

CHRISTIAN ETHICS VS. CORRUPT ECONOMY

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Abstract

Christianity as a consummate and the most individualized religion, allows one to best harmonize the relationships between an individual, society, and the state. Christianity roots in the fundamental sentiment of personal responsibility for own thoughts and deeds. That the Christian doctrine has an immense variety of tools to resolve the whole gamut of socio-political issues has been brilliantly evidenced in hosts of victories on a civilization scale. Being a pro-active religion, Christianity has been the driving force behind the groundbreaking, epoch-making processes both at political and scientific level. Christianity has brought about a new model of state economy basing on equity and liberalism.

However, having swerved from good intentions, the modern Christian nations are caught in the economic crisis, facing the urgency to regain their economic strength lavished on the rest of civilizations. The only way to reach this is to reconsider Christian values.

Keywords: Economy, law, society, ethics, religion

1. Introduction

“A man can have only what God gives him.” (John 3:27).

Plunged in the frenzy of our daily hustle, we often forget that, at least today, we are the makers of the national and, why not, also global economy. The reverberations of the state-monopolized socio-political paradigm are dying away, and we are gradually stepping into the realm of Ecumenic Revelation which otherwise is called globalization.

In fact, as Manuell Castells has it , the new spatial form of megalopolis has the “contradictory quality of being globally connected and locally disconnected, physically and socially” (Castells M. “ The Rise of the Network Society.”, p.404). We are supranational and powerful in many ways, if you will, with our possibilities stretching across borders.

It turns out, until recently we were practically slaves, but not inside the state borders: rather, slaves of our ignorance. And so we did our best to live up to the following pattern set out by St. Paul: “*All who wear the yoke of slavery must count their own masters worthy of all respect, so that the name of God and the Christian teaching are not brought into disrepute. If the masters are believers, the slaves must not respect them any less for being their Christian brothers. Quite the contrary; they must be all the better servants because those who receive the benefit of their service are one with them in faith and love.*” (*1Timothy 6:1-2*). How well it worked is a different matter. What is undeniable is that now, after the worship of the state as the utmost secular authority has considerably given under, and we are largely left to our own devices, we have the unique opportunity to enjoy our genuine freedom firmly secured by our Lord Jesus Christ. As a matter of fact, we possess an invaluable asset of self-identification through being Christians in our daily routine, at work, and of course in business. “*We recommend ourselves by the innocence of our behavior, our grasp of truth, our patience and kindliness; by gifts of the Holy Spirit, by sincere love, by declaring the truth, by the power of God. ...Poor ourselves, we bring wealth to many; penniless, we own the world.*” (*2 Corinthians 6:6-10*).

The previous socio-economic patterns of the Christian state provided an evolutionary cycle for the world community to reach the victorious peak of its intellectual struggle. Historically it has been a thorny and sanguinary, defiant and ambiguous path, full of atrocities, privations, and adventures, only to discover that this world really belongs to God.

To eliminate the apocalyptic foul-up of these days the individuals and the state must cooperate in a synergic rapport, which is only possible by introducing the ethical tenets of Christianity into all the areas of the secular activities of society, inclusive of economy.

If the former ways proved crook, now they have to be revamped, because eventually we all face the challenge of being personally responsible to God for our earthly deeds. “*For no one of us lives, and equally no one of us dies, for himself alone. If we live, we live for the Lord; and if we die, we die for the Lord. Whether therefore we live or die, we belong to the Lord.*” (*Romans 14:7-8*). In our context, this responsibility implies the responsibility before your business partner. If you need the transaction to be without further ramifications, you first need to take care of the security of your partner. Share with him your advantages. Then the disadvantages will get

shifted out of the way. This synergic dynamics represents the only prerequisite for the holistic success of the entire economic activity. “*Why do you look at the speck of sawdust in your brother’s eye, with never a thought for the great plank in your own?... First take the plank out of your own eye, and then you will see clearly to take the speck out of your brother’s.*” (Matthew 7:3-5). This should be the exegesis of the ethical behavior in business activities at any level.

It fell out that all the sad experiences of the past the contemporary mankind thrust into the wastebasket of the civilization. This spam is largely labeled “corruption”. Sometimes, however, we empty the wastebasket, to rummage about for some important documents and to go over them to get down to the nitty-gritty of the matter at hand.

2. Formulation and Typology of Corruption

The starting point for these lines is the circumambient reality that the corruption, primarily in the developed countries, is at risk of transforming into a systemic one or, to make things worse, can *dominate the existing value system whose surety is said to bear the state.*

Corruption has had a profound and well-documented impact on security: “The cost of corruption is four-fold: political, economic, social, and environmental. On the political front, corruption constitutes a major obstacle to democracy and the rule of law...Economically, corruption leads to the depletion of national wealth...It undermines people’s trust in the political system, in its institutions and its leadership...Environmental degradation is yet another consequence of corrupt systems. (“*Frequently asked questions about corruption*”, Transparency International, Accessed 12 May 2011, http://www.transparency.org/news_room/faq/corruption_faq.)

Corruption has apparent destabilizing effects for nations and their security. The impact is manifold and includes, for example: “Leakage of WMD technology, trafficking and further proliferation is facilitated by systematic corruption, the presence of organized criminals and terrorists, poor governance, lack of territorial control and state failure, all of which are associated with instability.” (“*Corruption and Bribery: National Security Impacts*”, Campaign Against Arms Trade, Accessed 12 May 2011, http://www.controlbae.org.uk/background/national_security.php).

Ultimately this situation can progress to a situation of state failure. For some states, even great powers, corruption has reached epidemic conditions and appears to be beyond management (see references to publications on Spain, Germany, Russia, and USA later in this article).

Corruption in the public sector as competing with that of the private one should be viewed as a patent challenge to the existence of any political

system with its legal, moral, social domains. It poses a direct threat to the national security.

Typically, the Law of most European countries, as experts claim it, does not provide for the specific penal types of the corruption. This should be explained through stipulations for a series of punishable behavior ranging from active and passive bribe to collusion and money laundering. Understandably, piling up all these clauses into one single provision on the corruption would not technically facilitate the desired outcome of combating this baneful social vice. In terms of the public sector the corruption-related crimes can be divided into: capital and lateral. The former typically include *crimes against the obligation of impartiality, bribery, conflict of interest, and collusion*. The latter *contain administrative and judicial prevarications, embezzlement of public funds, and fraudulence*. These felonies in turn **fall** into multiple variations geared to the needs of the penal and other codes entailing unnecessary hairsplitting which substantially thwarts the implementation thing.

As we believe an adequate review of the overall criminal doctrine has to be in place. Hereby the following changes are encouraged: *correct definition of the types of transgressions; adequate punishments, effective execution that will be conducive to both general and specific prevention, and a procedural system which would except impunity*.

When defining Corruption one has to take into account the components like societal, cultural and governance norms and values.

“The Anti-Corruption Plain Language Guide”, Transparency International (July 2009): 14.provides this definition: “Corruption involves behavior on the part of officials in the public sector, whether politicians or civil servants, in which they improperly and unlawfully enrich themselves, or those close to them, by the misuse of the public power entrusted to them.” The Korean Independent Commission against Corruption supports this contention: “any public official involving an abuse of position or authority of violation of the law in connection with official duties for the purpose of seeking grants for himself or a third party” A similar definition contains the Asian Development Bank – “Definitions of Corruption”, Asian Development Bank, Accessed 12 May 2011, <http://www.adb.org/documents/pol> .

The shortest available definition of corruption is again delivered by TI: “The abuse of entrusted power for private gain.” According to the World Bank, for policy purposes corruption can be best understood as: “The abuse of public office for private gain.” The Organization for Economic Cooperation and Development notes that in criminal law no single definition exists but establishes “offences for a range of corrupt behavior”. (“*Corruption: A Glossary of International Standards in Criminal Law*,” *OECD* (2008): 21-23).

The stumbling block in this regard appears to be the ineffective persecution which in turn results from the wanting implementation mechanisms. But this again wouldn't happen had a relevant legislation been in place.

What lawyers can technically assert is in reality wanting and repetitious, because they themselves are bound by the limits of the acting law and don't have any tangible resources to change the situation. Lawyers are good at commenting the drawbacks or even blunders of the existing legislature, but rarely are they willing to pitch in and change things for the better. Why is it that way is a thrust of a different and much more voluminous study. Still the maxim once coined by Jeremy Bentham could be fairly applicable to the entire caste of lawyers of all times and nations. He regarded the jurisprudence as the "*Art of being methodically ignorant of what everybody knows*" (W. Seagle, The History of Law, NY, 1946, p24). But let's admit, there is no law requiring lawyers to cultivate such ignorance. In fact, law feigns ignorance, because it has a different mission to fulfill: the punishment. The mainstream scholars are always welcome with the law, because those scholars, through their law- oriented teaching, keep society away from the concept of freedom – another key component of ethics. As soon as the true understanding of freedom is rife in society the latter will no more need the law, because the true freedom is the right of self-limitation and doesn't need to be imposed. This stage of development in human can only be obtained through the faith in Jesus Christ. "*For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged*" (*Romans 2:14-16*). The following rationale by the apostle Paul will help us understand the matter: "*For (again from Scripture) no human being can be justified in the sight of God for having kept the law: law brings only the consciousness of sin.*" (*Romans 3:20*). Hence, by cultivating only the legal trend in the citizens' minds the mainstream scholars vicariously sacrifice them to corruption. Why? Because corruption is generated and punished inside society governed by the state, and as long as corruption is not fully eradicated, we can claim that it is also regulated by the state. Hence, the state turns out to father corruption.

"Corruption can be classified as grand, petty and political, depending on the amounts of money lost and the sector where it occurs". (Porell Victoria, Misuse of Power, Northeastern University Political Review, November 10, 2011). Corruption can also be understood as systemic corruption or regime corruption – that is, the embedded corruption of an entire political and constitutive system. Even the legality of corruption can become a question as, "TI, Transparency International, further differentiates between 'according to rule' corruption and 'against the rule' corruption. Facilitation payments, where a bribe is paid to receive preferential treatment

for something that the bribe receiver is required to do by law, constitute the former. The latter, on the other hand, is a bribe paid to obtain services the bribe receiver is prohibited from providing." ("Frequently asked questions about corruption", Transparency International, Accessed 12 May 2011, http://www.transparency.org/news_room/faq/corruption_faq.)

The vertical corruption represents the power-based political administration and formally is easier to surveil and counteract. By contrast, the horizontal corruption which stands for the entire population, its morals, customs and habits, ancestral traditions, ethno-cultural proclivity, and stuff like that, is practically out of control. You can't punish a nation because of its conviction that corruption is sort of a gift proving one's gratitude. A typical QUID PRO QUO. *NOTE: A prototype of bribery* could full well be traced in archaic cultures where, in order to avoid a potential conflict, e.g. blood feud, the parties made up by paying composition in form of the blood money. Failure to come to terms was to lead to an imminent large -scale conflict not welcome with the kinship. Thus grown into the *sanctioned custom*, as W. Seagle sets it out, the application of composition or any other remedy was seen mandatory. Non fulfillment thereof could be rated as *crime* or could lead to *ostracism*. (W. Seagle, The History of Law, NY, 1946, pp24-26/228-230).

How about we tackle the problem from another perspective? If we come up with a graph labeling the bottom line "Horizontal Corruption" and the side line "Vertical Corruption", they will assuredly intersect at more than one point along the curve we have thus plotted. Yet whatever the results of this graphical survey, it will provide for statistical figures only, not the solutions. The latter lies at the Zero position of the system of axes and is totally neglected. So, as long as it stays ignored the issue won't be solved. Let's label the Zero a "Faith" or "Christian Doctrine", and this will put an end to the allegedly inextricable conundrum. As a matter of fact, social ethics issuing from the depths of the Christian mettle, should be viewed as the only remedy to this issue. And as far as the study is concerned, why don't we try a survey of sorts. Teaching of the impossibility to serve the two masters, Jesus Christ said: "*No servant can be the slave of two masters; for either he will hate the first and love the second, or he will be devoted to the first and think nothing of the second. You cannot serve God and Money*" (Matthew, 6:24). With these words Christ denies the simultaneous adherence to the satanic host and Power of God, Light and darkness, Righteousness and sin. That the Lord dwells on this idol (mammona) is noteworthy. This deity had a tremendous sway over the heathen civilizations of the Near East. It patronized unrighteous enrichment, understandably, at all costs. However, its real peril was that it *distracted people's attention* from the true God.

The pagan temple where evil spirit of mammona was once worshipped in broad daylight, in our days seems to have ensconced itself in the very heart of the state. By calling itself Christian the modern political system of the West in reality is but disguising its unenviable face pitted with poxes from no end of grave diseases. It means that basically nothing has changed since those historical times. What we witness can be interpreted this way: the contemporary Christian state is vicariously enjoying the “amenabilities”, i.e. permissiveness of paganism by failing to nurture its Christian values. Here is a pervasive citation from S. Huntington which can't be closed with entirely, but which has a very useful mention in Christian terms: “The West won the world not by the superiority of its ideas or values or religion... but rather by its superiority in applying organized violence. Westerners often forget this fact; non-Westerners never do.” (*Huntington S. P., The Clashes of Civilizations and the Remaking of World Order*, 2003, p.51). If not for values, i.e. Christian faith, how else could this war be waged and won?

The formulation of corruption has to be **tenable, coherent and consistent** with the law-making precepts so that necessarily it can represent the source of reference for the law-enforcement authorities towards adequate legal measures. Furthermore, the issue is bifurcated because as yet there isn't a uniform concept of corruption applicable for the private and public sectors alike. Obviously, a private bribery is largely an economic, a business thing while public corruption engages a pivotal component of sociopolitical responsibility cause it is based on the institution of social representation which connotes accountability before the society. Failing this accountability, the society is entitled to remedy its moral and economic detriment in a legal way. And not only. NOTE. Mostly, at such troubled a point the positive law as the bedrock of market-based society gives under, and the natural custom, as a more viable regulatory means premeditatedly ousted by the positivistic state out of socio-legal circulation, comes to the forefront again with its historically tempered mission: a revolution. Caught at this interplay between law and custom, society sees itself bound to have recourse to this irreproachable, though sanguinary, leverage which always proves a godsend in that it always guarantees the mutual settlement to all parties involved in this public transaction under the title “the state”. “*A revolution may be defined as the suspension of the custom of obedience. A new state is always established illegally*” (Seagle W., *The History of Law*, NY, 1946, p.23). This is exactly the point where legal assumes its illegal image.

Hence, as we see it, *the corruption should be viewed as a systemic perturbation of such a critical degree that the system desists from functioning on the constitutional level hence incurring undisguised threat to the very existence of the state along with the national security.*

3. Corruption in facts

That any physical malady burgeons up on the spiritual level is an old truth. But that corruption, as a societal disease, could have decimated entire states, few would believe. Greece or Spain are among a few evident samples of what is equally applicable to Ireland when it was on the verge of a similar plight a couple of years back. But if somebody still lets himself be carried away with the hope that Germany or Finland, or any other “business wonder” or “economic miracle” or “regional tiger”, new or old, could pattern the prosperity, --he is desperately mistaken. I have been recently perusing materials on the state of corruption in different countries: Spain, Russia, Germany, USA. All those countries have one commonplace: their Christian image is dismantled.

Sadly enough, so far the masterminds behind the global nefarious schemes have been precisely economically strong and politically impregnable states. They were drawing on the natural wealth, selling it in bulk or at retail, and investing revenues into their most exquisite and profligate diversions. Now yet another round of this process is about to close up. As Victoria Porell has it: “While grassroots efforts to fight corruption may have some success, to truly eradicate the problem it must begin where it is often the most deeply embedded, at the very top” (Porell Victoria, Misuse of Power, Northeastern University Political Review, November 10, 2011). The sensational article “La Corrupcion Generalizada de Espana se Airea por Tierras Alemanas” 19 September, 2012 by Stefanie Claudia Müller bears out the above considerations: “The Spain of today is a realm of utter corruption where no less than in 2012, a group of oligarchs have gone on a wild spree, treating the country as their own farmstead, and jading their fellow citizens a little less hard than did their ancestors their servants back in Middle Ages”. It ends with rather discouraging phrase: “Once powerful Spanish middle class is practically being annihilated”. The article contains a comprehensive statistical account on corruption-related developments in this developed country (Muller Stephanie Claudia, La corrupcion generalizada de Espana se airea por las tierras alemanas, Despertares, 19 September, 2012).

Another exemplary country, the “engine” of Europe, Germany, according to information contained in the latest issue of “Die Welt” of 2012, loses estimated EURO 250 billion a year. One more superpower is allegedly at risk. A study entitled “Russia’s national security as seen by experts” undertaken by the Sociology Institute of the Russian Academy of Sciences and the TSIRKON research group shows that corruption is seen as the potential threat to the country’s national security. The study was based on a poll of three large groups of experts: researchers, political analysts and lawyers; journalists, public figures and human rights campaigners; and civil

servants and employees of law-enforcement bodies: “The poll has shown that the problem of corruption within the Russian authorities has become the most important one. The experts rated the threat from corruption as 6.1 on a 7-point scale.” They noted that corruption undermines national security in virtually every area, “reducing to zero (see frame of axis above) any measures taken to prevent threats in the economic, social and other spheres” (*‘Corruption as main threat to Russian security’, RIA Novosti news agency, Moscow, in Russian, 23 November 2010*).

How rife and threatening the passion for bribery in the US is can be deduced from the following passages. “Rep. Michael McCaul (R-Tex.), chairman of the Homeland Security subcommittee on oversight, investigations and management, set the tone for the hearing in his opening statement: “There have been many reports of federal employees wasting taxpayer dollars, and in some cases committing crimes, which erodes the trust American people have in our government. . . . We have also found criminal activity in our bureaucracies; Customs and Border Protection (CBP) personnel collaborating with drug smugglers, Immigration and Customs Enforcement (ICE) personnel filing fraudulent travel claims and Transportation Security Administration (TSA) personnel stealing personal belongings of passengers.”

“According to information released at the hearing: 138 CBP agents have been charged with corruption since 2004; during that same period, more than 2,000 CBP employees have been charged in other criminal cases; an ICE agent pleaded guilty to 21 criminal counts in February; a former ICE intelligence chief is accused of embezzling more than \$180,000, and four other ICE employees have pleaded guilty in the scheme; and a recent 22-count indictment says Transportation Security Administration (TSA) employees in Los Angeles took bribes to allow drug couriers safe passage through airport security. (*Davidson Joe “Federal Diary: House subcommittee looks into Homeland Security corruption”, Washington Post, May 18, 2012*).

Small wonder people perceive corruption to be a criminal or statistical phenomenon, but not a spiritual one. They see the bud and the flower without getting to the root. Meanwhile *“Make no mistake about this: God is not to be fooled; a man reaps what he sows. If he sows seed in the field of his lower nature, he reap from it a harvest of corruption, but if he sows in the field of the Spirit, the Spirit will bring him a harvest of eternal life. So let us never tire of doing good, for if we do not slacken our efforts we shall in due time reap our harvest”* (*Gal, 6:7-9*)

4. Ways of reconciliation

“What I mean, my brothers, is this: flesh and blood can never possess the kingdom of God, and the perishable cannot possess immortality.” (1 Corinthians 15:50).

Let's consider a structural model of the society: the State, the Business, and the Public. We shall venture to build this model on the biblical allegory on the Prodigal Son. Thus, the nexus between **the State** as the **formal father** behind social, and consequently, economic developments, and **the Business** impersonating **the son** who, for some reasons, has been left to his own devices for quite a time, stands for the socio-economic dynamics of any society. Now after yet another spell/cycle of his ups and downs he has resorted to his father's assistance for umpteenth time. This Son, however, represents the part of society which is free to act as it likes. The globalization stands for this character to a dot. So, as we can see, the State is no more in position to attend to the mission incumbent on it, i.e. to rectify the foul-up on the national level. Lately, a weird pattern can be traced in the economic developments globally. The State seems to be more descriptive rather than prescriptive as far as ethical norms of entrepreneurship are concerned. Conversely, the omnipresent corrupt practices bear out the view that corruption has become a custom prescribed by implication. What is this due to? The answer is as old as the following excerpt from the Old Testament: *“You shall not accept the bribe, for bribery makes the discerning man blind and the just man give a crooked answer”*. (Exodus 23:6-8). Patently, corruption automatically means the failure of integrity that has been ousted from the scenario of the social coexistence. A foul /rotten reality – that's the name of the game. This corrupt social pattern is designed to preclude every sign of probity in human relationships. In such a pattern the Business is always a puppet whose strings are firmly reeled round the fingers of the State – a puppeteer. And it is up to the Public only to rectify the situation, that is, to reach the balance of powers. To land this goal the Public has to identify its main, and possibly the only, mission: development and application of the surveillance leverages. But, as E. Ehrlich has it: *“The center of gravity of legal development therefore from time immemorial has not lain in the activity of the state, but in society itself, and must be sought there at the present time”*. (Ehrlich Eugen, Fundamental Principles of the Sociology of Law, 1936, p.360). Therefore it has to rely on the right ideology, but primarily inside itself, without striving to get it from the other two ones, i.e. the State and the Business. Formally the Public can and does resort to the main resource – the Fundamental Law, which doesn't seem to be efficient enough. Yet the Constitution doesn't expire the possibilities of the Public: it has one more and much more powerful tool -Christian Ethics which is neither deontology nor Code, nor

any other tool devised by the State to keep the Business and the Public under its stern control. Rather, it bases on the invocation and fostering of self-esteem and creativity in a free individual who is perfectly aware of his divine right to live and create on his free will for the benefit of society which he sees as the unity of as free and creative persons as himself. This should be the ideology behind the successful empowerment of the part of society which has not been smudged by the foul transactions between the State and the Business commonly known as corrupt practices or, simply, corruption. Hence, each of the players has to exert strain to come to terms with each other. The State has to declaratively shift from its punitive to collaborative charisma. Time has come for the Father to sacrifice a choice bull for his Son. The bull here should be understood as Integrity. With the advent of knowledge-based wave of the evolution of society the state finally released that potential, i.e. knowledge-driven economy and scooped enormous revenue. The difference was that both the state as administrative machinery and society as its potential market, profited from this new economic trend. This liberalization of the state's approach towards society was precisely the sacrifice expected from for such a long time. This trend in the statist behavior could be full well be construed as its proclivity towards total integrity. Alas, but corruption is thrust into the public spotlight over and over. As one of the pundits of the innovation economics, Alstrohm, has it: "The main goal of business is to develop new and innovative goods and services that generate economic growth while delivering benefits to society." (Ahlstrom. D. "Innovation and Growth: how Business Contributes to Society, p. 11).

Admittedly, having expired the tangible assets on which the positive law is largely built, the state has to struggle to make itself room within the context of the upswing of the intangible/abstract/intellectual potential that is a driving force behind the knowledge economy that ratchets up an unbelievably effective and hyper-profitable output. Why is it that difficult for the state to identify itself under this new conditions? Because now it is more difficult to monopolize the relocation of the assets: they have become as thin as air. Should the state wish to materialize them, it would have to openly declare a man to be the prime commodity. This, however would be equal to a suicide which is totally unnecessary, because the state still has to serve the Public, though after it has undergone a thorough reformation. In this connection we would like to cite the following unfading lines by St. Paul: "*For Christ ends the law and brings righteousness for everyone who has faith.*" (*Romans 10:4*). Law has become obsolete for roughly 2000 years now. It took the lay science almost as much time to get aware of this undeniable truth: "*The world of law is, after all, only a brief experiment. Mankind has not lived by law as long as it has lived by custom. It may live*

by science longer than it has lived by law.” (Seagle W., The History of Law, NY, 1946, p.374).

Moreover, we strongly believe that the achievements, whatever dramatic, of the modern science are due to the Christian faith of those who are behind them. The moral life of Christians is sustained by the gifts of the Holy Spirit. The seven gifts of the Holy Spirit that sustain the moral life of Christians are wisdom, understanding, counsel, fortitude, *knowledge*, piety, and the fear of the Lord.

In all aforesaid considerations *corruption* should be seen as the main stumbling block because it derives directly from incomplete and ailing faith and underlies all of the ensuing material, visible, and effective phenomena at a societal level. **“You shall not steal”** – says one of the commandments which means that the good created by God for everyone should in fact reach everyone in accordance with justice and with the help of charity. Yet, as we know, integrity, along with justice, is the divine quality not to be expected from this irreparably profligate world. *“Take up God’s armor; then you will be able to stand your ground when things are at their worst.... Fasten on the belt of truth; for coat of mail put on integrity; let the shoes on your feet be the gospel of peace, to give you firm footing; and , with all these take up the great shield of faith, with which you will be able to quench all the flaming arrows of the evil one.”* (Ephesians 6:10-17).

Meanwhile, the situation is clear-cut as to the framework within which the socio-economic developments proceed. First and foremost, one has to bear in mind the imminent paradox of the evolution of capital: the more it is accumulated, the less it is, or to put in other words, the more money you have, the fewer problems you are able to resolve. Why not admit that the money is made not by or for solving problems, but rather by creating them? So, the more problems you have created over the process of assets generation, the more the number of those problems after you have got aware of the situation. Money is not that bad a thing as long as it serves consumers needs, but it becomes a bane when it starts buying and selling ethical values: then the whole systems may tumble down as the house of cards. How does it happen? The weird pattern by which the money works is based on the assessment. Assessed can be something worthwhile, valuable. Whatever is worthless is normally rejected. If the economy is unethical, i.e. is based on the mercenary, self-interested precepts, which is the very source of the flaw, the values are gradually eroded from the social circulation. The money continues its assessment function. It does not care what to assess. So it starts evaluating the absence of values. With no values in place and assessed the society can develop only the system of vices. And so the vicious circle is activated. Let nobody think this is a sheer philosophy: the global economic downturn of these days is nothing less than a trite effort of evaluating the

worthless. The simple truth behind this is that a man without faith, i.e. ethical values can't maintain the economy. Here is how the words of apostle Paul are adamantly born out: "*The love of money is the root of all evil things, and there are some who in reaching for it have wandered from the faith and spiked themselves on many thorny griefs*" (*1 Timothy,6:10*).

What can be done on the secular level to rectify the situation? One has to engage the organizational leverages towards regulating the adequate deployment (allocation + relocation) of accumulated assets within the societal context. This, again, can be achieved only provided the Christian ethics is in place. It was for good reason that the same Schumpeter wrote about the "Evaporation of the Substance of Property". (Schumpeter J., Capitalism, Socialism, and Democracy, p.156).

The matter at issue has one more dimension in the traditional economic science: the so called extralegality. As the talented scientist Andrzej Rapaczynski points it out: "*The notion that simply instituting an appropriate legal regime will establish a set of property rights that can undergird a modern economic system is deeply implausible, because most property rights can only be marginally enforced by the legal system. The core of the institution of the ownership is a matter of unquestioned and largely unconscious social and economical practices that must be rooted in non-legal developments.*" (Andrzej Rapaczynski, *The Roles of the State and the Market in Establishing Property Rights, Journal of Economic Perspectives, Vol. 10, No. 2 (Spring 1996)*, p.88).

The same view is shared by another famous economist Hernando de Soto: "*Once governments understand that the poor have already taken control of vast quantities of real estate and productive economic units, it will become clear that many of the problems they confront are the result of the written law not being in harmony with the way their country actually works. It stands to reason that if the written law is in conflict with the laws citizens live by, discontent, corruption, poverty, and violence are sure to follow..... massive extralegality is not a new phenomenon. It is what always happens when governments fail to make the law coincide with the way people live and work.*" (De Soto Hernando, *the Mystery of Capital*,2000, p.92).

To summarize our deliberations on this score, we shall venture to adduce the following statement by St. Paul which surely is going to be edifying for all the three parties of the socio-economic triangle: the State, the Business, and the Public.

"For the kingdom of God is not eating and drinking, but justice, peace, and joy, inspired by the Holy Spirit. Let us then pursue the things that make for peace and build up the common life. Do not ruin the work of God for the sake of food." (*Romans 14:17-20*).

Conclusion

The logical inferences from the above considerations are these:

1. Corruption thrives in societies where state is incapable of handling its genuine tasks (mostly representative institutions endorsed by the Fundamental Law)

2. That law is the midwife of commerce is an old truth. And when the commerce starts buying the moral image of the state as the guarantor of social peace and justice, then corruption comes to the fore. However, this should be viewed as something more fateful than one could take at a face value, namely the state has yielded its regulatory leverages to unauthorized rulers, e.g. supranational corporations (again we confront with a feeble representative institution). Incidentally, how devastating the aftermath of their activities is, is amply evidenced in the respective section of a marvelous manual by *William Richter & Frances Burke, A Practical Guide to Management Ethics* (Richter William & Frances Burke, *A Practical Guide to Management Ethics*, pp 52-56).

3. In other words, the state has lost its authority—that's the name of the game.

4. In this respect a scintillating observation is made by an eminent political scientist S. P. Huntington: “*While states remain the primary actors in world affairs, they are also suffering losses in sovereignty, functions and power. International institutions now assert the right to judge and to constrain what states do in their own territory. In some cases, most notably in Europe, international institutions have assumed important functions previously performed by states, and powerful international bureaucracies have been created which operate directly on individual citizens. Globally there has been a trend for state governments to lose power also through devolution to sub-state, regional, provincial, and local political entities. In many states, including those in the developed world, regional movements exist promoting substantial autonomy or secession. State governments have in considerable measure lost the ability to control the flow of money in and out of their country and are having increasing difficulty controlling the flows of ideas, technology, goods, and people. State borders, in short, have become increasingly permeable.*” (Huntington S. P., *The Clashes of Civilizations and the Remaking of World Order*, 2003, 12 b,p.35).

Now the only feasible way of getting over the impasse is the restoration of the value system, *because the systemic crisis can mean but that of the values without which all of the formal institutions become emasculated.*

1. Having enhanced live standards of Asian civilizations, and created new ones in Americas, Christianity has not only fulfilled its historical mission, but also the spiritual charisma, for it, like never before, brought

together man and God. Following the commandments and acts of Christ and Apostles, Christendom constitutes the most active, educated, and prolific part of any socio-economic and cultural environment.

2. The ongoing crisis of the Christian civilization can be explained by following reasons:

a. Global demographic growth and the quantitative problematic related thereto.

b. Western nations have not fully considered and applied vast resources of the Christian doctrine, having confined themselves solely to the mercenary realm.

c. The Asian civilizations, which owing to the favorable impact of Christianity have put on unprecedented spurt in their development, having ensured their material well-being, now are starting to alienate themselves from the true faith which pattern is so irreparably intrinsic in paganism.

3. Caught in this set-up, Christianity faces the urgency to regain its strength lavished on fostering the rest of civilizations. This can be achieved through fairly tangible and realistic measures:

a. Enhanced teaching of Christian ethical norms (so called integrity, *social accounting, transparency, anti-corruption*, etc) at community/public educational institutions.

b. Accentuate the involvement of public administration into the scope of the above educational/deontological activities.

c. Overt Christianization of Western legal systems, judiciary, with possible elimination/transformation of the correctional branch.

d. Reconsideration/re-construction of functional activities of the contemporary Christian states/statist systems which will enable to settle a two-fold issue at a time: a) to ensure the proper education and civil functionality with generations to come, and to consolidate Christendom in the face of the new phase of pagan onslaught.

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