

ANTHROPOLOGICAL ANOMALIES AS A SOURCE OF CORRUPTION

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ABSTRACT

It is shown that there is an important "tie-in" of moral and legal aspects of corruption, which can be investigated more effectively from the psychological point of view. This is substantiated by the thesis of S. L. Rubinstein, a prominent domestic psychologist, that man is a big topic of world outlook, and above all of ethical order.

The author analyzes the views of A. Adler, who criticizes the desire for power in his work "The Psychology of Power" from the position of profound psychology, opposing to it the feeling of community. The issue of existential origins of corruption was analyzed on the basis of works by A. Rogow, G. Lasswell, E. Fromm, J. I. Gilinsky and others. The study revealed a direct connection between consumption and human psychological instability, which is characterized by Gilles Lipowiecki as the "Age of the Void". A vicious circle is formed between consumption and anxiety compensation (E. Fromm), which fits very effectively into the corrupt mentality of modern society. This allowed us to identify three main psychological factors influencing corruptive behavior:

- deprivation;
- frustration;
- deviation.

These spiritual anomalies are the deep existential factors of corrupt behavior. Thus, the study of corruption within the framework of deviantology gives the most positive effect as the negative methods of fighting corruption are contrasted with the positive one consisting in the development of social creativity.

- contemporary studies of corruption tend to treat this phenomenon as a "macro-psychological problem" which reveals not only its social, political and economic aspects but also considers it as a general spiritual and civilisation problem;

- The consideration of existential mechanisms of forming corruptive behavior contributes to a deeper penetration into the essence of this

The examination of the existential mechanisms of forming corrupt behaviour contributes to deeper understanding of the essence of this phenomenon;

- a psychological analysis of corruption reveals its important aspect, which depends on consumption. This is the spiritual malaise of modern society that contributes to the development of corruptive motives and, consequently, corrupt acts;

- The philosophical and anthropological analysis shows the efficiency of pro- prevention of deviant manifestations, among which the most productive is the development of social creativity. The fact that in the public consciousness, despite the high degree of tolerance to corruption, this phenomenon is traditionally perceived as amoral. Full human consciousness always reacts negatively to the manifestation of this social pathology (observation of O. S. Pugachev and N. P. Kozlova). It is also noted that modern legal thought expands the range of methods of combating corruption (for example, "anti-corruption ex-

pertiza", "confiscation of property", "anti-corruption audit", etc.). At the same time, it is jurists who note the insufficiency of legal measures in the fight against corruption.

In order to reveal the moral origins of corruption as a social evil, the constructs of such philosophers as T. Hobbes and D. Salas Sommer were analysed. This helped to uncover some fundamental anthropological root causes that serve as a source of corrupt behaviour. In particular, T. Hobbes talks about the fear of death and unwillingness to acquire things for the good life through hard work. Sommer, examining corruption in the section "Moral Errors and Sins", treats corruption as a distortion of human nature, which is more intrinsic to modern man who is devoid of character and will. The work considers views of P. Bourdieu on corruption and German philosopher K. G. Balleström who analyzes critically the popular opinion expressed in the maxim "Power corrupts" rooted in the well-known saying of the 19th century English historian Lord L. Acton: "Power corrupts and absolute power corrupts absolutely" ("All power corrupts, absolute power corrupts absolutely"). It is shown that automatic transference of responsibility for a corrupt act to the political plane removes the real responsibility of an individual and prevents from finding the true causes of the phenomenon. C.G. Balleström draws attention to the fact that Machiavelli was the first to formulate principles that resolved the problem of "dirty hands" in politics in an openly amoral way. Political ethics, the principles of which Balleström develops, tends toward a theory of social justice and the right use of power by those in power.

- The clash of two anthropological types - the economic man and the ideological man - constitutes the main contradiction of society and culture, within which the precedent of large-scale corruption emerges;
- the agents of the act of corruption are asymmetrical in terms of the degree of moral criminality, but the main thing is that at least two people are always involved in this act. The fact that two agents are always involved in an act of corruption reveals the perspective of ethical analysis of this phenomenon based on the attitude towards the other;
- Specific moral vices inherent in corrupt behaviour - venality, pursuit of personal gain, self-interest, injustice and greed;
- Corrupt behaviour is influenced not so much by economic purposefulness as by the pursuit of personal gain, which becomes an irrational passion and an end in itself;
- L. Acton's statement that "all power corrupts, absolute power corrupts absolutely" proved to be untenable.

An essential factor for the philosophical and anthropological analysis of corruption is to understand this phenomenon in a broad historical and cultural context, since corrupt behavior largely depends on the accepted norms and standards of a particular cultural community, which go deep into the traditions and customs of cultural and civilizational systems. We have identified the following parallels between national character traits and patterns of corrupt behavior: deformation of the "sense of kinship" - wide spread of nepotism (cronyism); hypertrophy of moral principles (moral-centrism) and low legal culture of opposing corruption; false desire for "unity", which generates tolerant attitude to various forms of social evil (including corruption).

The existential roots of corruption include three main factors which essentially expand the idea of this phenomenon and help to develop more effective measures to fight it: deprivation,

frustration and deviation. Deprivation is a mechanism revealing human striving for power in general, which is fraught with corruption costs; frustration is a spiritual ailment of modern consumer society, which seeks to compensate anxiety with irrepressible consumption, which entails corrupt ways of income; deviation is the most complicated form of social behavior, testifying to relativity and conventionality of moral norms and values, including corruption. Corruption, by its nature, is a complex phenomenon in which sociality has a deep inner connection with anthropological anomalies of personality (moral pathology). This allows us to shift the focus from the socio-political dimensions of this phenomenon to the personal (moral and anthropological) dimensions. In this context, L. Acton's statement that "all power corrupts, absolute power corrupts absolutely" is criticized, as it is proved that there is no direct connection between power and moral vice. Philosophical anthropological analysis allowed us to identify specific vices inherent in corrupt behavior, such as hypertrophied passion for gain, pursuit of personal gain, greediness and venality. Appealing to T. Hobbes made it possible to reveal the source of corruption as a social evil.

Analysis of the mental prerequisites for corruption leads to a fairly clear distinction between "Western" and "Eastern" types of corrupt mentality. Accordingly, each type carries the basic features of the culture within which certain types of corrupt acts are legitimized. This contact problematizes questions about domestic corruption, whether it belongs to the Eastern or Western type, and to what extent domestic mentality is predisposed to corrupt behavior.

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