THE GENESIS OF THE CONCEPT OF CORRUPTION IN SOCIAL AND PHILOSOPHICAL THOUGHT

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Abstract
The article analyzes the formation of the concept of corruption in the History of social-philosophical thought.

Keywords: corruption, society, state, public service. the concept of corruption; the essence of corruption; signs of corruption; corruption in the criminal law understanding.

Introduction
Corruption is a complex social phenomenon for which it is very difficult to it is difficult to find a logically strict and satisfying definition. Therefore, in order to understand the essence of this phenomenon, we should first turn to an analysis of the formation and evolution of the concept of "corruption" in the history of human thought.

There are several periods in the development of perceptions of corrupt activities.

The first of these should be characterized as the emergence and actualization of the problem of corruption and its impact on social development. This period lasted until the end of the nineteenth century. And it has its origins in the times of the earliest civilizations, in which the first attempts were made to counteract the various types of activity, of a corrupt nature.

For example, the first mention of corruption in the system of public service, which is reflected in the oldest known monument of statehood - the archives of ancient Babylon - dates back to the second half of the XXIV century BC.e. In the era of the Sumerians and Semites, the King of Lagash, Urukagina (Uruinimgina), reformed the state administration "in order to curb the abuses of his officials and judges judges, reduce the extortions and burdens of temple personnel, protect the temple temple possessions from encroachment by the royal administration, and to reduce and orderly payments for rituals." **[1].**

King Hammurabi continued the work of King Laghasha (19th century B.C.), whose activities are reflected in the texts of his laws:

"(§ 5). If a judge shall try a court case, render a decision, produce a deed of seal, and then change his decision, that judge shall be found guilty of change of judgment, and he shall pay the amount of the suit brought in that court case

case, 12 times the amount of the claim.

 (§ 6). If a man steals the property of a god or a palace, that man must and whoever takes from his hands what is stolen shall be put to death **[2].**

Similar references to corruption can be found in other ancient Oriental the same references to corruption can be found in other ancient Eastern texts: The Edict of Narmaba (Egypt, 10th century B.C.), the treatise Arthashastra Kautilya (Ancient India, 4th century B.C.), etc (Ancient India, 4th

century B.C.), etc. These acts justify the statement that "theoretically the emergence and existence of corruption become possible with the isolation of management functions in the social and economic activity"**[3]**. In the future, along with the complication of social structures, forms of corrupt relations develop.

If we look at the origins of corruption in a society, we should probably look for it in the primitive society. Probably, they are related to pagan beliefs: our ancestors, totally dependent on the forces of nature, tried to placate the gods that personified these forces. People made sacrifices to them, which were, in fact, peculiar gifts. As the society developed and the first cult servants appeared: shamans, sorcerers, healers, etc., "close to gods", they also began to make gifts and offerings to them in order to win favor of the gods themselves through them.

The continuation of the first period was the development of ideas about corruption in the first period continued with the development of the concept of corruption in the Antiquity when there was a qualitative leap in understanding the essence of the phenomenon in question. This is the period when the word "corruption" was first used, even though it was ambiguous. Was used for the first time, even though it was ambiguous and unambiguous.

"To corrupt (from the Latin "corrumpere") meant to damage the stomach with bad food, to spoil water in a closed container, to upset affairs, to squander fortunes, to decay morals, to miss opportunities, to corrupt young people, to distort meaning, to disgrace dignity. Among other things, not at all in its first meaning, "to corrupt" meant to bribe anyone or all - the people (not necessarily the official) with money, with generous handouts." **[4].**

In ancient Rome, the term "corruption" began to be used in its modern meaning of changing evidence in court for money and bribing a judge, and was first legally formalized in the Acts of the Twelfth Tablets: "Wouldst thou consider it a judicial decree punishing with death that judge or mediator who was appointed at the trial (to try the case) and was found guilty of accepting a pecuniary bribe in (that) case?" In this way, the foundation has been laid for the study of corruption from a normative-legal perspective.

A number of important ideas related to the phenomenon of corruption were expressed by Plato and Aristotle. Plato, in his project of the ideal state, deprives rulers and guards, i.e. Plato, in his project of the ideal state, deprives rulers and guards, i.e., persons in authority, of the right to possess property. "For only in such a state will rule those who are really rich-not in gold, but in what a happy man should be rich: a virtuous and reasonable life. If the poor and disadvantaged gain access to public goods in the expectation of getting a piece of it, then no good will come of it ".

A number of important ideas related to the phenomenon of corruption were expressed by Plato and Aristotle. Plato, in his project of an ideal state, deprives rulers and guards, i.e. the persons in power are deprived of the right to own property. "For only in such a state will rule those who are really rich - not in gold, but in that which the happy should be rich: a virtuous and reasonable life. But if the poor and have-nots gain access to the public domain in the hope of getting a morsel of it, then there will be no good. Plato believes.

Such "alienation from property" largely precluded the very appearance of corrupt activities. This "alienation of property largely precluded the very possibility of corrupt activity on the part of those in power. The idea of this "alienation of property largely precluded the very manifestation of corruption on the part of those in power," since it repelled self-interested people from power, and also reduced the opportunities for the rulers to use it for their own personal ends. Apart from the utopian nature of this philosopher's project, it should be noted that this idea helped to establish such important anti-corruption measures for modern society as a ban on combining entrepreneurial activity with public service for officials.Aristotle noted that officials "are available to bribery and often sacrifice public affairs for the sake of pleasing them. It would therefore be better if they were not exempt from all control." ... They should be controlled by the citizens, to whom the middle class should belong in the first place. "... The best state communication is that which is attained through the medium, and those states have a good system where the mediums are represented in greater numbers, where they are - in the best case - stronger than both extremes." , the philosopher believes. One can We can say that Aristotle in his writings laid the foundation for the anti-corruption concept, in which civil society acts as a controller of state power and suppresses corrupt activities of officials.

In the Middle Ages the concept of corruption received a predominantly religious Corruption in the Middle Ages was interpreted religiously and associated with the sinful nature of human beings. The term "corruptibilitas" meant the frailty of man, his susceptibility to destruction, but not his ability to take and pay bribes.

The great Renaissance thinker Niccolo Machiavelli compared corruption and similar phenomena to a disease: "...doctors say that at the beginning (it) is difficult to recognize, but easy to cure; if it is neglected, it is easy to recognize, but difficult to cure But if it is neglected, it is easy to recognize, but hard to cure. So it is in the affairs of the state: if one discovers an incipient ailment in time, But when it is so far advanced that everyone can see it, no remedy can help. . That is, Machiavelli raised the question of the spread of corruption and its impact on the social system.

The formation of centralized states in Europe in modern times with a complex bureaucratic apparatus of government, and the formation of modern complex bureaucratic administration apparatus and formation of modern legal systems as the main regulators of the behaviour of citizens. It was then that the most popular understanding of corruption which still exists today was formulated as "criminal use by a civil servant of his official powers for the sake of personal enrichment"[5].

Thomas Hobbes makes the important point that not only state officials, but also members of the economic elite are susceptible to corruption: "It is therefore common for men who boast of their wealth to commit crimes in the hope that they will escape punishment by bribing state justice or by obtaining pardon for money or other forms of remuneration. In doing so, he points to an important aspect of corrupt relations: the problem of the official-businessman businessman and the emergence of corrupt relations between them.

These are the main ideas about corruption and the fight against it that were expressed in the first stage in the development of this concept. It should be noted that during that period a holistic view of corruption emerged. Corruption and its negative impact on social development. However, this

perception is mostly descriptive, However, it was largely descriptive and did not disclose many of the essential features of corruption.

Since the end of the XIX century, the role of the state in the regulation of all social processes and, accordingly, increasing power of officials. Simultaneously . the big capital, whose clans, vying for great economic benefits, The big capital, fighting for large economic benefits, moved away from the system of occasional bribes to some state officials to the schemes of the elite politicians and top bureaucrats, putting them in the service of their interests. At this time begins the second stage in the history of research phenomenon of corruption. It is characterised by the growing interest of social and human sciences in the problem of corruption and the fight against it. There is a differentiation of knowledge of knowledge about this phenomenon. Sociology, political science, economics and law sciences are developing their methodological approaches describing in their own way the mechanism of corrupt behaviour of civil servants. Let us consider them in detail.

In sociology, corruption is understood as a dysfunctional phenomenon, a pathology society, generating in it ugly forms of relations between people. "Corruption is a special social structure, that is, a set of stable and fairly universal (they are adapted to exist in different spheres of society) norms and principles of human relations.

What is meant here is not individual cases or persons, but social groups that maintain this structure as the main or inalienable condition

(source) of their existence.

Here corruption appears as an informal the main reason for this is that corruption is an unofficial subsystem of social regulation that exists in parallel with the official the "parallel system of regulation" is caused by ineffective activities of the state authorities. This "parallel system" of regulation is generated by the ineffective activities of public authorities. According to this approach, corrupt behavior of public officials is defined as "informal, deviant (deviant) behavior of ruling elite, manifested in its illegitimate use of social benefits".Such sociological understanding of the phenomenon of corruption is based on M. Weber's theory of rational bureaucracy, the structural-functional approach and the theory of social anomie by T. Parsons and R. Merton.

Weber, based on his three types of legitimate domination, argues that the modern state exercises domination over its citizens through bureaucracy. Therefore, a necessary condition for the normal functioning of state power is the work of a bureaucracy based on formal rationality.

Such rationality presupposes "development and transformation of modern bureaucracy into an aggregate of workers, highly qualified specialists of spiritual The modern bureaucracy is based on formal rationality, which presupposes "the development of the modern bureaucracy into a body of highly qualified specialists of spiritual labor, professionally trained for many years, with a highly developed social honor that guarantees its integrity, without which there would be a fatal danger of monstrous corruption and low bourgeoisie.". Thus, according to Weber's conception of Weber, the spread of corruption among civil servants is associated with the irrational organization of their activities.

T. Parsons' structural functionalism asserts that the main characteristic of any society is its structure, which is understood as "a totality of stable connections of the object, ensuring its integrity and identity to itself". Corruption is also considered here as a structural element, organically included in the social system. At the same time, corruptive activity is a behavior that deviates from social norms and has an informal character. That is, an important characteristic of corruption is noted here - its additionality in relation to formal institutions. Structural functionalism reveals the mechanism of reproduction of this phenomenon. According to this approach, during the period of social stability the degree of corruption is stable and approximately at the same level as in a given society.

The situation is different when the social system undergoes rapid changes and its structure is unstable. At that point, corruption is widespread. To describe this situation, we should refer to the concept of "social anomie". According to Merton, social anomie results from "a discrepancy between culturally prescribed aspirations and socially constructed ways of realizing these aspirations.

Anomie produces a situation in society in which its members are unable to achieve their goals through legitimate or socially approved means approved by society, and ignore them, trying to achieve their goals by unconventional means. As a consequence, situations of anomie lead to a decline in the authority of legal and moral norms and generates demand for deviant, deviant forms of behavior, including corrupt practices.Thus, within the framework of structural functionalism corruption can be regarded as a specific type of deviant behavior of officials, arising within the framework of individual substructures of the social organism and generated by violations of the functioning of the social structure.Despite the fact that corruption is often compared to the hydra, there are quite effective methods of combating this phenomenon, as successfully evidenced by world practice. Not to fight corruption is to support it, and given the devastating consequences of such inaction in all spheres of society, the problem of countering this "internal enemy" is in any state. That is why it is so important to study the causes of corruption - after all, it is necessary to fight not only the weed itself, but also its seeds. By understanding what corruption is, by studying the phenomenon and the experience of other countries in resisting it, we gain knowledge, and knowledge, as you know, is power. The main thing is that this power must be used, and not only political will is needed for that, but also the support of the whole society. Otherwise, the battle against corruption will be lost.

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