



CORRUPTION OF SOCIETY, CORRUPTION OF THE INDIVIDUAL

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Received: 11 th July 2025	The topic of corruption is taken seriously today as an evil and a disaster. It is quite difficult to determine whether the level of corruption has increased recently, since it is difficult to find any unambiguous measurement for it, but it is possible It's fair to say that public interest in it has grown.
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We see that in the modern world there is a clear movement towards compliance with moral standards and ethics. This movement can be called by different names. In the general mass of calls The loudest voices for responsible behavior are those of "global civil society," demanding that governments and transnational corporations to ensure transparency of their policies.

New the wave of integrity is generated both from below and from above: "One aspect of the global movement for accountability and transparency is the fight against corruption. It is international in nature, firstly because it encompasses the entire world, and secondly, the fight against corruption is the subject of international coordination. Ethical coordination and Ethical management is becoming one of the central aspects of corporate activity. Anti-corruption activities are part of the general trend towards global ethics and morality [1, p. 157].

Being opposed to unscrupulousness, immorality and speculation, the fight against corruption appears to be an attempt to restore lost standards of morality and responsibility, which, in essence, mean that We call it "society." Thus, the fight against corruption becomes a crusade under the banner of morality. "The unification of public, private, international and state players makes the world of anti-corruption a complex social force worthy of anthropological study. Research into the anti-corruption industry mo can help us understand how the creation of an anti-corruption product occurs knowledge and practices – in a globalized context.

The social aspect combines morality and efficiency in one package. Anthropology studies how humans navigate the world around them. It's important to remember that the concepts of "doing well"—and anti-corruption is precisely about this—are just as important as the concepts of "doing badly." change in waves. Integrity is opportunistic, and perhaps our ideas are limited by the framework of the current situation [1, pp. 162-163]."

"The world, as understood by anthropologists, can be correlated with the concept "field" in Bourdieu. It includes a set of actors acting in accordance with the existing system of constraints. Actors strive to control resources and direct them to implement their strategies. The world has its own his own terminology, jargon and rhetoric, and in his appeals he is based on is based on adherence to certain legal, economic and moral norms. Since corruption is associated not only with individual dual strategies, but also with value systems and legal norms, anti-corruption discourse also revolves around moral and legal axes. From a moral standpoint, the world of anti-corruption has its heroes, villains, and innocent victims [1, pp. 164-165]". The development of global ethics, the increase the roles of responsibility and virtue are themselves an interesting social process.

And once again, the question of defining corruption arises. We recognize that corruption is a universal phenomenon, present in all centuries and in all countries. Like sin, it is inherent in human nature. nature. J.-J. Rousseau believed that man is good by nature, but as a result of a complex of historical events he is deformed and, in particular, is corrupt. Rousseau thus came to the conclusion that society itself and that is what makes a person greedy, deceitful, etc. Primitive man lived in himself and for himself, but a person living



in society does not know how to live without other people, without their public opinion.

For Rousseau, it is society with His emphasis on capitalist private property corrupts man. For Rousseau, primitive man, or man in the "state of nature," is ideal. He has not been "polluted" by civil (industrial, bourgeois) society with its rules and norms. He is virtuous, innocent, and good. Although Rousseau idealizes the natural condition, it also indicates the necessity and inevitability of irreversibility the process of civilization, despite its corrupting influence on man.

Corruption is inherent in human nature and has moral and ethical consequences that can be analyzed on the basis of three dominant ethical systems – Deontologism, Theologism and Contractarianism. Deontologism as an ethical system believes that legislative acts are naturally obligatory for us.

And this gives them moral status. An act is moral if it is supported by a universal sense of duty or obligation. This is from a positive point of view. the negative side, some acts, such as acts of adultery, deceit, lying, giving/ receiving bribes, embezzlement of public funds, etc., may naturally carry a negative obligation. In connection with this, corruption is seen as a morally bad action or an immoral act. Based on Kant's moral philosophy, on which this ethical system is built, corruption is seen as immoral an act that is morally bad or illegal because it goes against the highest moral principle and the natural sense of duty.

Corruption cannot be used as an absolute imperative or supreme moral principle that has universal application or acceptance. The reason is that corruption violates the fundamental principles that should underlie all human actions/deeds. with a moral underpinning. Firstly, it is obvious that no one will want to accept and use corruption as a general principle of action. How As much as we enjoy deceiving others, no one wants to be deceived. Secondly, corruption implies the usurpation and subsequent infringement of the rights of others for selfish purposes. This implies a complete disregard for the dignity and socio-economic rights of others. Theologism, states the benefit or harm of an act/deed/action, based on the consequences of a particular action.

Another name for it is utilitarianism, which is that the actor performs a moral an action is right if such action maximizes good and minimizes evil in terms of the number of people who benefit from the action another action, or the degree of satisfaction that this action causes in people. In other words, if an action makes an overwhelming If most people are happy, then it becomes morally correct Contractarianism, or the justice system, sees morality in actions that are based

on rational choice and motivated by a sense of justice and fairness towards other people. Our Actions are good as long as they respect the rights of others.

Corruption does not promote social cohesion or maintenance social contract, but rather threatens it. Corruption does not allow one to be honest in business dealings with others, therefore corruption morally bad. Therefore, the prerogative of ethics or moral philosophy– to establish normative principles that not only make corruption corrupt practices are morally bad, but they also deter people from them. When discussing a corrupt act/ deed, one should not forget, that "man is the source of every moral act, be it good or bad. Corruption begins in the heart first. a person, in his thoughts, which are ultimately reflected in specific actions.

When these actions are repeated on a regular basis, they become habits, and these habits in turn shape one's character and essence. There are many ways and means by which one can "fall" into corruption. network: to personally commit corrupt acts, have relationships with corrupt officials and through such interaction succumb to negative influence, or use benefits obtained through corruption [2, p. 474]" and thereby become infected with the disease of corruption.

How does it happen? so that another individual may depend on the individual who has become "infected" with corruption an individual or even the whole society? i.e. as a corruption disease one can touch another and so on down the chain? This theme is particularly clearly illustrated in Shakespeare's Hamlet: "Shakespeare uses images of corruption and the decay of human personality to demonstrate how easily and quickly the virus of corruption can spread from one source to another.

One person's corrupt character becomes a contagious disease that infects the entire kingdom. In exactly the same way, the corrupt character of a king infects his entire kingdom. Shakespeare in his work tries to show that the sun, just like King Claudius, can contribute to the spread of corruption. The sun, which is the source of all life on Earth, becomes a powerful factor in corruption. Quite often, kings are associated with both the deity of the sky and the omnipotence of the sun. Thus, the sun becomes king. The king's corruption indirectly reached Hamlet, as well. "like other heroes at the very beginning. The infection spread from one source - King Claudius. The images used by Shakespeare give us a clear picture of the contagious quality of sin" [3].

In a corrupted person we observe the same processes that occur in corrupt societies. There are general laws applicable to both societies and



individuals: for the most part the process of corruption in all societies around the world follows one scheme and corrupt individuals always act the same way. It's worth Recognize that corruption is not just a disease of society, but a disease of civilization, caused by "corrupt" human nature. Therefore, corruption is in no way connected to nationality, class, or social status. Nor is it connected to the political regime: "Corruption is an ever-present element of modern civilization in both democratic and authoritarian societies.

There is only a difference in degree, type, and nature. A military dictatorship is corrupted by the presence of a huge concentration of camps and uses naked force, and murder to impose their will. We measure the degree of corruption in military societies by the number of people living on the brink of extinction, convicted of crimes against the state, the number of executed people and the level of wealth of the elite ruling the country. In democracies, we also We can conduct statistics. Again, the number of people living on the brink of extinction, the wealth of rulers, bribes received by politicians, bureaucrats, judges, police and all those in power who perceive bribes as a normal element of the system. It is worth noting that even such corrupt practices that prevail "precisely in democracies, rather than in military dictatorships" [4, p. 280].

Naive it would be assumed that with the transition from a dictatorial regime to democracy corruption will be reduced in the state; or that states whose economic system seems more or less efficient will have lower levels of corruption than those in crisis. Unfortunately, none of theses of a certain nature between the level of corruption. Thus, there is no obvious correlation between the level of corruption, on the one hand, and the types political regime, their economic efficiency, on the other. In all cases, the denial and non-compliance with certain moral and ethical norms of society by one individual leads to the suffering of another. Wealth, corruptly acquired wealth and dishonestly obtained power go hand in hand: a corrupt person, once having received power, begins use it for his own selfish purposes to increase his own wealth. He may argue that wealth is not an end in itself, since he serves the people, and devotes himself to their interests, but this is only at the beginning of his journey and then he succumbs to temptation and "corrupt" wealth destroys him. Corrupt wealth and corruptly acquired power – the main sources of the spread of corruption. Corrupt officials are infected with corruption and their main desire is to increase their corrupt status.

Their interests contradict the interests of the majority of the population and, as soon as they begin

to live in isolation, they cultivate cynicism that protects them from the world around them. They begin to fear poverty, and their fear is reflected in legislation that protects them from others. This situation naturally caused a surge of negative emotions in most people, and therefore we are now witnessing an open fight against corruption with demands for all individuals to comply with the moral and ethical standards of society.

Society consists of individuals who do certain things every day. a choice with negative or positive consequences for both the individual and society as a whole. Ethics and morality are the vital threads of society. And without a generally accepted principle of morality human society can degrade to such a state of society, in which one person becomes a wolf in relation to others. To protect yourself from the corrupting influence of corruption and clearly understand, what is "to act well" and what is "to act badly" should be placed to understand our materialistic, capitalistic, egocentric and genetic pre-modern worldview based on the original spiritual worldview that promotes social cohesion, brotherhood and public benefit, in other words, you just need to become better.

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