

CORRUPTION SHAME BASED THERAPY (CST): A VIABLE APPROACH

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ABSTRACT

This paper seeks to present an African centered therapeutic approach "the Corruption Shame based Therapy" (CST). It is a form of brief therapy which is a direct head-on type of focused therapeutic process that relies on bio-cultural psychosocial approach aimed at treating or reducing corrupt mentality in persons living a life of falsehoods and fraudulence.

KEYWORDS: Corruption, corruptibility, Therapy, Shame, Falsehood, Guilt, Steps, Psychoafricalysis, Brief therapy, Oshodi

INTRODUCTION

Corruption is a global challenge especially in developing nations which is hindering economic growth, reducing per capital income, and negatively affecting the development of institutions, industries, organizations, and communities (Olken & Pande, 2012; Abraham & Pane, 2014).

The aim of this conceptual therapeutic theory is to use behavioral related approaches to eradicate unwanted behavior like a mindset of corruptibility or corrupt emotions and mentality.

There are three basic underlying assumptions to CTS: Human behavior is governed by basic cultural influences and learning principles (Oshodi, 2012). Because all behavior is controlled by the central nervous system there is the biological dimension to CTS (Kolb, Gibb, & Robinson, 2003).

Foundations for this type of therapy seek to identify and help change potentially self-destructive or unhealthy behaviors as it relates to corruptibility.

CTS functions on the idea that all behaviors are learned, and no matter the underlying factors in a behavior it can be unlearned and that unhealthy behaviors can be modified or corrected.

The aim is to use behavioral related approaches to eradicate unwanted behavior, using a brief, direct, and solution-oriented therapy which focuses on resolving specific problems facing a mindset of corruptibility or corrupt emotions and mentality.

Corrupt persons are viewed as persons who consistently disregard right and wrong, have a pattern of manipulating others, and ignore other's rights, and the rules of law, flout workplace rules, and the

rules of a nation. Corrupt persons use tools of dishonesty, blaming, and engage in unnecessary risk-taking or dangerous behavior and use poor empathy mindset to satisfy themselves or their cronies. It is assumed in the theory of CST that someone involving themselves in the exploitation of other persons or a workplace does not immediately regrets it, and less likely to feel guilty about it, but once someone is discovered having participated in corruption, and/or after being successfully prosecuted for it, they may feel guilty possibly.

From the perspective of psychoanalysis or African centered psychology and general psychology, guilt is a feeling that occurs when we violate the absolute standards of morality within us, when we violate our conscience (Statman, 2000; Faleye, 2013). Guilt is generally self-focused but also highly culturally, socially, and emotionally relevant and the degree to which people feel guilt differs.

A person is believed to be able to use self-reflections in ways to help restore moral emotional and cognitive order within the self.

In CST, the psychology of shame which is an unpleasant self-conscious emotion that is typically associated with a negative evaluation of the self is used in therapy to help the individual experience change outcomes in therapy. Shame in a therapeutic way is viewed as a discrete, basic emotion, a moral or social emotion that could drive people to hide or deny their wrongdoings (Tangney, Stuewig, & Hafez, 2011).

Shame as a therapeutic tool to be used as a method by which individuals are singled out because of their behavior often by marking them publicly.

In the therapy it is assumed that corruptibility like all acts of behavior has biological psychological aspects that contributes to its learning.

In the human brain, dopamine plays a key role in driving behavior related to pleasurable goals, such as financial pleasures and interactions.

In general, Dopamine is known as the feel-good neurotransmitter, and antisocial personality traits correlate with enhanced levels of dopamine, and it is assumed that learning not to be pro corrupt in terms of feelings of pleasure and satisfaction will not reward the dopamine, known for its motivational and pleasure system.

Using the cultural bio-cultural psychosocial approach this therapy aims to use the following nine processes to treat or reduce corrupt mentality in persons living a life of falsehoods and fraudulence.

Therapeutic Process

The 9 Steps of Corruption Shame based Therapy (CST):

Step 1: I/We admit not to be powerless over the desire to stay away from corrupt thinking, feelings and acting.

Step 2: I/We can exercise willpower or personal strength that could prevent me/us from corrupt mentality.

Step 3: I/We have come to believe that my/our inner power is greater and can help to restore myself and help maintain to a non-falsehood life.

Step 4: I/We am searching for thoughts and feelings of moral inventory of poor decisions or character flaws and analyzing each of them to be removed from my psychology or conscious mind.

Step 5: I/We admitted to myself/to ourselves, and to another human being the exact nature of our wrongs, to put aside my/our ego and pride, to acknowledge my/our shameful past behavior.

Step 6: I/We acknowledges that I am/we are ready to have higher loyalty to change in order to take away the moral shortcomings and built willingness to change.

Step 7: I/We humbly stand ready to remove my/our faults and to focus on the positive aspects of character – humbleness, compassion, empathy, and a desire for change

Step 8: I/We continued to take personal inventory of my/our thoughts and feelings and when I am/we are wrong, promptly admit and make a commitment to continue to keep an eye out for any defects of character. It also involves a commitment to readily admit when one is wrong, reinforcing humility and honesty.

Step 9: I/We have a moral awakening as the result of these steps, I/we will carry this message to my/our being and practice these principles in all affairs.

Examples of criminal sentencing and punishment for humiliation purposes for convicted corrupted persons on probation or community supervision or incarcerated:

- 1) Stand outside a police station or a Courthouse for four hours a day for 20 weeks with a sign around the neck, apologizing to the officers/court officials and stating “I was being an idiot and it will never happen again.”
- 2) Visiting primary or elementary schools literally hanging a sign around the neck publicly identifying himself or herself as a thief and faced with this humiliation, he or she watches as the school children laughs.
- 3) Becoming your employees subordinate if allowed to continue in their employment from where the offense was first detected.

- 4) Standing in front of an open market daily for 20 weeks, holding a sign stating “ I am a corrupt person, I have changed, I am sorry for my behavior”, which will arouse mockery and judgmental comments.
- 5) Being labeled and tagged corrupt in prominent newspapers.

CONCLUSION

The Corruption Shame based Therapy could be found to be effective with adult corruption offenders as CST assumes that most people can become conscious of their own feelings, thoughts and behaviors and then make positive changes.

Like all forms of developing therapy approaches, more research and application related studies are needed which could help sustain its benefits for corrupted persons involved in clinical, forensic, and legal environments.

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