



## THE SOCIO-PHILOSOPHICAL FOUNDATIONS OF AN ANTI-CORRUPTION CULTURE AND MORAL IMMUNITY

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**Abstract:** This article analyzes the socio-philosophical foundations of an anti-corruption culture and ethical immunity from both theoretical and practical perspectives. It highlights the role of an anti-corruption culture in societal development and its integral connection to an individual's legal consciousness, moral values, and civic responsibility. The concept of ethical immunity is interpreted as the spiritual and moral stability that protects individuals and society from corrupt practices. Furthermore, the article substantiates that strengthening the principles of justice, honesty, accountability, conscience, and the rule of law is a crucial factor in preventing corruption.

**Keywords:** anti-corruption culture, ethical immunity, social consciousness, legal culture, civic responsibility, justice, honesty, rule of law, spiritual values, socio-philosophical foundations.

Corruption is a social phenomenon that poses a serious threat to the institutional stability and moral legitimacy of a society, and the effective fight against it must not be limited to legal mechanisms alone. From this perspective, the formation of an anti-corruption culture and the development of moral immunity emerge as a pressing issue in social philosophy. This is because organizational and normative measures will not yield the desired results until a stable system of values that rejects corruption as an unacceptable social practice is formed in the consciousness of society's members.

This section analyzes the socio-philosophical foundations of an anti-corruption culture and moral immunity. Specifically, categories such as social consciousness, ethical norms, collective responsibility, and social trust are examined as crucial factors in shaping a firm anti-corruption stance. Moral immunity is the internal resistance mechanism of a society's members against corrupt situations, and it is fortified through social experience, upbringing, and cultural continuity.

The socio-philosophical approach allows us to interpret anti-corruption culture not as a matter of individual morality, but as a phenomenon inextricably linked with the general system of values and institutional relations of society. In this regard, this paragraph serves to determine the conceptual foundations of the formation of an anti-corruption culture and the development of theoretical conclusions aimed at strengthening moral immunity.

Modern philosophy is experiencing a new era of human thought, in which the way of human understanding of the world has fundamentally changed, and instead of ready-made, completed systems, a worldview as a changing, complex, and self-organizing process is being formed. M.Mamardashvili described this process as follows: "The most difficult thing is to learn to see the world not as a ready-made, complete reality, but as a changing, constantly forming

process"<sup>1</sup>. This idea serves as an important methodological basis for the transformation of social consciousness. Because the formation of an anti-corruption culture also requires the perception of human thinking not as a "ready-made" moral model, but as a constantly updated moral identity. At this point, Mamardashvili interprets human thought not as static, but as a dynamic process, considering man as a "being that creates itself through thought"<sup>2</sup>. Therefore, the formation of an anti-corruption culture is a process of moral self-creation of a person.

M. Epstein, turning the theory of fractalism into a philosophical category, defines man and society as "a complex system, similar to itself, repeating its small copies"<sup>3</sup> is interpreted as. He writes: "The fractal is the dynamics of self-similarity, it repeats itself at any level." This idea is extremely important for social philosophy, since the moral state of each individual is a small copy of the general moral structure of society as a whole. Consequently, to form an anti-corruption culture, it is necessary to change human consciousness before changing society as a whole, since social consciousness, as a fractal system, is a product of personal consciousness. However, when M. Epstein critically analyzes this view, it has an excessively metaphorical appearance. Because real social processes do not always develop with the precision characteristic of mathematical fractals, but at the intersection of spiritual, moral, political, and economic conditions. Nevertheless, the fractal concept is an effective model for understanding the variability of social consciousness at the philosophical level. M. Heidegger interprets the essence of human existence as "uncertainty, not certainty." According to him, human existence is a "secret hidden in existence itself," and this secret turns a person into a being who cannot determine his essence<sup>4</sup>. Applying this idea of M. Heidegger to the transformation of social consciousness, we see that the phenomenon of corruption in society is also connected with the ontological uncertainty of human existence. Because corruption is a state in which a person loses the meaning of their existence. This situation is reflected in public consciousness and manifests itself as moral instability, spiritual indifference, and normative disorientation. Therefore, in M. Heidegger's interpretation, the transformation of social consciousness is the process of returning a person to their "essence in being," that is, spiritual awakening.

J. Baudrillard describes modern society as a system living in a state of "principal uncertainty": "Modern societies are based on information, symbols, and simulacrum, in which reality is replaced by its copy"<sup>5</sup>. This means that modern man perceives moral reality through simulacrum, that is, he also often perceives corruption not as a real problem, but as a social game, an integral part of the system. When criticizing Baudrillard's idea, he exaggerates moral relativity. Nevertheless, this idea allows us to understand the philosophical basis of the weakness of anti-corruption immunity in society: when values become simulated in society, "moral immunity" also loses its power. A. Camus analyzes this process from an existential point of view: "When a person begins to ask about the meaning of his life, he becomes a problem for himself"<sup>6</sup>. According to A. Camus, a person lives in an "absurd" world, not aware of their existence, alienated from themselves. Corruption is precisely a social manifestation of this alienation, it signifies a person's alienation from their essence. From this point of view, the

<sup>1</sup> Мамардашвили М. К. Введение в философию // Философские чтения. – СПб.: Азбука-классика, 2002. – С. 58.

<sup>2</sup> Мамардашвили М. К. Введение в философию // Философские чтения. – СПб.: Азбука-классика, 2002. – С. 59.

<sup>3</sup> Эпштейн М. К философии возраста // Звезда, №4, 2006. – С. 25.

<sup>4</sup> Хайдеггер М. Время и бытие. – М.: Республика, 1993. – С. 6.

<sup>5</sup> Бодрийяр Ж. Система вещей. – М.: Рудомино, 1999. – 224 с.

<sup>6</sup> Камю А. Размышления о гильотине. – Харьков: Фолио, 1998. – 234 с.

transformation of public consciousness is a return of a person to their essence, a restoration of their moral "I." According to A. Camus, a person's true freedom is manifested in their moral choice. Therefore, the development of anti-corruption culture is a philosophical process aimed at restoring the balance between freedom and morality.

Also, M. Epstein describes man as a "old being": "At each age, all age periods of a person's life live together. This is the fractal structure of the human personality"<sup>7</sup>. This idea further deepens the concept of fractality in social consciousness, as society itself simultaneously embodies different stages: past values, present spiritual needs, and future ideals. An anti-corruption culture is formed in this same way: it does not deny past moral values, but rather demands their restoration within a new social context. However, upon critical analysis, this concept by M. Epstein also takes on an idealistic character, since this harmony is not always present in the collective consciousness; a state of value conflict and moral fragmentation prevails in society. Consequently, as the aforementioned authors emphasize, modern individuals and society exist as a fractal - that is, a complex, dynamic, and self-organizing system. For this reason, the transformation of social consciousness and the formation of an anti-corruption culture are inseparable processes. As M. Mamardashvili noted, "What creates a person is the very process of their thinking"<sup>8</sup>, therefore, immunity against corruption is also created through a person's culture of moral thinking. In this regard, social philosophy considers the problem of corruption not only as a political or legal, but also as an ontological, epistemological, and axiological problem. Until a person realizes themselves as a moral being, an anti-corruption culture will not be formed in society. The transformation of social consciousness is the process of a person's self-awareness, restoration of moral immunity, and bringing the social system to a self-purifying fractal equilibrium state.

The transformation of public consciousness is a continuous process aimed at a profound change in the inner world of society, its views, and the system of values. It is this process that plays a decisive role in the formation of an anti-corruption culture and moral immunity. Because corruption, in essence, is more a violation of the law than a weakening of the criteria of humanity, a state in which such universally accepted values as justice and honesty have lost their significance in public consciousness. Therefore, in the fight against this evil, deep reforms must be carried out in the consciousness and worldview of the individual. R.I. Mirzaev approaches this issue as follows: "Corruption should be viewed not only as a crime, but also as a result of a system of misconceptions, moral weakness, and social indifference formed in public consciousness"<sup>9</sup>. This idea shows that corruption is not a cause, but a consequence - that is, a sign of the weakening of values in society, the fading of moral norms. If in public consciousness "honesty" is interpreted not as an achievement, but as "simplicity," then no matter how strict measures are taken in legislation, their real social impact will be limited. Therefore, changing public consciousness is the most fundamental and continuous type of activity in this regard. Here, social consciousness manifests itself as the totality of people's attitudes towards society, the state, law, morality, labor, and justice. If honesty is not accepted as the main value in public consciousness, then any external reform will remain superficial. In this regard, the following

<sup>7</sup> Эпштейн М. К философии возраста // Звезда, №4, 2006. – С. 27.

<sup>8</sup> Мамардашвили М. К. Введение в философию // Философские чтения. – СПб.: Азбука-классика, 2002. – С. 59.

<sup>9</sup> Mirzayev R.I. O'zbekiston Respublikasida korrupsiyaga qarshi kurashishning konstitutsiyaviy-huquqiy asoslari (ta'lim tizimi misolida). – Toshkent: Impress Media, 2024. –B.63.

opinion of R.I. Mirzaev is relevant: "In educating young people in the spirit of intolerance towards corruption, such means as persuasion, observation, and personal example are of primary importance"<sup>10</sup>. Analyzing this idea, it can be said that changes in public consciousness are formed through human interaction, conscious social experience, constant moral propaganda, which is the source of the formation of conscious immunity.

The most effective way to change public consciousness is to instill an anti-corruption culture as a vital value. In this culture, it is not bribery or giving that is considered a vice, but indifference to such situations. R.I. Mirzaev says in this regard: "The formation of an anti-corruption culture in education is an educational process carried out not through textbooks, but on the basis of personal examples of honesty of teachers"<sup>11</sup>. From this approach, it is understood that moral immunity should be a moral principle that has become a level of belief and habit in human consciousness, not just knowledge. Thus, the transformation of public consciousness occurs, on the one hand, through the restoration of faith in justice in society, and on the other hand, through the feeling of responsibility of people towards the social environment. For this, it is necessary not only to exert legal influence, but also to constantly give a social signal through cultural and spiritual means, including mass media, art, the education system, and personal examples. R.I. Mirzaev also emphasized this aspect: "Immunity to corruption should be formed from a young age, it should be strengthened not under the influence of the environment, but on the basis of inner conscience"<sup>12</sup> "At this point," he emphasizes, "changing public consciousness is achieved not just by giving moral lessons, but by acknowledging existing vices and openly discussing them instead of hiding them. If corruption remains a taboo subject in society, then public consciousness will perceive it not as a real problem, but as 'a part of life.' Therefore, the formation of moral immunity should be cultivated not as a display of intolerance in society, but as a conscious choice, a decision of faith. The culture and moral immunity against corruption are closely linked to the moral state of society. Unless honesty, responsibility, and conscience are restored as core values in the public consciousness, any external reforms will be futile. Corruption is not only a violation of the law but also a disease that erodes society from within. Cutting its roots will happen with a change that begins in the public consciousness. After all, if consciousness does not change, social life will not change either".

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