presents an essay on the origin of the corrupt behaviour of actors from materialistic social backgrounds. But first, a sketch of materialist societies is made.

#### **Characteristics of Materialist Societies**

After a study of 65 societies around the world, Inglehart and Wayne (2000) emerged two global dimensions of cultures. They oppose traditional societies (materialists) to developed societies (post-materialists). Among the materialist societies are listed the societies of Africa, South Asia, and some societies of the former communist countries, such as Poland, Georgia, Azerbaijan, Romania, and Armenia. Materialism is the propensity to acquire and accumulate many material goods and to make ostensive use of them. Success and social affluence are for the materialist an ideal to be pursued. Materialist social actors exhibit attachment behavior with enjoyment of material goods and monetary value (Marvin, 1979). For materialist societies, material goods are, according to Ladwein (2017), capable of comforting the self, especially when it comes to reducing the gap between the actual self and the ideal self. Selfishness and materialism are closely associated and no longer constitute for these societies moral problems but simply goals.

Physical and economic security is assets for post-materialist societies. These assets protect individuals in these societies from physiological needs and direct them towards concerns for fulfilment. Materialist societies, unlike them, still in search of physiological needs, return to providence. In these so-called agricultural societies, religious values are very developed. As a result, planning and creativity are almost non-existent (Inglehart & Wayne, 2000).

Since materialist and post-materialist societies do not pursue the same objective and do not operate on the basis of the same values, the act of corruption cannot be appreciated in the same way in these different universes. Judging an act of corruption would therefore depend on whether the weight of social determinants (culture, religion, social distance, etc.) makes it possible to consider or not as an act of corruption.

#### **Origin and Notion of Corruption in Materialistic Social Contexts**

As for the presence of corruption in materialist societies, in Africa, in particular, two poles of ideas clash. For the first, the original African peoples, before colonization, are upright peoples. The colonists, in order to protect their interests and above all, to create an elite which would be blindly submitted to them, introduced corrupt behavior. This is how they engaged in the purchase of the conscience of the traditional chiefs by the goods which they granted to them. Certain privileges were also granted to certain individuals who served as instruments of scam of the populations. The work of Eza Boto (1954), *Ville Cruelle*, recounts the illegal process used by the settlers when buying cocoa from the populations of South Cameroon. These settlers, under a false pretext of bad cocoa, robbed people of their harvests, paying in reality only a tiny part of it. They had black foremen who learned from this fact, how to abuse their functions and despoil their fellow citizens.

Certainly, before the arrival of the settlers, the management of traditional chiefs was not formalized and gave them a fairly wide margin of maneuver. They could, according to their goodwill, acquire the goods of their subjects. Some people could tax this practice of corruption but these actions were not taken with the intention of despoil, steal, or corrupt because they say (Osei-Hwedie & Osei-Hwedie, 2000), "African societies ignored the concept of corruption" (Blundo & Olivier De Sandan, 2007, p. 40). In fact, the notion of corruption or the desire to corrupt was not once shared by the African peoples, their ethical inclination was proven, and cases of abuses were marginal and condemned by all. They reiterate what they said, "No traditional society encourages and condones corruption and other immoral conduct as a means to help a member" (Blundo & Olivier De Sandan, 2007, p. 40).

Similarly, a study carried out in West and Central Africa by Métangmo-Tatou (2000) shows that the lexical field of expression of the term corruption in African languages is very poor and refers to other usual words that have a meaning in themselves: We will speak for example of "okra, cola money ..." to express the term corruption. Unlike the French language in which there will be several words to express directly and clearly the act of corruption. These are expressions, such as bribing, bribing, racketeering, and many others.

Le Vine (1980) opposed this idea of a pre-colonial traditional society which integrates, and above all, integrity in the day-to-day management of affairs by traditional chiefs. On the other hand, they affirm that: "The image of the traditional chief integrates that colonization would have corrupted is ... idealized and untenable from a historical point of view" (Blundo & Olivier De Sandan, 2007, p. 41). It is in this sense that there existed in certain countries systems of control and sanction dissuading the chiefs who wanted to abuse their office. Several chiefs in this context have been punished or dismissed. Several other African authors report stories of corruption in African societies before the arrival of the settler. Only, it should be noted that corruption was very badly perceived by the African people, that it was harshly sanctioned and above all, supernatural fates were attached to the punishment for the act of corruption. Kings, despite the fact of their power and the irrevocable nature of their investiture, did not escape heavy sanctions if they were found guilty of acts of corruption. Among the Yoruba in southwest Nigeria, when it was proven that the King had been implicated in an act of corruption to the detriment of his subjects, the King-makers presented him with either an empty gourd or parrot eggs. A sign that indicated to him he had the obligation to commit suicide. The recourse to this method stemmed from the fact that according to this tradition, the King could not be dismissed (Ezeanya, 2012).

## **Corruption in Organizations in a Materialistic Social Context**

### **Legitimacy of Corruption in Organizations in a Materialistic Social Context**

Several schools of thought open the debate on the legitimacy or not of corruption in so-called materialist societies. This argument will focus on the streams of thought that legitimize it.

Some who hold political science blame the state for corruption, not individuals. They make central the role of the state in the development of nations, in economic growth, and in the redistribution of goods among citizens. Far from conceiving of the State, as a super organ that must control and manipulate everything, or perceiving it as a formless structure, subject to the actions of citizens, the State now appears as a median structure which should establish a synergy between political good wills and economic, to ensure the economic development of all (Jens, Odd-Helge, Amundsen, Sissener, & Søreide, 2000).

Political science studies a vision of corruption according to the political regime in which the state operates.

For some specialists in this field, corruption depends on the quality of the balance in the distribution of powers between: the independence of the judiciary, the game of force between the parliamentarian and the executive, hierarchical, bureaucratic models, administrative reforms, the level of devolution of powers (decentralization, privatization, etc.), etc. Indeed, these political scientists lay down the inadequacies of the political system as a basis for corruption, among which, an absence of a formula allowing an equitable distribution of power, good governance and transparency in the procedures. In fact, a lack of democracy leads to the rise of corruption. Hope Sr (2000, p. 19) taken up by Jens et al. (2000, p. 52) thought that a widespread corruption is a symptom of a bad functioning of the State, of a failure of ethical practices, of leadership, of “an absence of democracy and good governance”.

For socio-culturalists, the economic, social, and legislative context in which countries in general bathe seems to militate in favor of corruption. This is particularly the case for Africa. The management of public affairs here is done according to a fairly wide discretionary power granted to managers, a systemic organization of corruption maintained by the State, an inability of the populations to provide for their basic needs and other conditions which all do not leave no choice for members of organizations. The only means of survival therefore becomes recourse to corruption. This would allow “to hold on”. One should therefore be indulgent towards the corrupters who in reality, under pressure from the environment, only recover their stolen goods or, use their privileged positions to redistribute ... (Kamdem, 2002).

Going in the same direction, some social lives specialists, such as Anders (2004) think that it would be unrealistic to punish crimes of corruption because, in concrete terms, the actors have no choice. He refutes a definition of corruption as an offense or deviance. Rather, they offer an analysis and understanding of the act of corruption in a social and historical context that leaves no choice to the individual. In turn, the briber is not necessarily in a position of offense. It is in this sense that Blundo and Olivier De Sandan (2007) stated:

Statements designed to legitimize do not refer to the same types of standards as accusatory type statements: The former are closer to “practical” standards, while the latter rather reflect “official” standards and an ideal conception of public management. (p. 120)

Another dimension of corruption, seen once again from a socio-cultural angle, puts on the spot the behaviors or values specific to the group, normalizing or creating a blurred border between what could be considered in an organizational environment as corruption and what should not be. Among other things, note the culture of gifts and donations that will be more common in Asia and Africa. These practices very often oblige the recipient of the gift to do the same and therefore keep the actors in a vicious circle “gifts/service”, and vice versa. This idea is corroborated by these words:

In the practice of *guanxi*<sup>1</sup> giving gifts activates obligations of mutual assistance on a wide scale between two parties who have established a basis of familiarity. However, the motives behind gift-giving and repaying varies depending on the relationship between the parties. Firstly, living up to obligations by giving, receiving, and repaying gifts are at the same time what “feels” right and a way of avoiding “loosing face”. (Andvig, Fjeldstad, Amundsen, Sissener, & Søreide, 2000, pp. 72-73)

### **Awareness of the Criminal Nature of Corruption in an Organizational Environment**

Lewin (1951) taken up by Moscovici (1984) presented three main stages of behavior change, namely: *the phase of awareness* which consists of the subject’s ability to establish the existing gap between organizational

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<sup>1</sup> Gift in a Chinese language.

practices and those which would have been beneficial for the optimization of the results from where, the questioning of the behaviors taking place in the organization. *The engagement phase* in which the subject should develop new behavioral approaches, which consist more of learning new practices. *The consolidation phase* which consists of the consolidation of new behaviors erected within the organization.

A study by Mbiah (2016) on the impact of psychocultural factors on resistance to change in corrupt behavior in an organizational environment indicates the lack of awareness among staff as a brake on the decline in the phenomenon of corruption in an organizational environment. The study involves 500 Cameroonian civil servants from ministries with very high, moderately high, and low corruption rates. The selected sample includes people belonging to the five Cameroonian cultural areas.

During this study, the following results are highlighted: A proportion of the staff (29%) became aware of the criminality of corruption. They recognize that there is a gap between their practices and those that would be beneficial to the organization. But among them, only 18% deeply question the current practices within the organization. However, this group of people is not engaged in the process of change and justifies their attitude by the need to respect cultural norms, religious values, and moral values based on community good manners. These are arguments that are mostly raised when it comes to mutual aid issues. Sixty-seven point five percent of them were completely unaware of the criminality of corruption. This proportion of staff does not believe in the possibility of changing organizational practices. She has experienced always falling into the same trap when there was an attempt to change. They find the organizational practices satisfactory as they are. However, 1.5% of the staff seems to be engaged in the process of behavior change towards corruption.

#### **Origin of the Lack of Awareness of the Criminal Nature of Corruption**

Factors linked to individuals as well as to the functioning of organizations are in materialist social circles, at the origin of the lack of awareness of the criminal nature of corruption.

##### **Corruption set up as a social norm:**

- The normalization of impunity: The fact that over time, those who have been guilty of corruption offenses both in the context of small and large-scale corruption, have not been punished or, have not been punished to the level of the fault committed, push others to put the crime dimension associated with this act into perspective.
- Normalization due to the statistical standard. The number of people involved in corrupt practices is very high. The generalization of this practice makes said behavior even ordinary, normal. This creates a facility for social compliance because individuals use information from group behavior and beliefs to determine their own attitudes. This statistical majority created in addition, a collective unconscious by which the actors act and brings elements to the identity construction of these.

**Corruption, a factor of social cohesion.** There is a strong consensus around the act of corruption. Members of organizations find a certain balance in this system. This consensus induces the obligation of social support and mutual protection between the members. It extends to other dimensions of organizational life. The affiliation of these members is justified by the need for cooperation, the need for the presence of third parties to achieve personal goals. This justifies the marginalization of those who do not corrupt. Social cohesion here is facilitated by the solidarity provisions that characterize collectivist or materialist societies.

**The value placed on self-image.** The accomplished man in materialist societies is one who presents external signs of well-being and wealth. Here, external self-esteem is put forward more than internal

self-esteem for social approval. The aspirations of the members of the organization will therefore go towards the search for factors which reinforce a positive image of themselves with others. They will constantly resort to corruption in order to maintain this positive external appearance.

In addition, in a context where the tendency to satisfy primary needs is predominant, the symbolic systems which play in relationships underlie the fact that the well-off should lend a helping hand to the less well-off. In formal organizations, we are talking about recruiting, staff mobilization, missions, user services, procurement ... Only, the knowledge network of these so-called well-to-do people is quite extensive and the organizational rules being fairly rigid, they will resort to corruption. The intrinsic cost in this relationship is that this action of social "regulation" by means of corruption gives the actor the satisfaction of helping others and the feeling of not being in a position of crime (Mbiah, 2016; Kamdem, 2002).

**Primacy of meeting individual needs at the expense of organization.** According to Kamdem and Foudaongodo (2004), one of the characteristics of collectivist or materialist social environments is the propensity to use the informal in an organizational environment. In an environment where organizational standards are not well formalized (discretionary power, etc.), there is a tendency to generalize informal standards. The informal takes precedence over the formal, which can go as far as the creation of parallel standards within the organization. In these circumstances, the staff simply develops a new attitude: non-compliance with organizational standards, non-involvement in the organization and, by extension, satisfaction of personal needs at the expense of the organization. Thus, the feeling of being in a malpractice position drops considerably, the vice normalizes.

**The organizational pattern.** In general, organizations from materialist circles operate under the family-based business model. We notice here a community orientation with a strong distance from the hierarchy. The leader is a protector for members of the organization, as he would be for family members. He is also a mentor for subordinates. In turn, they owe loyalty, as well as to their employers. In such a context, subordinates caught in a conventional relationship and in a very asymmetrical relationship with managers, could not question the practices of the latter. If they do not support them, they do not criticize them either. They also do not feel guilty for the damage caused by acts of corruption within their organization. In addition, in these circumstances, several members benefit from the reciprocity of interests produced by the corruption system.

## **The Feeling of Guilt**

### **Relationship Between Concept of Guilt and Awareness**

According to *Dictionnairefondamental de la psychologie* (Bloch, 1997), guilt is a conscious or unconscious feeling of fault or imperfection. In fact, it stems from anxiety in the face of the superego which can force man to give up satisfying his impulses. It makes the subject melancholy because of the prohibited acts that he performs. It thus creates a feeling of worthlessness, unworthiness, to the point of causing the subject to turn against himself the reproaches he can make against the other.

In the view of Sigmund Freud (1913), the feeling of guilt could push the subject to self-punish if he persists in the forbidden behavior, unable to hide from his superego. It allows the extinction of the narcissistic and very hateful desires of the subjects. Thus, guilt appears in the form of castration anxiety. The feeling of guilt is ambivalent for Freud. It can be morbid when it emerges from repression, or healthy when it arises from morality. It is the expression of our capacity to question ourselves, to examine ourselves. According to him, one

cannot fight the feeling of guilt.

Martin Buder, on the other hand, presents guilt not as neurotic guilt but as guilt that relates to the violation of an interpersonal relationship. It constitutes an injury to others (J. Poujol & C. Poujol, 1998).

The concept adopted of the notion of guilt in the context of this research revolves around the conjunction of the acceptances of the above-mentioned authors. It is understood as the feeling of anxiety, melancholy, unworthiness, psychological malaise, experienced as a result of the violation of the rights of a third party or the disrespect of personal standards. We will not retain in Freud the moral aspect of anxiety which allows us to question ourselves. Indeed, questioning here is the crux of the awareness of a functional or organizational malaise. It allows the individual to question the foundations of his ineffectiveness or ineffectiveness. The feeling of guilt is likely to lead the subject to give up putting himself at the center of his interests to the point of disposing him to self-censor if necessary. This characteristic of this feeling makes it possible to take a step back from organizational practices or behaviors prevalent within the organization, and examined the situation. This is the relationship between feelings of guilt and awareness.

### **How to Trigger the Feeling of Guilt?**

Indeed, becoming aware of the amoral nature of a fact does not inevitably imply a feeling of guilt. There should be another factor that triggers this feeling—a moral emotion in this case. In a materialistic context, the following emotions could trigger a feeling of guilt when faced with the phenomenon of corruption: the suffering of others, the condemnation of others, the praise of others, and self-conscious emotions (Theurel, Roux, & Gentaz, 2016).

**The condemnation and suffering of others.** It triggers the feeling of compassion of others. Through the phenomenon of empathy, the individual could feel the suffering of the other and reconsider his position to the object valued in the past, in order to avoid suffering the same suffering. In the materialistic context in general, the sanctions imposed on those accused of corruption offenses are not harsh. The latter sometimes find themselves living in a prison environment in luxury. Their property is not taken away from them while they are in prison, their families fully enjoy it. Hence the following reflection by one interviewee (MINSANTÉ, Soudano-haminite zone): “if a big fish diverts a billion, we eat 100,000 every day for 27 years, there are still 1,000,000. So even if we put you in prison there is no problem” (Mbiah, 2016, p. 305). The majority of those interviewed stand for the position of the author of these remarks.

Convicts of corruption offenses should therefore be treated in the most severe manner, without leaving their loved ones behind. So that no one ever rejoices to have had a corrupting parent or to have tasted the fruit of corruption. Under these conditions, all people aware of these realities will be able to feel by empathy, the degree of suffering to which this group of people is subjected. This awareness of the suffering of the latter may thus trigger a feeling of guilt. The collective unconscious nurtured around the promotion of corrupt behavior will be deconstructed. The networks, the accomplices around the issue of corruption will fall by themselves. In this case corruption could be seen as a social taboo.

**Praise addressed to a third person.** Its function is to trigger a feeling of admiration of the person and in turn, a valuation of the action taken by the latter. It brings elements with positive charges in the cognitions of the actors by counterbalancing in fact, the valences formerly granted to the cognitive elements relating to corruption. It will therefore be appropriate in a social context with the following characteristics: tendency to accumulate goods, attachment with enjoyment to material goods ... to present or set up as a model, people who



are distinguished by values such as, valuing internal self-esteem, building community well-being, etc.

**Self-conscious emotions.** They trigger a feeling of shame following the understanding of the negative consequences of one's own behavior (Haidt, 2003). Shame stems from a failure to act in accordance with one's values or those of others. It is usually accompanied by a feeling of worthlessness, helplessness, and helplessness. To trigger the feeling of shame in resistant subjects, it is necessary to attack their self-esteem in order to make them anxious. Anxiety will allow the subject to question themselves and to feel guilty for breaking the law.

The feeling of guilt makes people more empathetic. Threat and coercion techniques, such as withdrawal from affection are more likely to trigger feelings of guilt in children (Baker, Baibazarova, Ktistaki, Shelton, & Van Goozen, 2012; Theurel et al., 2016). However, a high level of guilt could induce a low level of persuasion. When the guilt is strong, the individual perceives his freedom of action threatened. He therefore enters a reactance process to restore his freedom by taking actions opposite to those recommended. On the other hand, a low level of guilt induces a high level of persuasion. In addition, the feeling of guilt should be undertaken in a subtle way (O'Keefe, 2000) taken up by Graton and Ric (2017).

### Conclusion

Corruption is recognized as an immoral act in all societies. Choosing to bribe should therefore automatically induce a feeling of guilt. However, several factors linked to individuals, to the entire symbolic social system as well as to organizations promote, limit, or inhibit the ability of actors to become aware of the criminal nature of corruption. From the factors contributing to the failure to take the criminal character of corruption in materialist societies, such as the normative dimension of corruption, its place in social cohesion, the value placed on the current self, the primacy of man over the organization and the family-based organizational model are developed strategies to arouse feelings of guilt. These strategies are based on the subject as well as on third parties, feelings of pain, feelings of compassion, pleasure, and the need for admiration.

This study highlights certain dimensions of organizational psychology in relation to personnel with materialist psychosocial characteristics. It is a question of the fact that the coercive techniques often employed to put the personnel in order for questions of illicit enrichment or favouritism, could bring positive results in this context only if, they cause a deep suffering of the perpetrator—suffering likely to impact both its internal organizational and external social environment. In addition, the staff's willingness to promote their "current self-image" could be used as a factor to stimulate the behaviours desired by managers. Finally, tackling the lack of awareness in an organizational environment requires exploring the particularities of the subjects by relying on their personal affective and mental dispositions as well as their relationship with the organization and its standards. These approaches have the advantage of being easily applicable. They do not require the organization to deploy specific resources, but rather to enforce existing organizational principles.

However, artificially triggering guilt in a subject requires follow-up so that the desired behavior becomes established and continues. Public organizations in this case, due to the number of their employees, may find it difficult to apply these techniques on a large scale. In addition, good governance and the formalization of organizational standards should be a prerequisite for the application of these techniques to instil feelings of guilt. Furthermore, the solutions provided here can be applied to the staff of post-materialist organizations insofar as human characteristics tend to be common despite the fact that certain factors are not dominant in certain contexts.

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