

# Controlling the Spiritual Corruption in Korea : with a special focus on Christian Studies toward improving the quality of life \*

김 영 종(Kim, Young Jong)\*\*

## ABSTRACT

This research focuses on spiritual corruption in terms of Christian studies, whereby it might be desirable to build a new paradigm as a strategy of anti-corruption mechanism. The phenomena of corruption frequently occur due to numerous factors that are intertwined with each other. Also, the culture of corruption is one of the most important causes of corruption in Korean society. Therefore, the quality of life(QOL) is a coined term that embraces many attributes of human life and various frameworks, approaches, theories and philosophies have been developed on this concept. QOL can be construed from ideal, happiness, just society, as social judgment, and from a cultural perspective. A society with high QOL has a transparent society with fewer instances of corruption. On the contrary, a society with low QOL has higher instances of corruption in its society. Being transparent society without corruption is one of major factors to improve the reality of quality of life in Korea. Therefore, public confidence, transparency, and value system of public ethics should be included as part of the QOL domains.

In the context of the above-mentioned perspective, this research focuses on anti-corruption policy for healing the spiritual corruption in terms of Christian studies. The author contends that the current anti-corruption system does not work very well because of lack of management on spiritual corruption. Therefore, the author suggests that self-moralizing, self-innovation strategy, and self-spiritualization in terms of Christian studies and anti-corruption value system on the basis of spirituality should be strongly emphasized for the future anti-corruption strategies, since it could be contributed for improving QOL in Korea

Key-Words    Quality of Life, strategy of anti-corruption mechanism, spiritual corruption

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\* 본 논문은 숭실대학교 교내연구비 지원을 받았음.

\*\* 숭실대학교 행정학과 교수

## I. Introduction

The information age of the 21<sup>st</sup> century has revealed the powerful impact of the global economy, society, and values without borders, which inspires both hope and possible difficulties as well. In this day and age, for countries like Korea, which is still at the toddler stage of democracy, a new paradigm for anti-corruption strategy is particularly necessary.

The recent research report points out that "Public surveys show that Koreans believe that corruption in Korean society is un acceptable level. More than 90 percent of the survey respondents recognize the seriousness of corruption in Korea. The number of the criminal prosecutions of corrupt officials, which had been decreasing slowly since the 1970s, has skyrocketed during the 1990s as the government has more strictly enforced anti-corruption measures."<sup>1)</sup> The recent Seoul Metropolitan Government report shows that among the Korean citizens residing in Seoul, a total of 58% polled believed that the public officials in Seoul were involved in corruption. Also, the Corruption Perception Index(CPI)by Transparency International announced in 2003 reflects the widespread corruption in Korea. Korea is 52(4.3), with CPI of 4.3/10 is ranked as 52th out of 133 countries where the 1st country is supposed to have the lowest overall corruption.<sup>2)</sup> Interestingly, the CPI of Korea ranks 48th(4.00) out of 101 countries in 2000, 42th(4.20) out of 91 countries in 2001, 40th(4.50) out of 102 countries.<sup>3)</sup>

The level of corruption phenomena in Korea is still at a troublesome

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1) See the detailed source: Prime Minister Office(2001), Corruption in Korea and its Root Causes [www.document]. URL <http://www.yahoo.com>

2) Young Jong Kim(2003), "The Ideal Paradigm of Christian Society in the 21st Century: Focused on Public Ethics", *The Journal of Christian Social Studies*, Seoul: SoongSil University, The Christian Institute of Social Studies, Vol.1, 171-204.

3) Ibid.180.

level. The Several research institutes<sup>4)</sup> such as the Academy of Korean Studies (March 1999), Korea Research (May1999), Korea Gallup (July 1999), and Hyundai Research (November 1999) reported that over 90% of the survey responders had agreed that corruption had been a serious problem in the process of democratic development . These statistics reveal that the corruption is certainly prevalent in the Korean society that it demonstrates a Republic of Culture of Corruption.

Although some movements of removing corruption by each regime has been attempted, the results were far from achieving successes. This paper focuses on a study of spiritual paradigm, whereby it improves on the Quality of Life (QOL) by addressing the significance of morality and values in controlling corruption. In this paper , the author emphasizes the reality of spiritual corruption focusing on Christian perspective.

## II. Definitions: spiritual corruption, QOL, COC, spirituality

### 1. Spiritual Corruption

Webster defines Spiritual as: *"1. pertaining to the spirit or soul, as distinguished from the physical nature. 2. of or pertaining to the spirit as the seat of moral or religious nature."* Corruption denotes: *"2. moral perversion depravity. 3. perversion of integrity."* Two words stand out in this definition of corruption, depravity and integrity. Webster defines "depraved" as *"morally corrupt, wicked, or perverted."* "Integrity" is, *"1. uncompromising adherence to moral and ethical principles: soundness of moral character: honesty."*

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4) For further discussion see Seo Hyeng Lee (2001), "Corruption and Culture in South Korean Society". Korean Corruption Studies Review, 5: 53-74.

Arnold J. Heidenheimer argues that corruption might be as the third category of political phenomenon (Heidenheimer, 1978), while James Scott attentions to political influence where deviant behavior comes from the duties of the public office (Scott, 1968). Michael Johnston observes on human nature, institutional explanations as a consequence of loopholes, hidden dynamics or unintended side effects inherent in our institutions and laws, and systematic explanations within the political system.(Johnston, 1982). Samuel Huntington views corruption as a result of social frustration and dissatisfaction (Huntington, 1968). David J. Gould focuses on special circumstances in developing countries such as social change, strong kinship and ethnic ties, overlapping, resulting in monopoly of economic activities, condition of political softness, widespread poverty and socio-economic inequalities, imbalance in the legitimacy of governmental organizations, and systematic mal-administration as the main reasons of bureaucratic corruption in those countries (Gould, 1983).

Corruption is the opposite of integrity, and that is the sense in which we are using it, and especially as it pertains to the area of spiritual and/or religious matters. Therefore, the spiritual corruption refers to internal, total, and perfect deviant behavior caused by greed. That is, the spiritual corruption can be motivated by ethical, moral, and psychological anomie in terms of ontological perspective.

In the context of the integrated perspective, corruption refers to “A complex, political, and bureaucratic phenomena of politicians or bureaucrats or related citizens’ deviant behavior resulting from violation of socio-cultural norms, political, and administrative expectations.” (Kim, 2003).

The corruption phenomenon is a perplexing problem that needs to be carefully analyzed with an “eagle eye” view (Kim, 1994). In the context of Christian studies, the root of corruption can be caused by human-beings’ greed.<sup>5)</sup>

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5) See the detailed information: “Then, after desire has conceived, it gives birth to sin; and sin,

## 2. Quality of Life(QOL)

QOL is a coined term that embraces many attributes of human life and attempts to measure life through those attributes. Various approaches have been developed to describe this concept. C.R.R. Joyce (1999, 24-25) discusses the issue of QOL by questioning the need for QOL measurement. Their definition of QOL is closely linked to the concept of need. Under this concept of QOL, the fulfillment of our need is both a necessary and sufficient condition for our having a high quality of life. The author points out the attributes for measuring QOL include economic, clinical, and humanitarian reasons. On the other hand, Myles I. Friedman (1997, 3-17) discusses the reality of QOL by focusing on self-preservation and enhancement. Self-preservation, for example refers to the life extension promotion and enhancement identifies the aspiration to make lives and lives of their loved ones better in the future than the present.

QOL can also be construed from the perspectives of ideals, happiness, just society, social judgment, and culture. Many researchers have used a cultural perspective to define and explain QOL. This perspective recognizes the strong influence of culture on QOL. To illustrate this point, consider religion and its relationship to QOL in different cultures. Islamic countries such as Iran, for example, are verylikely to perceive religion as an important attribute to measuring their QOL. The measurement of QOL and the contentment in their religion is correlated. In the United States, however, people place a great deal of importance on occupational success and income.<sup>6)</sup> Culture determines our personal values in our work, family, education, religion, and leisure. Thus, QOL is affected significantly by culture.<sup>7)</sup>

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when it full grown, gives birth to death(*James1:15*).

6) See the detailed following source. M. Joseph Sirgy (2001). *Handbook of Quality of Life Research*. {www.document} URL Dordrecht: Kluwer Academic Publishers, 65-66.

More specifically, QOL has been classified into four sectors: psychological well-being, perceived quality of life, behavioral competence, and objective environment. The levels are divided into individual and society or community and each level includes different domains to measure QOL.

Table 2-1 Quality of life Domains<sup>8)</sup>

Individual Level	Societal/Community Level
Medical Condition -Health and Safety Risks -Functional Status *Physical *Cognitive *Emotional *Social -Health Perceptions -Personal Health Resources -Opportunity -Spirituality -Unmet Needs -Personal Network/Household/Family -Social Support -Family Functioning	-Peace/Freedom/Justice -Employment/Income -Food, Housing, Clothing -Public Safety -Environment -Health and Social Services -Transportation/Communications -Education/Culture -Recreation/Leisure - Racial Equity

\* Source: Myles I. Friedman(1997), *Improving the QOL: Holistic Scientific Strategy* Westport: Connecticut: Praeger, 63.

In addition to the above listed domains in Table 2-1, the author suggests the following domains to be included in measuring QOL.

7) See the detailed source: C.R.B Joyce .,(1999), *Individual Quality of Life* Amsterdam: Harwood Economic Publishersp,188.

8) Myles I. Friedman(1997), *Improving the QOL: Holistic Scientific Strategy* Westport: Connecticut: Praeger, 63.

Table 2-2

Individual Level	Societal/Community Level
-Public Confidence	-Public Confidence
-Public Transparency	-Public Transparency
-Value System of Public Ethics	--Value System of Public Ethics

According to Friedman, the health, work, education, and recreation are categories that have been commonly used in the past to study quality of life, but the categories of government, protection, provisions, and remote access have not. As seen in Table 3-2, indicators of public confidence, public transparency, and spirituality should be included in the individual and societal levels of studying QOL. When citizens have a good model of life on the basis of confidence and transparency, he or she as a member of any society may feel it comfortable and safe in the process of their everyday life. A society can also be healthy and vital. The societies with high level QOL in the area of public confidence, public transparency, and value system of public ethics also tend to have fewer occurrences of corruption. Also, good value system of public ethics should be included in measuring and improving QOL.

### 3. Culture of Corruption(COC)

It refers to an internalized cultural structure where corruption occurs in the everyday life in the form of bribery, and other immoral and illegal wrong doings in the public sector or private sector of a community. In many cases, countries which show high volume of transactions in corruption phenomenon exhibit cultures that are exceedingly tolerant to corrupt behavior. Korea, India, China, and Philippine are some of the countries that exemplifies the culture of corruption.

The aforementioned countries exemplify corruption embedded into the roots of these cultures. Although there are numerous variables that influence how values form and eventually takes places, the QOL encompasses a strategy to diminish corruption in these cultures. .

#### 4. Spirituality

There are many disciplines, exercises, and lifestyle changes that promote spiritual health, but the essential first step toward spiritual health is getting to know our Creator and accepting his free gift of eternal life. You don't have to belong to one particular church or denomination, just ask Him to come into your life, forgive your sin for all have sinned(Romans 3:23), save you (John 3:16), and guide you where He wants you to go. The concept of spirituality is integral to the purpose and activity of the Association for Spiritual, Ethical, and Religious Values in Counseling. It is difficult to perfectly define the numinous concept of spirituality because of the limited capacity of language. Therefore, a definition or description of spirituality is only a starting point that cannot fully represent the entire concept. Any definition or description must be accompanied by qualifications and the following reflections. Spirit may be defined as the animating life force, represented by such images as breath, wind, vigor, and courage. Spirituality is the drawing out and infusion of spirit in ones life. It is experienced as an active and passive process. Spirituality is also defined as a capacity and tendency that is innate and unique to all persons. This spiritual tendency moves the individual toward knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness, and wholeness. Spirituality includes one's capacity for creativity, growth, and the development of a value system. Spirituality encompasses a variety of phenomena, including experiences, beliefs, and practices. Spirituality is approached from a variety of perspectives, including psycho-spiritual, religious, and transpersonal.



While spirituality is usually expressed through culture, it both precedes and transcends culture. The term spirituality is rooted in the Latin word *spiritus*, which means breath of life (Elkins, et al., 1988). Various authors have given convergent definitions of the concept. Kelly (1995) describes it as a personal affirmation of a transcendent connectedness in the universe. Shafranske and Gorsuch (1984)<sup>9)</sup> call it the courage to look within and to trust. What is seen and trusted appears to be a deep sense of belonging, of wholeness, of connectedness, and of openness to the infinite. Elkins, et al. (1988) describe spirituality as a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate. These definitions have in common a view of human nature, which recognizes the longing for a reality beyond the physically finite and the search for a deep and abiding meaning to life.

In terms of Christian studies, spirituality means to encounter Jesus Christ in our everyday life. Also, it means to imitate Jesus Christ's life style and to obey His spirit, to continue fellowship with him, and to share our life with the persecuted people in the world. Spirituality refers to Gal.2:20: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in body, I live by faith in the son of God, who loved me and gave himself for me. Spirituality is the Christian life itself by the power of the Holy Spirit. Therefore, Christians must fight against Satan, flesh, and the secular world. Paul confesses that" nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I can not carry it out." (Rom. 7: 19) Therefore, God teaches us to maintain Christian's life in the Holy Spirit and Christ centered life in the Bible. Spirituality means the life in person with Jesus Christ. The Bible

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9) Shafranske, E.P., & Gorsuch, R.L. (1984). Factors associated with the perception of spirituality in psychotherapy. *Journal of Transpersonal Psychology*, 16, 231-241.

teaches us to be able to imitate God by changing human beings' behavior spirituality refers to God's gift and grace. Without Christ's support, we can not maintain Christians' life, because we meet sins, Satan, and secular world in the process of our daily life. Therefore, we need to ask Christ's special protection for God's people.<sup>10)</sup>

### III. What is the impact of religion for preventing spiritual corruption?

The spiritual environment in any country is changing radically according to well known religious pollster George Barna. The old structured, doctrinaire, authority-based Christianity has become a thing of the past. In its place has emerged a customized, post-modernized form of faith devised to meet primary personal needs and to limit the certainties of rule, absolutes, and biblical authority. Barna provides a survey of the trends and conditions that show these developments in America of beliefs, institutional connections, donations, corporate religious activity, and private spirituality. The measurements were taken from several nationwide surveys of thousands of respondents.

*They<sup>11)</sup> show changes in conventional customs and applied theology influenced by the current cultural norms that emphasize tolerance, individual autonomy, and a large unchurched and growing non-Christian population.*

The data showing these trends are offered with clear and concise commentaries about the major variables on these conditions. Each section features graphics and indices that show long-term increase or decrease of

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10) Sung Choon Oh(1997). *The Practice of Spirituality* Seoul: SungJi Publishing Co., 46-69.

11) <http://www.sirreadalot.org/religion/religion/americanreligionR.htm>

specific religious perspectives and participation. Among the many findings from Barna's data are that:

- \* *Only 31 percent of Americans read the Bible regularly.*
- \* *Americans no longer understand religious terms*
- \* *84 percent don't know the meaning of The Great Commission*
- \* *Only 37 percent know the meaning of The Gospel.*
- \* *Only three out of ten believe in a literal hell.*
- \* *40 percent believe in Satan.*
- \* *44 percent believe that Jesus sinned.*

The available evidence clearly demonstrates that regular religious practice is both an individual and social good. It is a powerful answer to many of our most significant social problems, some of which, including out-of-wedlock births, have reached catastrophic proportions. Furthermore, it is available to all, and at no cost.<sup>12)</sup>

In terms of the above-mentioned perspective, the impact of religion seems to have weakened, meaning that puritans morality is also weakening.

The other pervasive authoritarian source of moral principles<sup>13)</sup> is religion. *In much of the world, adherence to religious authority is voluntary; the strength of religion resides in its adherents' faith; and its primary contemporary method is persuasion. Americans' voluntary adherence to organized religions and relative tolerance for religious pluralism is arguably the highest in the world (Bellah et al., 1985). Time was, however, that organized religions ruled as though they were nations, or were so intertwined with government that the latter enforced religious decrees (Lerner et. al, 1988). In the 1980s and '90s, new theocracies--governments by priesthoods claiming divine authority as the official religion of the*

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12) <http://www.heritage.org/Research/Religion/BG1064.cfm>

13) *Ibid*,83

*nation--are being established and are in the ascendancy in a worldwide revival of religious fundamentalism.*

Religious authority reinforces itself by encouraging certitude that its interpretations of the nature of things is correct. The common precept is that, as the mysteries of the universe are unknowable to humanity, the organized religion's way of looking at life, death, the cosmos, and eternity are to be accepted on faith. Faith--unquestioning faith in the divinity and the teachings and authority of the particular religion--is therefore the ultimate good.

Of course, not all organized religions purport to answer every moral question nor are all religiously based moral decisions formulaic. Some denominations teach that moral principles are only guides, and that one must search one's own conscience and try as best one can to apply the principles as one understands them. But the ultimate source of moral principles in even the most permissive organized religion is always "God". The other definitions needed here distinguish theoretical from applied ethics. The philosophic study of ethic is reflective and theoretical, as philosopher ethicists derive ethical principles from observations and analysis of what people think and do, sometimes ascribing generalizations about ethics to universal laws or, in the case of religious ethicists, to religious dogma. Applied ethicists reverse the order by confronting each situation at its decision points and trying to apply known ethical theory and established ethical principles in order to arrive at an ethically sound choice.

As a matter of fact, Christians should be very sensitive to involving in sin or spiritual corruption. Therefore, the impact of Christianity for preventing spiritual corruption seems very important in terms of theology of the Reformation. For instance, the great Reformist, Martin Luther (1483-1546) succinctly points out as follows:<sup>14)</sup>

*The saints are intrinsically always sinners, therefore, they are always*

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14) Hyung Ki Rhee(1964), *The Theology of the Retormation* Seoul: PC & TS Press, 48.

*extrinsically justified; but the hypocrites are intrinsically always righteous therefore they are extrinsically always sinners. "Intrinsically" means as we are in our selves in our own eyes, in our own estimation, and "extrinsically", how we are before God and in his reckoning reputation. Hence, we are extrinsically righteous in so far as we are righteous not in and from our selves and not by virtue of our works but only by God's regarding us so.*

In Korea, a total of 12millions of Christians should show their desirable life styles for the people in the process of their everyday life, which could be useful and necessary to prevent structural corruption phenomena in the country.

#### IV. Korea: Republic of Lobbying Corruption (ROLC)?

Corruption is like a social disease. Once it starts to infect one sector of society, spreading through the entire society can happen in just matter of time. In case of Korea, corruption is prevalent among the government officials, significant number of public officials or bureaucrats, businessmen, or even ordinary citizens. Because few incidents are reported and only those of grave facts get noticed by the public, it is necessary to observe corruption with great care and comprehensiveness since in reality it just demonstrates a tip of the iceberg. Mass media have frequently called Korea as ROTC (Republic of Total Corruption) or ROTB (Republic of Total Bribery) on the basis of statistical data of corruption incidences. Korea could also be the ROTL (Republic of Total Lobby). Lobbying behavior among citizens and bureaucrats, citizens and politicians, and business men and politicians have been so widely practiced, to a certain extent corruption related to lobbying activities is set as a norm.

How is lobbying defined? Lobbying means “contacts and effort in support of such contacts, including preparation and planning activities, research, and other background work that is intended, at the time it is performed, for use in contacts, and coordination with the lobbying activities of others”.<sup>15)</sup> Most of corruption in lobbying involves dealing with unethical and illegal offers. This type of corruption erodes the moral fabric of Korean society; undermines democracy; violates the social and rights of the poor and the vulnerable; subverts the rule of law which is the basis of every society; retards development; denies societies’, particularly the poor, benefits of free and competition (Lima Declaration, 1997).

Besides, corruption discourages productivity and brings distrust, but encourage social conflict, dissatisfaction, and complaining. As a result, people respond against their government as modes of collective behavior and social movement in terms of psychological perspective. The collective behaviors of the people might even accelerate against their government. At this point, corruption problems become so severe that there is no public confidence in the government, and people often approve more drastic measures to correct the economic or political situation without any sound rationale basis.

In the case of Korea, most of corruption, especially political or administrative corruption has been created in the process of lobbying of interest groups. A vicious circle of corruption was formed and, whenever an election was held, dirty money went round and round from businessmen to politicians to voters and back to businessmen.<sup>16)</sup> *The collusion between businessmen and politicians was firmly entrenched in our society in the early 1970s when government and business leaders worked closely together for the nation’s rapid economic development. Big corporations provided the authoritarian*

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15) See the detailed sources: House Reports(Nos.713-750)(1994, Jan.25-Nov.29 ), *Lobbying Disclosure Act of 1994* Washington, D. C.: United Government Printing Office, 3

16) *The Korea Herald*( January 6, 2004)

*rulers with money that enabled them to perpetuate their power while the generals-turned-politicians helped businessmen to make more money.*

That is a kind of lobby culture and conglomeration of corruption. Interest groups assert their rights to be reflected in legislation or policymaking and to serve for their benefit. During the lobbying process, secret dealings of money or other special offerings are transacted. This is a typical form of corruption in lobbying. Corruption in lobbying is widespread, and is similar to a culture of lobbying among interest groups or individuals. In addition, the lobbying culture in Korea is not only on the basis of interest groups but also on the basis of nepotism such as school background, same home town or similar geographical background, and relative backgrounds, which adds to the complexity of the matter. This fact makes it difficult for anyone to measure the exact degree of lobbying corruption in Korea. Although much is left to speculation, recent cases do shed some light in viewing the tip of the iceberg of lobbying corruption.

Some of the recent cases involving lobbying corruption is staggering in its scale. For example, the former President, Kim Young Sam's son was arrested and sentenced in the court as the first case of lobbying bribery(corruption) of President's family.<sup>17)</sup>

Ending one of the most publicized trials in the country's history, a South Korean court on Monday found President Kim Young-sam's son, Kim Hyun-chul guilty of accepting bribes and evading taxes. Kim Hyun-chul, 37, was sentenced to three years in prison and ordered to pay a fine of more than \$1.5 million. The court also confiscated more than \$500,000 in illegally amassed assets. He was arrested in May on charges of taking more than \$7 million in bribes from six businessmen seeking government favors. He admitted receiving the money, but said the funds were gifts with no strings attached. However, two businessmen testified during his

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17) The Virtual Information Center(2002, May 15). *Special Report*. 1-11.

trial that they paid him for political favors. The prosecution had sought a seven-year term and \$5.2 million in fines for Kim Hyun-chul, the president's second-oldest son.

Furthermore, former President , Kim, Dae Jung's two sons were also arrested because of lobbying corruption. In fact, Kim, Dae Jung was the opposition party leader when Kim, Young Sam's son was arrested. He strongly criticized the President, but ironically Kim, Dae Jung's sons were also involved in lobbying corruption.<sup>18)</sup> Kim Hong-Gul, the youngest of the president's three sons, being led by two prosecution officials into a passenger car and driven to the Seoul Prison after an arrest warrant was issued for him. He has been charged with receiving cash and shares worth 1.5 billion won (1.2 million dollars) in bribes from a sports betting firm.

These are just a few incidents that appear as a tip of the iceberg. When all the activities of lobbying corruption is taken into account, Korea could be viewed as a Republic of Lobbying Corruption (ROLC). The culture of corruption seems to have deeply rooted in the process of power related structuring. It might be included institutionalized corruption in various pockets of our society.<sup>19)</sup>

"Two of the closest aids of the new president accused of accepting illegal contributions, an ex-president facing forfeiture in the amount of hundreds of billions of won for bribery while in office , and a ruling party leader serving his time in connection with a payoff scandal involving a bankrupt merchant bank."

Interestingly, the investigation by Special Counsel Song Doc-Hwan which began in mid-April, has revealed officials from the National Intelligence Service played a leading role in sending money to North Korea. That is,

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18) Yonhapnews(2003, May 28)in [www.yonhapnews.net/news/](http://www.yonhapnews.net/news/) Dawn the Internet edition(2002, May 19) in [www.dawn.com](http://www.dawn.com)

19) *Korea Herald*( 2003, May 28),6.



the lobbying culture also involved in the process of inter-Korean summit.<sup>20)</sup>

Table 4-1 BPI

Rank	Country	Score
1	Australia	8.5
2	Sweden	8.4
	Switzerland	8.4
4	Austria	8.2
5	Canada	8.1
6	Netherlands	7.8
	Belgium	7.8
8	United Kingdom	6.9
9	Singapore	6.3
	Germany	6.3
11	Spain	5.8
12	France	5.5
13	USA	5.3
	Japan	5.3
15	Malaysia	4.3
	Hong Kong	4.3
17	Italy	4.1
18	South Korea	3.9
19	Taiwan	3.8
20	People's Republic of China	3.5
21	Russia	3.2
	Domestic companies	1.9

Source: [http://www.transparency.org/pressreleases\\_archive/2002/2002.05.14.bpi.en.html](http://www.transparency.org/pressreleases_archive/2002/2002.05.14.bpi.en.html)

Such findings have weakened the validity of the explanations given by

20) *Ibid.*

Kim and his aids, leading the special counsel to come to a temporary conclusion that the money transfer effectively paid for the inter-Korean summit.

Furthermore, the BPI reported by the TI in 2002 shows that Republic of Korea ranked 18th out of a total 21 of countries. As seen in Table 5-1, Korea scored only 3.9 out of 10. This is a very low figure which supports the claim that culture of lobbying is deeply prevalent and structured in the society.

## V. The Anti-Corruption Paradigm: Spirituality

Humans are born by nature as a being of culture. Then, what is 'culture'? There are many discussions that attempt to conceptualize the definition of culture. In terms of holistic view, culture refers to complex entity of human beings' life itself. In turn, culture means the complexity of human beings' value system, life style, mentality, and customs, to name a few. In detail, culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups.<sup>21)</sup> Humans are understood to be totally, inextricably immersed in culture. In other words, people are conditioned by the members of their society in countless, largely unconscious, ways to accept as natural and to follow rather uncritically the cultural patterns of that society. Thus, human beings are intertwined with everyday cultural life.

Culture is our everyday life itself, which means that we routinely take for granted on occurrences and happenings around us. A culture where corruption is a process of everyday life, to some, would consider corruption

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21) A.L. Kroeber(1952), *The Nature of Culture* Chicago: The University of Chicago Press, 104-107.

as a norm. In other word, corruption is a routine and modus operandi in the process of living in that society. People living in the culture of corruption become so accustomed to the existence of corruption that it is accepted as a norm, a necessary component of transaction between people.

For example, Korea can be viewed as a society where culture of corruption exists. As mentioned in the previous chapter, corruption stills largely prevails in Korean society. To some extent, the prevalent corruption phenomena in the fabrics of society have been internalized and structuralized in the people's minds and mentality. For some, corruption is accepted as a norm that does not require one to think of the consequence of such action. To reduce corruption in these cultures, therefore, calls for strategies that should focus on how to change the culture of corruption, because reforming the culture is the most fundamental and important key. Spiritual corruption can be controlled by managing efficient and effective mechanism in terms of Christian studies as follows:

**First**, they must understand that corruption is simply wrong. This can be achieved through explaining the costs involved and the consequences of corruption. Ordinary people must believe that we are capable of breaking the culture of corruption through reform of mentality. Actions must be taken by refusing to cooperate in acts of corrupt behavior. The correlation between cultures of corruption and QOL is greatly intertwined. The higher QOL, the less incidences of corruption occur. The lower the QOL, however, corruption is likely to be higher and possibility of forming a culture of corruption is great. In terms of Christian perspective, it is required to use the power of government on the basis of checks and balances. Lee discusses this very succinctly as follows:<sup>22)</sup>

*The check-and-balance system of political power--a cardinal political*

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22) LEE., *Won Sul Christian Worldview and Historical Change*, Songapore,: Haggai Centre for Advanced Leadership Studies, 1992

*institution safeguarding democracy in operation was, therefore, born of the Godcentric worldview. If God is eliminated, the democratic system can never work properly insofar as it is based upon the dual premise that man is sinful and that the only way to ensure that power doesn't fall into one pair of hands is to divide government into several equal, power-sharing branches. This system evolved in England with the rise of parliament, especially during the 16th-17th century when the Puritans came to the fore. What Montesquieu provided in The Spirit of Law in 1748 was in fact the theoretical justification of the existing British political system. Puritan concept of sinful man was again embodied in the American constitution.*

**Second,** spiritual corruption can be cured by the mechanism of self-spiritualization. Interestingly according to one survey, more than 60% of those who responded to the survey answered positively about spirituality and negatively about religion. Modern people who are busy in daily life need to find spirituality in every place. Spirituality in the work place is especially important. Life -centered spirituality refers to our daily life centered spirituality. In terms of spirituality, corruption can be reduced by self- repentance and self moralization mechanism in Jesus Christ. Christians must confess their sins before God, and their spirituality should be holy. We call it the process of sanctification toward God's holiness, which is called as imitators of God( Eph.5:1)<sup>23)</sup> Sanctification<sup>24)</sup> is *the experience, beginning in regeneration at Baptism, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him*, is an ongoing process of the Christian that will last until the end of life on earth..A person saved by Jesus from the slavery of sin is not in Heaven... not yet!. Christian still has ahead the glorious adventure of living

23) See the sources: "Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God"(Ephesians 5:1-2)

24) <http://religion-cults.com/Christianity/justification.html>

as a Christian, of living on earth with Jesus in his heart, living already in a little piece of heaven on earth with lots of problems, but the final victory assured... not with the hope of the one who plays the lotto, but with the hope of the one who drives through a good bridge, with the security that the bridge is going to hold to the end (Rom. 8:28-36). We are not only saved from the slavery of sin by grace, just by faith in Jesus, but we have to live all our lives by Faith, it is the glorious "good fight of Faith", mentioned by Paul, that will last until the last second of our life on earth.

- Fight the good fight of the faith... I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness (1 Tim. 6:12, 2 Tim. 4:7-8).

**Third**, it is necessary to examine the God-Christcentric worldview. Lee argues that world view of Christianity focuses on the following elements:<sup>25)</sup>

Though faith, the Jews believed that the cosmos, far from being a self-contained, self-operating organism, was initially created by God. By faith, they accepted the truth that the Providence of God legislates the phenomena of nature and controls the destiny of man. Here we find the rise of Godcentric worldview (in order to stress the point of having God at the center of the Biblical worldview, "In the beginning God created heaven and earth" (Genesis 1:1) a) *God is He that is, God has personality with self-reflection and self-determination; b) God is transcendent in that he is not part of nature, but at the same time, He is immanent -- He is with us; c) God is omniscient and all-knowing; d) God is sovereign in that nothing is beyond His interest; e) God is good surpassing all goodness; and God is the creator of the universe and man. How do we know God? He reveals Himself through nature and the prophets in ancient times, and finally in His only begotten son, Jesus Christ. Through studying the life*

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25) Won Sul Lee, LEE, ., *Won Sul Christian Worldview and Historical Change*, Songapore,: Haggai Centre for Advanced Leadership Studies, 1992, 74-75.

*and teaching of Jesus, we come to know God.*

The Bible says that God is the only reality and everything else "I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things." Jahweh is "I-am-that-I-am," a personal God, "our Father." The verb hayah, when it refers to God, express His personal, dynamic, compassionate, loving being- a very warm and friendly being with whom "I" can communicate and commune. Exodus 33:12 says: "I know you by name." He is omnipresent, omniscient, and omnipotent, but above all else, He has personality with whom "I" can converse. The Bible clearly tells us that nature is the manifestation of God's power, glory and goodness. Psalm 19 praises God: "The heavens declare the glory of God; and the firmament showeth His handiwork. His going forth is from the end of the heaven, and his circuit into the ends of it; and there is nothing hid from the heat thereof. No other worldview in the ancient world could speak of a real creation, not even Greek philosophy. Nothing, the Greeks thought, could come from nothing. In their view, matter retained a self-determining character hostile to the divine work of formation. The Greek gods, even including Zeus, were not omnipotent because their power was constantly checked by Ananke and Moira (blind fate). In sharp contrast, no power in the universe could stand against Yahweh. (Lee, 69-73) In terms of Biblical perspective, human beings as sinners should be born again by the power of Holy Spirit and redemption of Jesus Christ. For example, 2 Cor. 5:17 says that "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" *This passage follows very directly on the one that has just gone before. Paul has just spoken of standing at the judgment tribunal of Christ. It is with that end to life kept in view that all his life is lived, then Paul goes on to the moving motive of the whole Christian life. Christ died for all. Now to Paul the Christian is, in his favorite phrase, in Christ, and therefore the old self of the Christian died in*

*that death, and he arose a new man, as new as if he had been freshly created by the hands of God. In this newness of life he has acquired a new set of standards. He no longer judges things by the standards which the world uses. He no longer sets on things the values the world sets on them. There was a time he had judged Jesus Christ by human standard, and in those days he had set out to blast the name of Christ from the earth and to obliterate His followers and to eliminate the Christian faith from the world. Now his standards are different. Now the man whom he had sought to wipe out from the very memory of man is to him the most wonderful person in the world, because it was Jesus Christ who won for him the friendship of God which he had all his life longed for and never found, until he found it in Him<sup>26)</sup>*

In terms of Biblical perspective, old nature does not have the ability to do good. That is why before one is regenerated by God he can do nothing but sin. The reason for this is because our motives for everything we do before regeneration are wrong<sup>27)</sup> The corrupt people means those who are self-centered rather than God-centered. The Apostle Paul argues that "For the sinful nature desires what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. (Gal.5:17)"

In short, we should be born again to recover the spirituality in the name of Jesus Christ, so that we can maintain the God-centered value system, which means moral and ethical life in God.

**Fourth**, the ideal and most effective anti-corruption policy is to employ a spiritual paradigm by eliminating a culture of corruption. The spiritual paradigm is based on human ethics, morals and value. The cause of corruption for spiritual paradigm is due mostly to the culture and people's mentality and value system. The value system of units must change to

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26) William Barclay (1969), *The Letters to the Corinthians* Edinburgh: The Saint Andrew Press, 231-132.

27) James Kennedy (1998), *Beginning Again* Fort Lauderdale: Crin Publishing. 20.

reduce corruption. Units may either be one person, a family or organization or even a few groups of people. Once spiritual paradigm is innovated, QOL will be higher and fewer incidences of corruption will occur.

The spiritual paradigm should focus on moral and ethical development, especially conversion in Christ. The Christian ethics can be achieved by the formal education and social interactions regarding the anti-corruption program, since as Kohlberg points out most moral development occurs through social interaction.<sup>28)</sup> The practical strategy for spiritual paradigm should be focused on institutionalization of anti-corruption education, since education is one of the most important factors that have direct bearing on development.<sup>29)</sup> The formal education system such as middle and high school or college education might be required to introduce the anti-corruption education in their regular curriculum. Also, the institutes of social education in Korean society should make it a proper system to teach for the students regarding the efficient and effective anti-corruption strategy.

The significance of the spiritual paradigm is exemplified in the history of Korea's corruption and people's attitude of corruption exemplifies how culture can have impact on the mentality of its people. For instance, the historic residues of the Korean history have influenced its political culture. Some of the patterns of Korean society and politics include submission to authority; hierarchical view of life; collectively passivity; centralization of administration; past/tradition oriented; ritual/formal oriented; loyalty to persons; and idealistic solutions. (KPA, 60).

Overall, spiritual paradigm is necessary to change immorality and unethical behavior. Leon Levitt,<sup>30)</sup> points out the concept of ethics as

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28) Won Sul Lee, Won Sul Lee, *Christian Worldview and Historical Change*, Songapore,: Haggai Centre for Advanced Leadership Studies, 1992

29) See the detailed references as follows: Robert N. Barger(2000), A Summary of Lawrence Kohlberg's Stages of Moral Development Notre Dame in [www.nd.edu/~rbarger/kohlberg.html](http://www.nd.edu/~rbarger/kohlberg.html) Lee, Man Gap(1982), *Sociology and Social Change* Seoul: Seoul National Press, 88-90



follows:

*To philosophers, ethics is the study, description, and evaluation of human conduct with the aim of deriving or discovering abstract principles of right and wrong, or of relating human conduct to abstract ethical principles already derived, discovered, acquired, or inherited. In contrast, morality consists of conscious standards concerned with the goodness or badness of feeling, thought, or action that lie somewhere between unthinking custom and rational ethical criteria of right and wrong”: whereas Ethics invites rational analysis . In the common idiom, however, the words ethics and morality are so intimately related semantically, they are difficult if not impossible to separate and are used pretty much interchangeable. I try to respect philosophy’s semantic differential between the words but must confess that I am not always successful.*

The causes of unethical attitudes normally possess complex factors, especially in the information age we live in. However, although the definition of ethics is not always agreed upon, bribery and other misconducts must be discouraged. In terms of spiritual paradigm, the reduction of corruption can occur by having educational programs on ethical behavior and providing incentives.

**Fifth**, the most effective and ideal anti-corruption strategy is the self-innovation and self-moralizing mechanism. This raises the question: how do we control self and how should one enhance self-morality? Furthermore, at best, the highly sophisticated morality might be challenged by highly immoral society. How to win selfish greed as a nature of human beings also should be a problem. Interestingly, some scholars point out that self-moralizing might be impossible, because of original selfish greed by nature. Cynthia D. Moe-Lobeda, for instance, argues that “moral reasons is embodied, that is, inseparable form rather than independent of spirituality

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30) Leon Levitt (June 11, 1993), “Sources of Ethical Standards: A Critical Introduction”, presented at the *Third International Conference on Ethics in the Public Service*, Jerusalem: Israel, 69

".<sup>31)</sup> Therefore, they argue that spirituality should be required in advance rather than self- moralizing in terms of religious perspective. Overall, despite the difficulty, the capability of spiritual paradigm to control corruption is potentially greater than the external paradigm. However, the external paradigm also is necessary to create a culture of anti-corruption in Korea.

The anti-corruption strategy in Korea has always focused its attention to the external paradigm. As a matter of fact, the anti-corruption related regulations are so diversified that it is in almost every government agency. In 2002, government stipulated a new anti-corruption law called "Anti-corruption Act" on the basis of Act.No.6469, July.24, 2001. This legislation, however, does not provide important provisions that are needed to effectively regulate corruption. For example, independent investigation power separated from the external political or administrative agencies have not been given to the anti-corruption committee. In Article11 of the Act where the function of the anti-corruption commission is prescribed as the following,<sup>32)</sup>

1. The work of formulating and recommending policies and institutional improvement measures to prevent corruption in the public institutions;
2. The work of surveying the actual state and evaluating the progress of the policy steps taken to prevent corruption in the public institutions;
3. The work of working out and implementing the education and publicity schedule for the prevention of corruption;
- 4., The work of supporting activities carried out by nonprofit civic organizations to prevent corruption;
5. The work of promoting international cooperation for the prevention of

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31) Cynthia D. Moe-Lobeda(2002), *Healing a Broken World: Globalization and God* Minneapolis: Augsburg Fortress, 37.

32) See also the detailed contents of the Act in the following site: [www.anticorruption.ac.kr](http://www.anticorruption.ac.kr)

corruption:

6. The work of receiving whistle-blowing, etc. with respect to an act of corruption;
7. The work of protecting and recompensing whistle-blowers; and
8. The work of addressing matters that the President puts on the agenda of the Commission to prevent corruption.

The above-mentioned function of the ACC(Anti-Corruption Committee) should be important, but it is noted that the ACC has not been admitted to investigate any corruption incidences independently without external intervention. Other countries such as CPIB in Singapore, the ICAC in Hong Kong or Australia provide such mechanisms. Independent investigation power is essential to effectively investigate alleged corruption incidences without political influences. Compared with other countries where anti-corruption act exists, the Korean Anti-corruption Act can be viewed as a nominal regulation.

Although Korean government has seen the corruption in the lobbying culture through major incidences, especially among politicians, bureaucrats and business men for a long time, legislation for anti-corruption in lobbying has yet to be created. The lobbying culture as a subculture of a culture of corruption has been customary in the country. Moreover, because there is no regulatory control mechanism for lobbying corruption, many reported cases of lobbying behaviors have, in fact, turned out to be serious corruption phenomena itself. Therefore, the author suggests one of very important external paradigm to control the lobbying culture in the country. A "Lobbying Disclosure Act".<sup>33)</sup> needs to be passed in order to control lobbying corruption:

- 1) The concept of lobby must be defined in this act. Tentatively, we

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33) See detailed sources: Young Jong Kim(2002, Nov.), "A Policy for Preventing Lobbying Corruption" *Legislation*, Seoul: Minister of Legislation, 19-33.

define the concept of lobby refers to various activities including planning, data collection, research activity etc.

- 2) The definition of lobbyist refers to all registered role agents in order to obtain the specific objective of interests of the interests group.
- 3) The Object of lobbying includes government agency, local government, and public organizations which influence for the decision making of interest groups in the process of policy making and implementation.
- 4) The expenses and scope of lobbying activity include a total of direct and indirect activity which might influence for the policy maker and its total income and expenses.
- 5) The registration of lobbyist may be considered as a few suggestions such as office of congress, administrative agency, or independent agency.
- 6) Qualifying lobbyists who have licenses can be registered at the office in terms of license system by government. The limitation of numbers for registration pereach interest groups should be also regulated.
- 7) The lobbyists' activity refers to opinions making, data collection, research activity, and propaganda for interest groups.
- 8) The limitation of lobbyists' activity refers to nonintervention of political affairs, prohibition of lobbying behavior, providing bribery , and also prohibition of overlapping lobbying behavior.
- 9) The transparency and disclosure of lobbyists' account and budgeting is required for ordinary citizens every six month.
- 10) The lobbyists' right refers to the institutional protection for the interest groups' interest. On the other hand, lobbyists' responsibility refers to principles of sincerity and trust, confidential obedience, prohibition of double substitution, prohibition of interests intervention, registration of property etc.
- 11) The duty of disclosure and transparency regarding lobbyists' activity refers to report management agency, major contents of report, report

styles, period, and sanction for non reporters.

- 12) The lobbying disclosure act should be closely related to anti corruption act. Under the current anti-corruption law in Korea there is no prohibition of lobbying behavior. Therefore, it might be required that the anti-corruption act might be necessary to accept this new legislation. Also, the public ethics' law and criminal laws might be considered to amend the related regulation in accordance with this law, by which those existed laws should be identified with this new legislation in terms of efficient and effective anti-corruption policy.
- 13) Finally, it might be seriously required that, if any person or interest groups violate the related regulations, strict sanction and punishment be complied to this new legislation.

## VI. Summary and Conclusion

The relationship between the spiritual corruption and quality of life are greatly intertwined. Also, the cultures of corruption and QOL should be intertwined in the fabrics of the society. The significance of corruption to QOL is that it is correlated to one another. A society with high QOL has a transparent society with fewer instances of corruption. On the contrary, a society with low QOL has higher instances of corruption in its society. Being transparent society without corruption is one of major factors to improve the reality of quality of life in Korea.

The most obstacles in the process of anti-corruption policy making in Korea refers to the structural culture of corruption(COC) . Also, most of the COC in Korea has been created by lobbying behavior, especially among power related agencies and civilians' agencies including business organizations. Therefore, the author suggests that the spiritual corruption should be

innovated into spirituality. The innovative spiritual paradigm should focus on recovering spirituality, enhancing sanctification, strengthening church mission for preventing corruption. In particular, the educational systems such as formal and social educational institutions for anti-corruption should be utilized efficiently and effectively. The external paradigm refers to legal institutionalization for preventing the lobbying culture. However, the author argues that the spiritual corruption should be the root of external corruption, so that preventing spiritual corruption is more important and so urgent. The healing mechanism of spiritual corruption can be obtained by the power of Holy Spirit and sanctification towards God's holiness in terms of Biblical perspective. Also, he contends that being honest and transparent society is the best way to improve the QOL in Korea. Also, he concludes that it can not be expected to prevent the prevalent and serious corruption phenomena in Korea without controlling mechanism of spiritual corruption. Spirituality in Christ is the best way to overcome any temptation of corruption in terms of Christian study. Without Christ's support, we can not maintain Christians' life, because we meet sins, Satan, and secular world in the process of our daily life. Therefore, we need to ask Christ's special protection for God's people.<sup>34)</sup>

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34) Sung Choon Oh(1997), *The Practice of Spirituality* Seoul: SungJi Publishing Co., 46-69.

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약력: 저자 김영중은 진주사범학교와 부산대를 거쳐 미국 플로리다주립대학교에서 부패학을 전공하였다. 초대 한국부패학회회장을 역임한 그는 부패관련 연구업적으로 30여권의 이상의 저서와 200여편의 논문을 발표하였다.