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CENTRAL CORRUPTION AS A CULTUROPATHYC AND SOCIOPATHYC PHENOMENON: TO THE STATEMENT OF THE PROBLEM

The article builds a descriptive and analytical characterization of the semantic field of the concept of central corruption and its primary typological model with accompanying examples and demonstrations.

It is determined that central corruption affects the cultural and/or social system and/or its individual elements (axiospheres, social subsystems or social institutions). At the same time, the defeat itself is inflicted both in intercultural and intersocial communications, and in the internal environment of cultural and social systems, which leads in some cases to dysfunctions, in others to structural degeneration. It is noted that the central corruption of all four types becomes the fundamental basis for the recursion of peripheral corruption practices, since all sectors of the cultural and social system are co-dependent, and communications between them (even with external isolation) are continuous. It is stated that the potential of cultural and social systemology in the study of central corruption in Ukraine and other societies can still be considered undiscovered. The focus is on the fact that the proposed article serves as a prologue to further research in the field of sociology of corruption, sociology of international relations, sociology of external influence associated with neo-functional sociological theories. Such a conjugation debunks the myth of the speculative nature of structural functionalism and neo-functionalism and encourages recognition of its significant pragmatic and socio-technological possibilities in the organization of church and religious activities, education, politics, economics and other areas of the cultural and social system. It is also stated that this article allows to update the themes and problems of cultural and social induction of corruption, which takes place due to intercultural and intersocial communications. We are talking, in particular, about the sociology of external influence as a sub-branch of the sociology of international relations, the sociology of cultural pathologies and sociopathies.

Keywords: *corruption, central corruption, anomic central corruption, diffuse central corruption, intrusion central corruption, heterarchical central corruption, sociology of corruption, sociology of international relations, sociology of external influence.*

Problem formulation. We live in a society of paradox, despite economic impoverishment and political corruption, in our state there are a huge number of people with significant educational capital. True, these people do not end up in command positions in the highest echelons of power, but wander somewhere beyond them. It is more profitable for them to go abroad or, moving to the level of the shadow sector of the economy or criminals, not so much to fight corruption as to increase it. A similar situation in European countries is developing in Greece, where the state budget is also plundered and «tax holidays» are arranged for six months before the elections. Nurses who take kilograms of medicines out of hospitals, officials who simply demand a bribe in their offices have long become the norm for Greece, as well as for Ukraine.

What the two states have in common is a quiet, creeping corruption, intensified by a consciously constructed field of multiplicity and uncertainty of regulatory standards, which is carried out by highly educated people with a refined mind. And from this highly educated corrupt officials themselves, corruption becomes much more dangerous than when it is reproduced among stupid and narrow-minded inhabitants of European or American origin.

It should be noted that it is absolutely useless to fight against corrupt officials when it is carried out using rather weak anti-corruption legislation, moreover, with a sufficiently high tolerance of society to corrupt practices. Today, it is more profitable for business to adapt to corruption and pay corruption rent than to fight corruption as a systemic phenomenon using the judicial and administrative machinery.

Consequently, the sustainability of corruption in Ukraine is due to the fact that it provides officials with ample opportunities to convert power into property and capital. The consequences of this are the capture and privatization of the Ukrainian state, when the resources and capabilities of this state are exploited by a corrupt corps of officials to obtain illegal rent, which becomes not just a side, facultative income, but the main, dominant, regular income, something that far exceeds the official monetary and material income. provision at the main place of work in the public service system.

The comedy and simulation of the fight against corruption in Ukraine is exposed if only by the fact that the “biggest corrupt officials” caught red-handed in their offices are “political pawns” – officials and deputies of the regional levels, secondary police functionaries. Each of the systemic organizers of corruption has ways of retreat: either there are no grounds for bringing him to justice, or there is no legislative framework. He always has time to pack and fly to a cozy foreign country.

At the same time, the biggest paradox of anti-corruption campaigns in Ukraine is that these campaigns are led by leading corrupt officials, who are often beyond the reach of any criminal law sanctions, but consistently fight petty corrupt officials. The above gives grounds to talk about the presence of the so-called central corruption, which affects the cultural system of society and recurses in the social system, individual subsystems, institutions and social groups, which actualizes the subject of this article.

Analysis of previous studies and publications. Corruption studies are represented by several theoretical approaches, among which are ethical-philosophical (moralistic), economic-realistic (liberal), institutionalist and structural-functionalist.

Within the framework of the ethical and philosophical approach, the term «corruption» describes the general moral state of society (Plato, Aristotle, Thucydides, Machiavelli), and the meaning of the concept itself is reduced to a set of moral vices that «feed» corruption (this is mainly greed and self-interest) and determination of the constitutive causes of these vices, as well as technologies for combating them (love of property for the political and military stratum, inefficiency and weakness of the legislative framework, lack of solid moral foundations, low public morality, double moral standards for the actions of citizens in the service of the state and violating law for the sake of its immediate benefit, technological recommendations for the fight against corruption, not through the tightening of laws, but first through the formation and maintenance of effective moral norms in society) [2–3; 6].

Proponents of the economic-realist (liberal-realist) approach interpret corruption as a consequence of the strategy of legal over-regulation of social relations by the state, which, if they are inferior, can increase the efficiency of the economy by smoothing out unreasonably rigid state regulation. Corruption for such authors as A. Heidenheimer is not a deviation, but a social norm that promotes social and political integration in society in times of great change, satisfying those needs that cannot be satisfied by existing social institutions [13–14].

Explanation of corruption as a mechanism of political influence, widespread in societies with a low level of development and literacy, a high concentration of power and wealth in the hands of a small elite, with little opportunity for the majority of the population to influence politicians at the “decision implementation stage”, that is, after the adoption of laws, (and not at the stage of preparation of legislation, when the activities of such influence groups as associations of entrepreneurs or trade unions are more effective) proposed by J. Scott [21–23]. The author believes that corruption can often be seen as one of the many processes of equalizing the opportunities of elite and non-elite groups, and not as a simple abuse of power and violation of the norms of society.

S. Rose-Ackerman, continuing their reasoning in the paradigm of liberal realism, states the positive role of bribes in removing barriers set by inefficient bureaucracy, arguing that corruption (in the form of bribery)

can work for political development through the promotion of economic development (through the neutralization of non-functional bureaucratic barriers to business entities). The author connects such opportunities for corrupt practices with the accumulation of economic resources by key actors, believing that, in the absence of corruption, capital outflow, inefficient investment, loss of skills or loss of foreign assistance will begin [19, p. 365–380; twenty].

In agreement with S. Rose-Ackerman, S. Huntington [12, pp. 22–46] connects the high level of corruption with the rapid pace of socio-economic modernization. Corruption, from the author's point of view, helps to balance a number of destabilizing factors caused by these rapid changes, since it allows to strengthen the political system by strengthening opposition parties and other institutions, which, in its absence, would be deprived of access to the state. From the author's point of view, the costs in the form of weakening political development due to corruption sometimes turn out to be smaller compared to the benefits received from the access of non-influential groups to the field of politics.

J. Dasemoglu, J. Scott and other supporters of the institutional approach analyze corruption as a post-colonial sociopathy of growth in developing countries, emphasizing the probationary potential of corruption in the aspect of society modernization. Corruption allows you to test social norms and select effective norms with the elimination of ineffective ones, while having not only a negative, but also a positive impact on economic development, sociopolitical integration and the functioning of the administration [8, p. 194–211].

The authors, however, underestimate the corruption dysfunctions that arise in the management system and the limited explanatory possibilities of liberal realism for the existence of corruption in industrial and post-industrial societies. Corruption appears as a “temporary” link between the emerging elite and the poor in the process of modernizing developing countries, a bypass way to establish consensus in society, which is accompanied by a possible decrease in the authority of the authorities and the conventionality of democratic institutions.

The advantages of both neoliberal and institutional approaches are balanced by the formality of their analysis and the emphasis on the rationalistic model of the individual behavior of the “economic man”, often with abstraction from the dynamics of corruption and anti-corruption strategies of state power.

Therefore, the relationship and interdependence between micro- (personal) and macro- (structural) types, types, forms of corruption remains unexplored by both liberal realists and institutionalists. In addition, both liberals and institutionalists, abstracting from cultural factors, do not explain why some manifestations of corruption are recognized as a social problem, while others are not.

The proponents of the constructivist approach are trying to fill the gap outlined above. So B. Gronbeck uses the method of symbolic interactionism

and ethnomethodology to study the rhetoric of political corruption. V. Pavarala, S. Chibnall and P. Saunders analyze the social construction of the apparent reality of corruption. The authors named above study the modernizing society of developing countries and pay the main attention to the interpretation of the problem of corruption in connection with the assessment of its danger at the macrolevel [10, p. 138–154; 11, pp. 155–172; 18, p. 20–55].

In the sociology of corruption, the factor of external influence in the emergence of corruption remains little studied, and on the other hand, the connection between central corruption and peripheral corrupt practices. Some of these studies in Ukrainian sociology are presented in the works of E. Gugnin and Y. Romanenko [1; 4, pp. 35–44; 5, pp. 37–51].

Purpose of the article. The purpose of the article is to construct a descriptive and analytical characteristic of the semantic field of the concept of central corruption and its primary typological model.

Presentation of the main provisions. The definitions of corruption presented in the scientific literature, in most cases, are built around peripheral signs of corruption as criminal behavior associated with the semantic field of abuse of power in order to extract private benefits. Corrupt actors, in accordance with the logic of constructing such definitions, may allow acquisitive behavior associated with theft, focus on certain methods of privatizing the public sector in the segment of building social ties (such as favoritism, kronism, nepotism).

In the narrow technical aspect, corruption presupposes the presence of some kind of «corruption» of relations that violate the logic of transparency, institutionality, normativity and are focused on private goal achievement. The indicated corruption, defectiveness correlates with criminal or immoral behavior and built-in consciousness in the form of corrupt morality, which legitimizes corrupt practices.

In such a phenomenological understanding, an indicator of corruption is a conflict (collision, opposition, opposition) between the public sphere (public) and the private sphere (private), as a result of which the public goals of management (the common good) are replaced by private, group, corporate or political benefits. As a result of the intensification of these processes, the public-political, public, institutional-legal or moral interest is replaced by a private one, which inevitably leads to the degradation of the political system and the delegitimization of the political regime.

Corruption as a social phenomenon in a broad sense can manifest itself in the moral decay of power, when civil servants and other public persons authorized to perform managerial functions use their official position, status and authority of their position for selfish purposes for personal enrichment or in group interests.

Since corruption as a political and legal phenomenon accompanies the criminalization of political power and the system of public administration, its malignant transformation from an institution expressing a single national interest into a decorum of the corporate interest of power elites, the fight

against it through the adoption of new restrictive and duplicating laws, as well as the creation of additional , duplicating each other's controlling authorities is futile and ineffective.

Rhetorical question: why is the normative-repressive way of fighting corruption ineffective? Our answer, in this sense, could hardly seem trivial. Since it would mean not an indication of any technological aspects of the fight against corruption, but of its derivative from value consciousness, or rather, the defectiveness of the latter.

In general, this kind of connection between corruption and defects in value consciousness in the scientific literature is presented rather poorly, if not to say that it is not presented at all. Usually, researchers focus on certain types of corruption, trying to over-concentrate on its behavioral features and bypass the axiosphere superstructure. Thus, such an approach allows one to see its individual empirical types/types of corruption (eg, bribery, embezzlement, favoritism, kronism, nepotism, etc.), but completely loses sight of the systemic cultural and value determinants.

The authors of this article, relying on the cultural and socio-systemological theory, built on the ideas of classical structural functionalism and neofunctionalism, offer a non-descriptive-analytical model of central corruption as total defects of the axiosphere, effective in various particular forms of deviant behavior.

So, for example, nepotism, empirically expressed in the assembly of institutional structures from persons who are in kinship ties and relationships, suggests a type of value consciousness that superstructure substantiates the importance of precisely the representatives of one's own family as a grouping that, in the presence of corporate interests , may merge with a particular organization or social institution.

Thus, the nepotistic and familiaristic value consciousness positions social institutions as less effective than corporate groups. However, in order to allow such positioning, there must be a certain "incomplete set" of axiospheres, between the constituent parts of which there are structural and functional violations of four types:

Violations of the fullness (emptiness, understaffing) of certain levels of the axiosphere (in other terminology – value consciousness). Wherever there is a state of non-criteria, lack of references, a vacuum of values, there is reason to talk about the first type of central corruption.

This type of central corruption coincides in all respects with anomic (nihilistic) corruption. It is difficult to imagine the state of a value vacuum, since it refers rather to ideal types according to Weber than to empirical reality. However, in the history of societies there are a sufficient number of so-called transitional (transitional) periods in which the loss of cultural capital and human resources can lead to such a vacuum. In Ukraine, the state of «value vacuum» as a post-totalitarian sociopathy arose in the 90s of the XX century. against the background of the crisis of the ideology of communism and the lack of formation of an alternative system of ideological references.

Violations of the filling of one or another level of the axiosphere with meanings suggests the so-called anomic corruption, i.e. so-called «pure lawlessness». However, «pure lawlessness» from the point of view of social practices is approximately the same as the «ideal gas» in physics. To clarify, it is worth noting that we are not talking about the absence of meanings as such, but rather about the substitution of meanings by some quasi-semantic (sense-like) contents, for example, feelings, attitudes, propaganda stereotypes.

For example, one of the most common types of anomic microcorruption is family despotism, which is caused, as a rule, by the substitution of educational meanings and normative requirements for sensual assessments in relation to family members (for example, to a husband, wife, child, etc.).

In the sphere of public finance, a type of this kind of corruption can be the misuse of budget funds, or, more simply, budget waste, which implies the absence of a meaningful attitude to finance and normal prioritization in their budgeting. In the military sphere, one of the types of central corruption is the total demilitarization of the state, leading to the loss of sovereignty, and hence to the disappearance of society as such.

Directed demilitarization, in turn, depends on a distorted picture of the world (worldview) in which there are no enemies (since there are no such communities that would have no enemies, which means that a non-agonal worldview is an anomically corrupt version of the worldview). In any form, the vacancy of the higher levels of the axiosphere corresponds to the first type of central corruption.

Thus, the absence of an independent mission for a professional group (dismissiveness) suggests that this mission is assigned to it either by other groups within society or by groups from other societies (other societies), which in itself is a sign of central corruption.

Violation of homogeneity due to violation of the boundary-formation in the form of an increase in the permeability of the boundaries of the axiosphere or its individual elements (diffusion central corruption) and / or the social system, its subsystems and individual social institutions.

It is worth noting that the leading sign of the second type of central corruption is the latency of the influence of the penetrating axiosphere into the penetrating one (or vice versa), as well as the indistinguishability of the manifestations of the first and second. The same applies to the violation of socio-systemic (inter-system) and socio-subsystem (institutional) boundaries.

Central corruption, due to the increase in the permeability and plasticity of the axiosphere in intercultural communications, involves the penetration of environmental axiospheres of other societies (communities) or individual meanings into it with the formation of the so-called syncretic axiospheres (cultural systems signs of diffusion of external cultural systems of other societies).

By the name of diffusion central corruption we denote: a) the negative impact of cultural meanings belonging to one of the sectors of culture/social

system on another due to the violation of their structural and functional differentiation (for example, ideology into education, economics into politics, etc.); b) negative external influence on the axiosphere of some societies by other societies, which, due to various geocultural, geopolitical, geoeconomic circumstances, tend (try) to implement either cultural colonization strategies or individual cultural interventions in order to obtain asymmetries of «soft power» or sustainable dominance, which finds expression in the violation of the functional conjugation of social institutions, social groups, personality, as well as the violation of semantic homogeneity within the axiosphere of one society, in which meanings from different sectors of the axiosphere can coexist in one sector.

One example of central corruption of the second type can be academic corruption, which is associated with a violation of the differentiation of the sectors of science / higher education and the criminal shadow economy. The penetration of the criminal-shadow economy into the boundaries of the designated sectors leads to the commercialization and criminalization of scientific practices, which corresponds to the spread of cheating, plagiarism, fabrications and falsifications, etc.

The second example of diffuse central corruption is gender privileges, on which, for example, Ukrainian family law is built.

An example of central corruption associated with an increase in the permeability of the axiosphere or social subsystems/social institutions within the same social system for each other is philosophical or scientific epigonism (or succession) associated with covert copying, reproduction, «mimesis» of philosophical or scientific concepts, individual ideas, etc. Epigonism, in turn, accompanies both the «corruption» of philosophical concepts of both the cultural product and the corresponding institutions (for example, philosophical faculties, departments where the production of such a product takes place and where ingroup favoritism, nepotism, kronism are recursively distributed).

In the religious sphere, so-called religious syncretism (the penetration of one religion into the boundaries of another and the formation of religious «amalgams») can be an example of central corruption in the sphere of religion.

Central corruptions in ideology involve the penetration of some ideologies into the boundaries of others with the formation of syncrete ideologies and the manifestation of one ideology under the guise of another.

For example, the penetration of Nazism into the ideology of communism and the formation of the syncretic ideology of Nazi communism (on the model of the German Democratic Republic, a satellite state of the USSR) was associated with the creation of hybrid elites, which were formed primarily due to the «import» of elite groups of power structures of the USSR into GDR. These imported elite groups, which were inculturated in the USSR, merging with the carriers of German cultural identity, created the ideology of Nazi-Communism (Communo-Nazism), although Nazism and Communism are logically and ideologically poorly compatible with each other.

In Ukraine, a manifestation of central corruption of the diffusion type is the diffusion of identity, which intensifies the cultural split and, accordingly, the intra-social and (we can reasonably assume) intra-psychoic split in the soul of every Ukrainian. Moreover, such central corruption presupposes resonance with external cultural influence, the acquisition by actors of external influence of shadow groups-collaborators and satellite groups.

For a long time, Ukraine as a society (in the period of independence) allowed internal colonization and tolerated such colonization. Thus, some value structures appeared under the guise of others (for example, carriers of some ethnic identities under the guise of others), which undermined social trust and increased hidden social toxicity, which, in itself,

No less interesting are examples of central diffusional corruption at the microlevel. An illustrative example here can be the diffusion of family identities in a husband and wife, who in the family model try to combine matriarchy/patriarchy with an egalitarian family. It is clear that such combinations from the beginning become, to put it mildly, problematic. But when realistic names are used, in the context of our theory, such a family is likely to be corrupt.

C) violations of the boundary-formation due to the interspersing of environmental meanings (splitting, which in our concept is called intrusive central corruption) or various social subsystems/institutions when their functional boundaries are violated. Homogeneity violations imply that there are structural violations of the axiosphere's configuration with the same type of meanings. For example, the attitude to money at the same time as a value and anti-value. Condemnation of enrichment and its secret acceptance. In this case, heterogeneity indicates that we have before us meanings from different value systems, which are recursively reproduced in different elements of the axiosphere.

Central intrusive corruption also manifests itself when the functional boundaries of subsystems/institutions within the social system are violated. Thus, the penetration of elements of punitive penitentiary practices into the system of Soviet psychiatry can be considered an example of central intrusive corruption, which corresponded to the transformation of treatment into punishment (which in itself is already corrupt).

The second example can be criminal hazing in the army, which reflects the penetration of the criminal subculture into a formal social institution, based on careful micro-regulation of relations between officials.

Intrusive central corruption differs from the previous type of corruption in that the penetration of the meanings of one cultural / social system or cultural / social subsystem into another occurs in such a way that the penetrating meaning or social subsystem (social institution) (more often a group of meanings – religious, philosophical, moral, legal etc.) acquires long-term significance for the cultural/social system (or subsystem) that is the object of penetration and leads to structural disturbances of its autopoiesis due to the degeneration of social institutions, social hierarchies in various groups.

Recognition of intrusive central corruption is facilitated if one takes into account the manifestation of open cultural and social imitation and practices of identifying various subjects with penetrating meanings.

So, imitations in architecture, for example, disrupt the ecosystem and destroy the composition of architectural ensembles. In philosophy, intrusive corruption is expressed in an open rejection of the authenticity of the production of meanings in favor of the preference for translation activities. In the legal system, intrusive corrupt practices are refracted in the imposition of legal institutions that are incompatible with the original legal system, for example, deregulation in the area where there was previously overregulation, etc.

The penetration of meanings from one sector of the axiosphere into another and the substitution of the internal meanings of this sector with the meanings of another sector also becomes the cause of corruption. The pronounced influence of semantic inclusions of one sector in another is manifested in the form of substitution of some meanings for others, which violates the semantic homogeneity and leads to corruption. In parallel with central corruption in the cultural segment, corruption effects are also manifested in the social and institutional segment.

An example of the above would be the legalization of morality in a system of case law, under which moral offenses are often legalized and equated to criminal offenses under the applicable sanctions. This leads both to an artificial increase in social tension and a decrease in social trust, and to abuses in the private penitentiary sector, where numerous corrupt practices arise in connection with the execution of sentences.

D) violations due to the appearance of heterarchy and the destruction of hierarchies. The appearance of heterarchy (horizontalization) instead of hierarchy (verticalization) deforms the architectonics of social space due to both functional and structural violations. Thus, in the pre-war situation, investments in the defense sector, equated with investments in civilian infrastructure or art, acquire a corrupt meaning, since these investments in the pre-war situation cannot be the same and stand on an equal footing.

In the state education system, in the conditions of a shortage of engineering and technical personnel, the creation of an additional state order for specialists in the socio-humanitarian professions will most likely be corrupt, since the relevant specialists are in a situational priority.

An example of heterarchical corruption in politics can be kronism, derived from the appearance of a “horizontal” assessment of friendly and formal-institutional (service-official, entrepreneurial, etc.) relations. This destruction of the hierarchy implies equating, for example, business with friendship, and friendship with business, which corrupts both friendship and business.

In the legal system of Ukraine, horizontal corruption is manifested in the prevalence of defective legal acts. Corruption resulting from the adoption of defective legal acts in Ukraine is perhaps the most widespread. The most

interesting thing is that such normative acts are most often adopted quite deliberately in order to create conditions for corrupt officials to avoid legal liability. In turn, the deliberate production of such acts reflects a violation of the hierarchy between the state and shadow groups of influence, i.e. institutional and group component of the social system.

There are several varieties of defective legal acts that allow and directly encourage corruption in Ukrainian society. The list of such acts includes:

a) heterogeneous and fragmented acts – acts containing norms scattered (“dispersed”) according to different laws, government decrees, departmental instructions. We understand that such acts can only confuse the performers in the correct interpretation due to the lack of a complete normative scheme, which has to be compiled from fragments of different acts; b) contradictory acts – acts containing norms that contradict each other, or do not abolish the norms of old acts, because of which there is a terrible confusion and makes it difficult to make decisions. This allows both the abuse of power and the violation of the rights of citizens; c) acts with incomplete and/or absent sanctions for their violation and non-execution. Decision-makers are not guided by the law, but by their own considerations. The adoption of some laws (for example, regulating the process of campaigning through the media during elections) is not accompanied by amendments to others (laws on the media, the Civil and Criminal Codes); d) indefinite acts – acts containing norms that imply ambiguous interpretation and give the right to officials to determine and interpret the norms without permission. It is clear that in practice this leads to arbitrariness and insecurity, first of all, ordinary citizens who fall into a legal trap; e) acts with discretionary sanctions – establish the possibility of imposing alternative penalties (civil, disciplinary, criminal, etc.); f) acts containing the substitution of direct norms by reference ones – these are acts in which the norms are referred not to the law under discussion, which is adopted more or less openly and collectively, but to a by-law of the executive branch, which is likely to be closed for discussion; g) acts with shortcomings of technological origin (non-identity of the adopted and published texts, the presence of 2 or more normative acts under the same number, gaps in the numbering, etc.). It is not necessary to prove in a special way that the listed types of defective normative acts in themselves correspond to corruption.

Conclusions. Central corruption, as follows from the above, affects the cultural and / or social system and / or its individual elements (axiospheres, social subsystems or social institutions). At the same time, the defeat itself is inflicted both in intercultural and intersocial communications, and in the internal environment of cultural and social systems, which leads in some cases to dysfunctions, in others to structural degeneration. The central corruption of all four types becomes the fundamental basis for the recursion of peripheral corruption practices, since all sectors of the cultural and social system are co-dependent, and communications between them (even with external isolation) are continuous. The potential of cultural and social

systemology in the study of central corruption in Ukraine and other societies can still be considered undiscovered. Therefore, the proposed article serves as a prologue to further research in the field of the sociology of corruption, coupled with neo-functionalist sociological theories. Such a conjugation debunks the myth of the speculative nature of structural functionalism and neo-functionalism and encourages recognition of its significant pragmatic and socio-technological possibilities in the organization of church and religious activities, education, politics, economics and other areas of the cultural and social system. Also, this article allows you to update the themes and problems of cultural and social induction of corruption, which takes place due to intercultural and intersocial communications. We are talking, in particular, about the sociology of external influence as a sub-branch of the sociology of international relations, the sociology of cultural pathologies and sociopathies.

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Святненко І. О., Романенко Ю. В. Центральна корупція як культуропатія і феномен соціопатії: до постановки задачі

У статті побудовано описово-аналітичну характеристику семантичного поля поняття центральної корупції та її первинну типологічну модель з супутніми прикладами та демонстраціями.

Визначено, що центральна корупція вражає культурну та/або соціальну систему та/або її окремі елементи (аксіосфери, соціальні підсистеми або соціальні інститути). При цьому сама поразка завдається як у міжкультурних та міжсоціальних комунікаціях, так і у внутрішньому середовищі культурних та соціальних систем, що призводить в одних випадках до дисфункцій, в інших – до структурного переродження. Наголошено, що центральна корупція всіх чотирьох типів стає першоосновою для рекурсії периферійних корупційних практик, оскільки всі сектори культурної та соціальної системи є співзалежними, а комунікації між ними (навіть за зовнішньої ізолюваності) – безперервними. Констатовано, що потенціал культурної та соціальної системології у дослідженні центральної корупції в Україні та інших соціумах поки що можна вважати нерозкритим. Сфокусовано увагу на тому, що запропонована стаття є прологом до подальших досліджень у галузі соціології корупції, соціології міжнародних відносин, соціології зовнішнього впливу, пов'язаної з неофункціоналістськими соціологічними теоріями. Таке поєднання розвінчує міф про спекулятивність структурного функціоналізму та неофункціоналізму і спонукає визнавати його значні прагматичні та соціо-технологічні можливості в організації церковно-релігійної діяльності, освіти, політиці, економіці

та інших ареалах культурної та соціальної системи. Також констатовано, що ця стаття дозволяє актуалізувати тематику та проблематику культурного та соціального індукування корупції, що має місце через міжкультурні та міжсоціальні комунікації. Йдеться, зокрема, про соціологію зовнішнього впливу як субгалузі соціології міжнародних відносин, соціології культуропатій та соціопатій.

Ключові слова: *корупція, центральна корупція, аномічна центральна корупція, дифузійна центральна корупція, інтрузійна центральна корупція, гетерархічна центральна корупція, соціологія корупції, соціологія міжнародних відносин, соціологія зовнішнього впливу.*