

The Relationship between Collectivism and Corruption*

- Implications for Korean Society -

집단주의와 부패의 관계

- 한국 사회에 대한 시사점 -

Jun, In Woo(전인우)**

국문초록

본 연구는 호프스테드(Hofstede)의 문화모형 중 하나인 집단주의와 부패의 관계를 살펴보았다. 연구방법은 체계적 문헌조사 방법을 채택하였으며, 자료는 온라인 데이터베이스 EBSCOhost의 주제어 검색을 통해 수집하였다. 주제어는 '집단주의와 부패'로써 총 228개의 연구문헌이 검색되었으며, 두 차례의 분류작업을 통해 27개의 학술저널과 3개의 박사 학위논문이 최종 분석에 사용되었다. 연구결과에 따르면, 2개의 연구는 집단주의와 부패는 상당한 관계, 20개는 긍정적 관계, 4개는 중간적 관계, 2개는 부정적 관계 및 2개는 혼합된 관계로 조사되었다. 위 결과를 종합하면, 집단주의 문화는 부패의 발생에 긍정적인 영향을 줄 수 있었다. 본 연구 결과는 한국 사회의 부패 발생 원인에 대해 시사점을 제공한다. 더불어, 본 연구는 집단주의와 부패의 관계에 대한 기존 연구들을 조사하여 종합적으로 정리함으로써 학술적으로 의의가 있다.

주제어: 문화, 부패, 부패인식지수, 집단주의, 호프스테드

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** Professor, Department of Business Administration, Wonkwang University.

I. Introduction

Previous studies argued that collectivist culture is one of the causes affecting corruption within the organizations (Ralston *et al.*, 2014; Achim, 2016; Ghoul *et al.*, 2016). Collectivism refers to the extent to which individuals view themselves as interdependent and part of a larger group or society (Hofstede, 1983). Corruption is defined as an abuse of entrusted power for private gain (Transparency International, 2021) or the misuse of an authority or position for personal or organizational gain (Anand *et al.*, 2004).

Some previous studies claimed that corruption is closely associated with culture. A culture that tolerates corruption is easily perpetuated in organizations through the socialization of its new members. Socialization into corruption refers to the process whereby systems teach new members how to accept such corruption and perform corrupt practices (Beugre, 2010). The culture of rationalization and socialization of corruption allow perpetrators of unethical behaviors to believe that they are moral and ethical individuals, thereby allowing them engaging in these practices continuously (Anand *et al.*, 2004). When employees observe that corrupt behaviors are not sanctioned in the organization, they may engage in those behaviors for private gain or need (Kimemia, 2013).

Influenced by Confucian culture, Korea is one of the collectivist societies in the world (Hofstede, 1983; Jun and Rowley, 2014). Looking back at the history of the world's economy, Korea has grown so rapidly that it is unprecedented. Korea's economic success was considered a possible role model to be followed by other newly industrializing countries (Rowley *et al.*, 2001). Despite such economic success, Korea, however, is also notorious among OECD countries for its wide-spread corruption (Oh, 2017) because corruption has become a social problem throughout societies.

The Corruption Perceptions Index (CPI) announced by the Transparency International in 2019 reveals that Korea ranked 39th with a score of 59 out of 100 points (Transparency International, 2019). According to Human Rights Report 2020 released by the Department of State, USA, the degree of Korea's corruption in public-sector economic activities had not improved. The report argued that Korea's government officials sometimes engaged in corrupt practices with impunity, referring to three corruption cases by lawmakers (United States Department of State, 2021).

Addressing the above backgrounds, this study 1)examines if there is any relationship between collectivism, one of the factors of Hofstede's cultural dimensions, and corruption, and 2)provides implication why corruption is constantly occurring in Korean society.

This study is original and differs from other studies as it gives the following academic contributions. First, despite a wide range of different disciplinary literatures on corruption such as public administration, law, criminology, business, political science and sociology, there have been few papers that analyze the cause of corruption from a Hofstede's cultural perspective, so this research is of academic significance in this respect. Second, while most existing studies have used empirical research methods, this study has academic significance in terms of research methodology by adopting literature review method. This study also presents practical implications to public-sector organizations, private businesses, and the general public who are interested in social phenomena related to corruption. By recognizing them the seriousness of corruption in Korean society, this paper helps government agencies establish anti-corruption policies and private businesses practice ethical management.

This paper consists of a total six sections, including an introduction. The second section presents theoretical background and derives research question. The third section reviews an overall corruption in Korean organizations. The forth section introduces research method and data collection. The fifth section provides analysis results. Finally, the sixth section, conclusion, explores some discussions, presents implications and suggests future research directions.

II. Theoretical Background and Research Question

To provide theoretical backgrounds, I examined the relevant literatures in two domains: 1)Hofstede's cultural dimension theory, and 2)the relationship between collectivism and corruption.

1. Hofstede's Cultural Dimension Theory

Culture has been defined in various ways: culture is the collective programming of

the mind that distinguishes the members of one group or category of people from others (Hofstede, 2011), and it is the collection of values, beliefs, behaviors, customs, and attitudes that distinguish one society from another (Griffin and Pustay, 2013).

As culture is invisible and intangible, conducting cross-cultural analysis, evaluation and comparison is quite difficult without any specific framework or model. Thus, there have been many approaches to provide a useful framework for analyzing cultures. Nevertheless, there are no universally recognized frameworks, among which Hofstede's cultural dimension theory is the most influential research in the field of culture, and it has been widely cited in many other academic fields since its first introduction.

From 1967 to 1973, Geert Hofstede conducted a large-scale survey study on the differences in national values among global subsidiaries of IBM, a multinational enterprise. He compared and contrasted the answers of 117,000 IBM employees from different countries in the same way. In his initial analysis, four primary dimensions of systematic differences in national culture were found: power distance, individualism/collectivism, masculinity/femininity and uncertainty avoidance. Although further studies have added the fifth (i.e. long-term orientation) and sixth dimension (i.e. indulgence/self-restraint), the four primary dimensions are most commonly known.

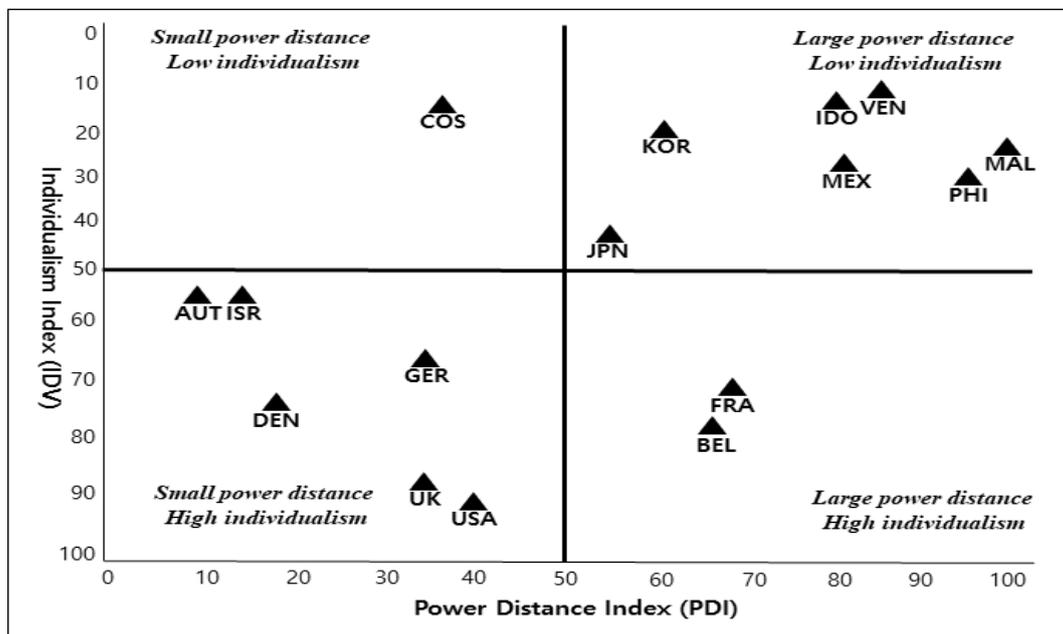
2. Collectivism and Corruption

In this study, I choose only one dimension, individualism/collectivism, from Hofstede's cultural dimensions, and examine the connection to corruption.

Individualism/collectivism refers to the form of the relationship between the individual and the collectivity in a given society (Bochner and Hesketh, 1994). Individualism can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families. In the opposite notion, collectivism represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty (Hofstede, 2021). Both the individualism and the collectivism society are integrated wholes, but the individualism society is loosely integrated, and the collectivist society tightly integrated (Hofstede, 1983).

In the figure 1, Individualism Index (IDV) is plotted vertically. Korea together with the Philippines, Malaysia, Venezuela, Mexico, Indonesia and Japan are classified into

low individualism countries, while Austria, Israel, Germany, USA, UK, and France belong to high individualism society. More specifically, Korea scored 18 points, the Philippines 32, Malaysia 26, Venezuela 12, Mexico 30, Indonesia 14 and Japan 46 in IDV, while USA received 91 points, UK 89, and France 71. Comparing Korea and the USA, Korea scored much lower on IDV than the USA, which means that Korea has a strong collectivism culture.



Source : Adapted from Hofstede Insights (2021)

〈Figure 1〉 IDV and PDI of Selected Countries

Corruption is not new, has always been with us and is not easily eliminated in organizations (Jun *et al.*, 2019). There is no single and universally accepted definition of corruption, but the most commonly known is that corruption is an abuse of entrusted power for private gain (Transparency International, 2021) or the misuse of an authority or position for personal or organizational gain (Anand *et al.*, 2004).

Previous literatures have found a closer association between collectivism and corruption. To list some examples, collectivism was positively related to the reported use of deception in business negotiation (Triandis *et al.*, 2001). Ralston *et al.* (2014) argued that collectivism is positively associated with maliciously intended ethical behaviors. Zheng *et al.* (2013) found a strong evidence that firms domiciled in collectivist countries perceive a higher level of lending corruption than firms domiciled

in individualist countries. According to Halkos and Tzeremes (2012), countries with higher levels of corruption tend to have higher power distance and collectivism values in their society. Thus, the above discussion leads to the following research question:

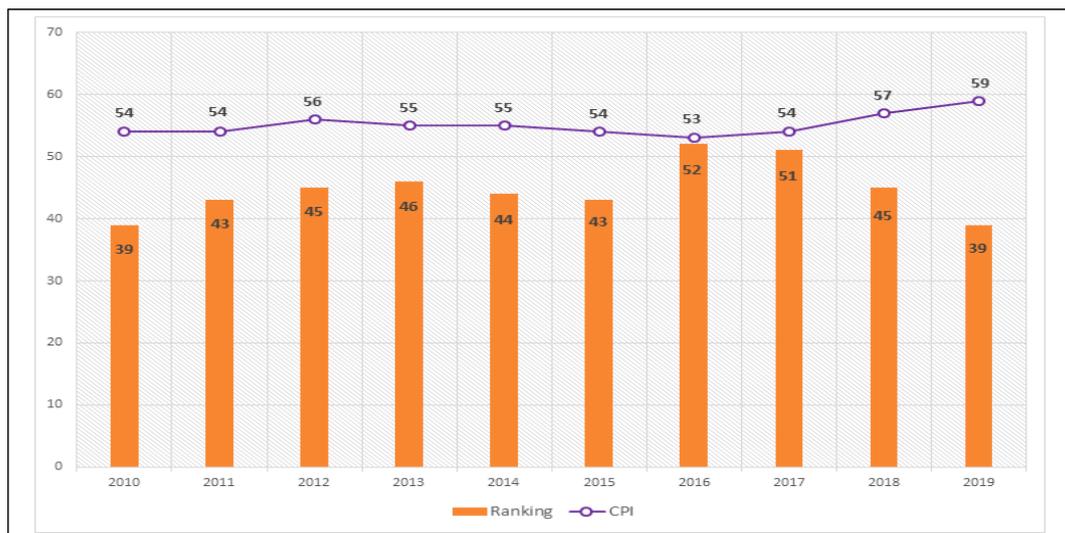
RQ : Does the culture of collectivism affect the occurrence of corruption?

Ⅲ. Corruption in Korean Organizations

Reviewing the state of corruption within Korea organizations is important because it helps to construct the overall framework of this study. Thus, this section examines the trend of Korea's CPI, and the current status of corruption in public-sector and private-sector.

1. The CPI of Korea

Transparency International has been releasing CPI by country every year since 1995. The CPI measures 180 countries and territories by their perceived levels of public sector corruption, using a scale of 0 to 100, where 0 is highly corrupt and 100 is very clean.



Source : Transparency International

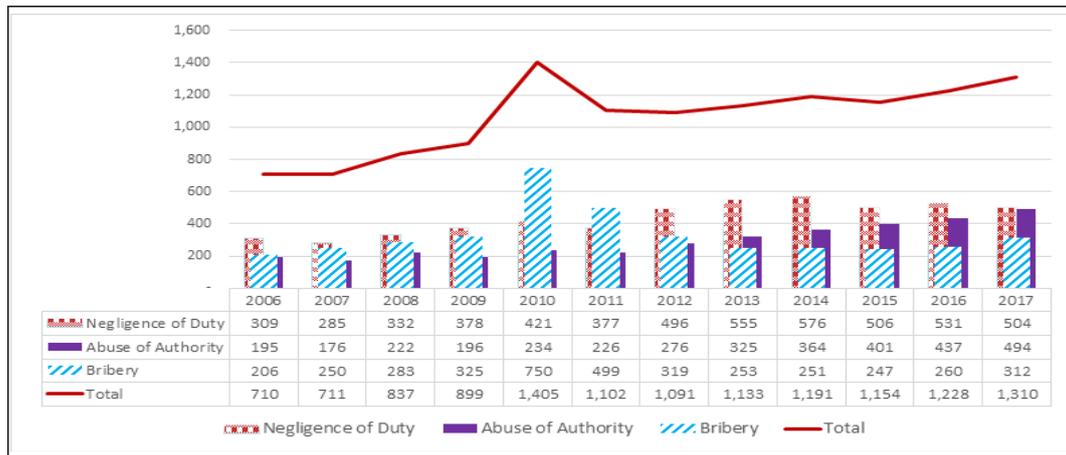
〈Figure 2〉 The Trend of Korea's CPI

As shown in the figure above, Korea remained in the 50–point range of CPI scores from 2010 to 2019. In terms of ranking, Korea ranked 39th in 2010, remained 43rd to 46th in the next five years, and even 52nd in 2016. In 2019, Korea ranked 39th with a record high of 59 points. Although Korea improved by 6 points on the CPI since 2016, its score is much lower than that of major Asian countries (e.g. Singapore, 85; Hong Kong, 76; Japan, 73, and Taiwan, 65) as well as the Western Europe and EU average score of 66 (Transparency International, 2019).

In summary, Korea has remained at a certain level for the past decade without any significant changes in terms of CPI scores and rankings. This implies that as corruption has been structured for a long time in Korean society, it is not easy to solve this structural problem in a short period of time.

2. Public–sector Corruption

All of the past governments of Korea have expressed a firm commitment to eradicate corruption in public offices and have pursued various anti–corruption policies. Nevertheless, Korea’s public–sector corruption crimes have been continuously occurring without being eradicated or reduced.



Source : Ipsos (2019)

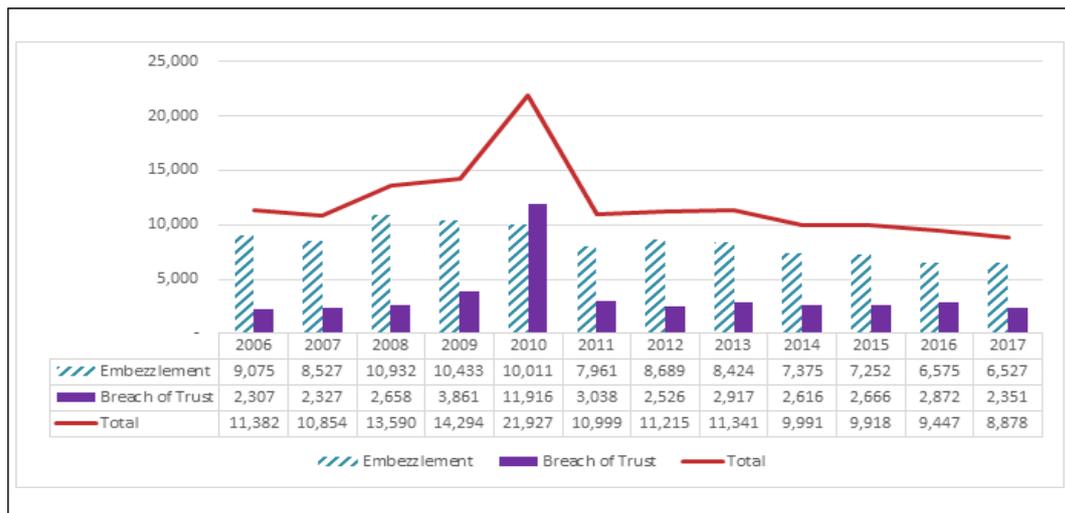
〈Figure 3〉 The Public–sector Corruption

The figure 3 shows the corruption status by type in Korea’s public–sector from 2006 to 2017. A total of 710 cases of corruption occurred in 2006, which continued to

increase, resulting in 1,405 cases in 2010. In particular, corruption surged in 2010 because of the active enactment of the anti-corruption law at that time, and as a result, the detection rate of corruption crimes by public officials increased. Since 2010, more than 1,000 cases of corruption have occurred every year. By types of corruption, bribery increased from 2006 to 2010 and has since declined. However, negligence of duty and abuse of authority are increasing every year. This connotes that the number of conspicuous crimes such as bribery decreases, while intelligent crimes such as abuse of authority increase (Jun, 2020).

3. Private-sector Corruption

As shown in the Figure 4, corruption in the private-sector seems to be more serious than in the public-sector. For instance, the number of private-sector corruption in 2015 (i.e. 9,918) was almost nine times more than that of public-sector (i.e. 1,154). However, it is difficult to compare these two groups simply by the number of corruption cases, because private-sector organizations are much larger in size than public-sector organizations. Unlike the public-sector, corruption has gradually declined since 2010 in the private-sector. In terms of corruption by types, embezzlement has declined, while breach of trust remained at a certain level. This means that, like the public sector, corruption in private-sector is becoming increasingly unnoticed and intelligent.



Source : Ipsos (2019)

〈Figure 4〉 The Private-sector Corruption

IV. Research Method and Data Collection

This paper uses a method of systematic literature review, which is one of the qualitative research methods. A systematic review can be explained as a research method and process for identifying and critically appraising relevant research, as well as for collecting and analyzing data from said research (Liberati et al., 2009).

Data were collected through keyword search in the online database, EBSCOhost, and the search period was limited to January 1950 to December 2020. The keyword was limited to 'collectivism and corruption', and search process is as follows. Through comprehensive keyword search of 'collectivism and corruption', 228 studies were searched. More specifically, there were 128 journal articles, 7 books, 22 theses and 71 others. Others include report, periodical, meeting material, electronic resource and reference. In the 1st sort-out work, books and others (i.e. report, periodical, meeting material, electronic resource and reference) were excluded because they did not clearly explain the correlation between collectivism and corruption. In the second sort-out work, some journal papers and theses were excluded for the same reasons mentioned above. Through two times sort-out works, 27 journal articles and 3 theses were selected as final analysis.

(Table 1) Keyword Search Process

Search Step	Studies Searched	Remarks
Comprehensive Search	<ul style="list-style-type: none"> • Journal : 128 • Book : 7 • Thesis : 22 • Others : 71 	
	• Total : 228	
1 st Sort-out Work	<ul style="list-style-type: none"> • Journal : 128 • Thesis : 22 	• Books and others were excluded.
	• Total : 150	
2 nd Sort-out Work	<ul style="list-style-type: none"> • Journal : 27 • Thesis : 3 	• Some journal papers and theses were excluded.
	• Total : 30	
Studies used in the Final Analysis	<ul style="list-style-type: none"> • Journal : 27 • Thesis : 3 	• 27 journal articles and 3 theses were selected as final analysis.
	Total : 30	

V. Analysis Results

This section presents the analysis results of the relationship between collectivism and corruption. Table 2 shows the results in four forms: significant relationship(◎), positive relationship(●), moderate relationship(◐), and negative or no relationship(○).

〈Table 2〉 Analysis Results of the Relationship between Collectivism and Corruption

Author(s)	Key Findings	Relationship
Triandis <i>et al.</i> , (2001)	• Collectivism was positively related to reported use of deception in business negotiations.	●
Na (2001)	• The habituation of high context communication style based on collectivism and authoritarianism may work as an important factor interfering with the development of transparency.	●
Nasir (2004)	• Pakistan's relatively high collectivist orientation largely account for many traditions and practices including strict adherence to hierarchy, centralization, corruption and gender differentiation.	●
Li <i>et al.</i> , (2006)	• Despite the Singapore is very low in corruption on the Corruption Perceptions Index, vertical collectivism was still able to account for the variance in deception.	◐
Cho and Lee (2006)	• The correlation between corruption and corruption-inducing elements of nepotism finds that the higher the power distance and collectivism lead to higher the level of corruption.	●
Martin <i>et al.</i> , (2007)	• Collectivism reduced bribery. • More individualistic societies are likely to have more local bribery activity.	○
Bart and Seleim (2009)	• A high score on institutional collectivism values is associated with a low score on CPI (i.e. high corruption). • A high score on institutional collectivism practices is associated with a high score on CPI (i.e. low corruption), which means the greater the collectivism practices, the lower the level of corruption.	● ○
Mazar and Aggarwal (2011)	• Collectivism promotes bribery through lower perceived responsibility for actions.	●
Halkos and Tzeremes (2012)	• Countries with higher levels of corruption tend to have higher power distance and collectivism values in their society.	●
Zheng (2012)	• Strong and robust evidence that firms domiciled in collectivist countries perceive a higher level of lending corruption than firms domiciled in individualist countries. • This positive link between collectivism and bank corruption is stronger in small and medium firms, privately owned firms, and non-export firms.	◎

Park (2012)	• Collectivism led collective compensation system in Soviet period and employment through personal connection in Russia.	●
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◎:Significant relationship, ●:Positive relationship, ◐:Moderate relationship, ○:Negative or no relationship

Author(s)	Key Findings	Relationship
Haque and Mohammad (2013)	• Bangladesh's relatively high collectivism largely account for breeding corruption embedded in administrative culture in the form of mechanistic adherence to hierarchy, centralization, and abuse of discretionary power.	●
Zheng <i>et al.</i> , (2013)	• Strong evidence that firms domiciled in collectivist countries perceive a higher level of lending corruption than firms domiciled in individualist countries.	◎
Hamid (2014)	• Cultural values have considerable influence on the level of perceived corruption. • Hofstede's high power distance, masculinity and collectivism, Schwartz's conservatism and Inglehart's traditional religious dimensions are associated with the corrupt behavior.	●
Ralston <i>et al.</i> , (2014)	• The positive relationship between collectivism and maliciously intended ethics behavior.	●
Abraham and Pane (2014)	• Collectivism has positive predictive correlation with the tendency of not doing corruption (Survey with Indonesian students)	○
Gelade (2015)	• Home advantage in football tends to be elevated in countries with high levels of collectivism and in-group favoritism, and in countries where governance is prone to corruption and where the rule of law is not strictly adhered to.	●
Huang <i>et al.</i> , (2015)	• Collectivism facilitated corruption when evaluation apprehension was low. • But, collectivism impede corruption under high evaluation apprehension.	○
Achim (2016)	• The more collectivist a society is, the higher the level of corruption.	●
Kyriacou (2016)	• The in-group favoritism inherent to collectivist societies is likely to engender corruption and nepotism in the public sphere.	◐
Ghoul <i>et al.</i> , (2016)	• The adverse effect of collectivism on bank corruption is more severe in small and medium-sized firms, privately owned firms, and non-exporting firms.	●
Humantito (2016)	• The combination of the unwillingness to blow the whistle and the process of the normalization of organizational corruption may create a vicious cycle of corruption in and by organizations. • Whistle-blowing legislation alone may not be sufficient to motivate employees to blow the whistle particularly in Indonesia where in-group collectivism is relatively high.	◐

Chandan and Bibhudutta (2017)	<ul style="list-style-type: none"> • Corruption is higher in countries that are characterized by greater degree of collectivism. 	●
Bukuluki (2017)	<ul style="list-style-type: none"> • In some collectivism societies in Uganda, corruption or even theft can be acceptable as long as it is perceived to bring benefits to the family, kinship or community. 	●

Author(s)	Key Findings	Relationship
Ratan (2017)	<ul style="list-style-type: none"> • Corruption seems to enable the start-up of new business ventures in collectivist nation. • In the case of these nations, paying bribes may be a means of establishing relationships with bureaucrats. 	●
Siwapong (2018)	<ul style="list-style-type: none"> • In-group collectivism still increases corruption in bank lending. 	●
Boubakri and Saffar (2019)	<ul style="list-style-type: none"> • State ownership is significantly positively associated with the use of bank debt financing. This relation is more pronounced in countries with high government ownership of banks, high corruption in bank lending and a collectivist national culture. 	●
Yousif (2019)	<ul style="list-style-type: none"> • Tribalism is positively related to corruption. • There was a weak correlation between the concept of tribalism and collectivism. 	◐
Siwapong (2019)	<ul style="list-style-type: none"> • Money lending cronyism in bank is linked to institutional collectivism. 	●
Tu <i>et al.</i> , (2020)	<ul style="list-style-type: none"> • High on collectivism or masculinity hold higher corruption tolerance and lower willingness to participate in actions against corruption. 	●

To investigate the relationship between collectivism and corruption, 27 journal articles and 3 theses were examined. According to the result, 2 were found to be significant relationship between collectivism and corruption, 20 were positive, 4 were moderate, 2 were negative and 2 showed mixed results.

VI. Conclusion

1. Summary and Discussion

This study began with one simple research question: Does the culture of collectivism affect the occurrence of corruption? To get answer to the research question, a large volume of existing studies were investigated. Based on the analysis results, this

section presents the following summary and discussion.

First, 2 showed a significant link between collectivism and the occurrence of corruption. For instance, Zheng *et al.* (2013) investigated how national culture and collectivism influences corruption in bank lending by using 3,835 sample firms across 38 countries. The result showed that there was strong evidence that companies domiciled in collectivist countries perceive a higher level of bank lending corruption than firms domiciled in individualist countries.

Second, 20 showed a positive relationship between collectivism and corruption. To list some examples, Triandis *et al.* (2001) found that collectivism is positively related to reported use of deception in negotiations through a scenario study with 1,583 participants from eight cultures. Mazar and Aggarwal (2011) argued that collectivism promotes bribery through lower perceived responsibility for actions. Cho and Lee (2006) analyzed the corruption-inducing elements of nepotism culture among countries and found that the higher the power distance, the collectivism, and the level of uncertainty avoidance, leads to higher the level of corruption. Tu *et al.* (2020) claimed that high on collectivism or masculinity hold higher corruption tolerance and lower willingness to participate in actions against corruption.

Third, 4 showed a moderate relationship between collectivism and corruption. Li *et al.* (2006) examined the relationship between deception and cultural orientation in a Singaporean sample. They found that despite the Singapore is very low in corruption on the CPI, vertical collectivism was still able to account for the variance in deception.

Forth, 2 showed negative relationship between collectivism and corruption. Unlike other studies, Abraham and Pane (2014) found a notable result that collectivism has positive predictive correlation with the tendency of not doing corruption. The reason for this result was probably because it surveyed 117 Indonesian students (76 males, 41 females, M=18.93 years old) who still did not have much social experience. Martin *et al.* (2007) analyzed responses from nearly 4,000 firms worldwide using hierarchical linear modeling to investigate cross-level predictions about bribery. They found that more individualistic societies are likely to have more local bribery activity, and collectivism reduced bribery.

Fifth, 2 showed mixed results: positive and negative results at the same time. Huang *et al.* (2015) conducted multi-study to examine the association between collectivism and corruption. Study 1, using a bribery scenario, confirmed that collectivism facilitated corruption only when evaluation apprehension was low. In other words, when the

possibility of being evaluated is low, people with high collectivism are more likely to engage in corruption. Study 2, using a real money bribery game, confirmed that collectivism impede corruption under high evaluation apprehension.

In total, the above results lead to the following conclusions : collectivism culture has a positive effect on the occurrence of corruption or the more collectivist a society is, the higher the level of corruption.

However, strong collectivism culture does not necessarily lead to much corruption. A good example is Japan, which is one of the countries with a strong collectivism culture. According to the CPI of 2019, Japan ranked 20th with 73 points, far better than Korea's 39th with 59 points (Transparency International, 2019).

2. Implications for Korean Society

The results of this paper may provide some implications for Korean organization and society. Although Korea is now firmly ranked in the top 10-level in the global economy, it is still at a lower level in terms of corruption compared to advanced countries. At a time when Corporate Social Responsibility is emphasized worldwide (Lee, 2021), corruption crimes both in public and private-sector have been continuously occurring as reviewed in the section 3.

Currently, various corruption cases are occurring almost every day in Korea by politicians, government officials, business people and even ordinary citizens, and these incidents are making headlines in the media. According to Song (2020), although the level of social corruption in Korea was lower in the present than at the beginning of the enforcement of the anti-graft act, the enforcement effect of the law is not showing as high performance as expected.

The entire country has currently been in great confusion due to land speculation scandals by former and incumbent LH (the state-run Land and Housing Corporation) employees. Employees of the LH were accused of using inside information to buy land, which was designated by the government as candidate areas for new house town development. They collectively exploited and abused internal information within the same organization to obtain private benefits.

Influenced by traditional Confucian culture, Korea still has a strong collectivist culture, which has both positive and negative aspects of social development. But, the deepening of the in-group collectivism culture is a major obstacle to Korea's

development in politics, society, economy, etc. In-group collectivism refers to the degree to which individuals express pride, loyalty and cohesiveness in their organizations or families (House et al., 2004). Taking Korea's political field as an example, Korea is now ideologically completely divided into two groups, showing the side-effect of in-group collectivism. Competition between in-group and out-group is intensifying and a culture of antagonizing the other party is getting stronger. According to Cho and Yoon (2001), in-group harmony in Korean organization is important and forms the keystone of organizational culture. For the sake of in-group harmony, individuals often sacrifice their own goals for collective ones.

Meanwhile, one of the characteristics of Korean society in recent years is the cultural transformation from collectivism to egotism rather than individualism. Egotism seems similar to individualism, but their meanings are quite different. The egotistic people do not tend to respect other people's equal rights and pursue their own personal or group interests, while individualists know that each person should respect the other's rights (Park, 2018). Egotistic phenomenon can be seen especially in the younger generation, which accounts for a large portion of the population and labor market in Korea. From this perspective, some portions of corruption in Korean society can be better explained as a result of individual differences rather than national or organizational culture.

To reduce or prevent corruption in Korea, I would recommend the following two prevention measures. First, cultural changes in the low corruption perception is needed. Korea has remained at a certain level for the past decade without any significant changes in terms of CPI scores and rankings. To create a better society, all the people including politicians, business people and the general public must strengthen their corruption awareness to the level of global standards. Second, it is hard to criticize the collectivism culture itself as it is multidimensional, but the culture of strong in-group collectivism should be changed. Cultural trait of in-group collectivism sometimes creates an atmosphere of strong competition with out-group members (Cho and Yoon, 2001). When rejecting the other party based on collective egoism, it will naturally lead to the occurrence of corruption.

3. Limitations and Future Research Directions

I note some limitations of this study and propose the following directions for further

research. First, this study selected only collectivism among the various cultural dimensions of Hofstede. However, this dimension alone has limitation in analyzing the relationship with corruption. For more profound research, Hofstede's other cultural dimensions (e.g. power distance or masculinity) need to be investigated. Second, in terms of research methodology, a more profound research method is recommended. As this paper is an exploratory study to acquire basic insights and ideas on the relationship between collectivism and corruption, it is relied on secondary data. This study is more descriptive than analytical based on the frequency of previous research findings. Thus, this paper does not properly deal with publication bias; a tendency that studies with positive or significant findings are more likely to be published than studies with negative findings. For future research, more quantitative and statistical studies adopting meta-analysis, so-called research synthesis, would be recommended.

Third, the relationship between collectivism and corruption may have different results depending on the level of analysis such as individual, firm, society, and country. A more specific study is recommended by separating the analysis units.

Despite the above limitations, this study has an academic significance by systematically examining and summarizing various existing literatures on the relationship between collectivism and corruption.

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<Abstract>

The Relationship between Collectivism and Corruption – Implications for Korean Society –

Jun, In Woo

This study examined the relationship between collectivism, one of Hofstede's cultural dimensions, and corruption. This study adopted a systematic literature review method, and the data were collected through keyword search in the online database EBSCOhost. The keyword was limited to 'collectivism and corruption.' A total of 228 studies were searched through comprehensive search, and, after two times sort-out works, 27 academic journals and 3 doctoral theses were used in the final analysis. According to the results, 2 were found to be significant relationship between collectivism and corruption, 20 were positive, 4 were moderate, 2 were negative and 2 showed mixed results. Summing up the results, collectivism culture has a positive effect on the occurrence of corruption. The findings suggest the causes of corruption in Korean society. In addition, this study is of academic significance by examining and comprehensively summarizing existing studies on the relationship between collectivism and corruption.

Key words: Culture, Corruption, Corruption Perception Index, Collectivism, Hofstede

