

## Updating the Potential of Culture in the Prevention of Corruption

Evgenij M. Dorozhkin<sup>a</sup>, Alexander G. Kislov<sup>a</sup>, Natalya V. Syuzeva<sup>a</sup>,  
Anna P. Ozhegova<sup>a</sup> and Andrey V. Kuznetsov<sup>a</sup>

<sup>a</sup>Russian State Vocational Pedagogical University, Ekaterinburg, RUSSIA

### ABSTRACT

The urgency of the problem under investigation is due to the danger and at the same time the prevalence of corruption, so special attention is given to the need to supplement the repressive state and awareness-raising measures forming, especially in educational institutions of special subculture, raising a categorical rejection of corruption. The article is aimed at drawing attention to the consistency of the scientific-cultural formation of the anti-corruption subculture. The leading method to the study of this problem is a philosophical and cultural analysis of the origins (premises) and the grounds of corruption, which allows proving the scientific soundness of the proposed ideas. The paper presents the evaluation of existing approaches to the corruption revealed conceptual bases implemented in the practice of education pedagogical models, reveals the reason for their low efficiency and effectiveness, justifies recourse to the alternative with respect to potential corruption culture. Article Submissions may be useful for teachers and education sector leaders, analysts in the sphere of culture and mass consciousness.

### KEYWORDS

Corruption, culture, intentionality, the prevention of corruption stereotypes

### ARTICLE HISTORY

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## Introduction

In the modern world, corruption remains one of the most acute problems. It affects all social institutions and representatives of all segments of the population. In other words, it is a system, and therefore it is rooted in the phenomenon of culture. Modern society inherited corruption along with the traditions, way of life, worldview, and a significant number of countries; it acquired, or rather, retained the features of the standards of conduct (Kislov & Syuzeva, 2016; Kondrashov, 2016; Malikh et al., 2016).

**CORRESPONDENCE** Alexander G. Kislov ✉ [akislov2005@yandex.ru](mailto:akislov2005@yandex.ru)

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In recent years, different models of anti-corruption education developed and they need conceptual analysis - one of the most common is the model of social competence and anti-corruption (Kachkina & Kachkin, 2010; Zagvyazinsky, 2016; Forrester et al., 2016).

Anti-corruption measures are more likely to be advocacy and repressive administrative and do not affect the cultural background and the basis of the existence of corruption (Syuzeva, 2015). These prerequisites and the foundations are often considered a strain of economic relations. However, it is important to not only understand the negative nature of corruption and form a belief in its immorality and illegal nature, but also to neutralize the influence of cultural loyalty patterns of corruption and update anti-corruption stereotypes found if not in the actual (Shapko, 1997) culture, but in its latent layers, or one should shape them.

However, the very economic relations, and many other social and interpersonal relations are always mediated, and even set before by cultural patterns, preferences, assumptions or restrictions (Lobovikov, 2016). Culture is ambivalent about corruption: she generates corruption, ensures its reproduction, legitimizes, veils, and what the most interesting and important, has a confrontation resource against it, its prevention (Kislov & Syuzeva, 2016), and a significant eradication of this socially dangerous phenomenon.

## **Methodological Framework**

### ***Literature Review***

In the scientific literature, there are three approaches to the relationship between culture and corruption. According to the first, the corruption is culture (business or organizational), and must be analyzed in terms of playable characters within the business community, customs, beliefs and values (Klitgaard, 1991). The second approach is connected with the structural functionalism of T. Parsons (1951) and R.K. Merton (1949), considering corruption as a temporary condition, a transient dysfunction. A third approach to understanding the relationship of corruption and a culture is based on the interpretation of corruption as a phenomenon that is constantly reproduced by cultural tradition and is based on the constant, stable features of national culture (Andvig, 1991; Hall, 1959). Of course, to justify corruption by cultural traditions is legally incorrect: in this case, there is no reason to impute guilt and, accordingly, the act can not be regarded as a crime. But the presence of legally significant personal determinants does not cancel even the external and in-depth, multiple indirect determinants that are important not only from the psychoanalytic, namely the culturological point of view, as well as culturally important problem of their interaction and the genesis.

For this reason, many authors rightly recognized that in preventing corruption a pedagogical nature of the measures - both direct and indirect, contextual, unaccented, latent interwoven into all socio-cultural practices in the consciousness of the impact and attitude can and should become an important complement to measures taken by the state and the media. Thus, a number of authors convincingly show that corruption is not only economic, not only legal and not only ethical, but it is much more complex socio-cultural problem that stems from the culture of reason (Kononov, 2005; Nomokonov, 2012; Samsonov, 2010). It is believed that any government measures to counter it will not be



effective in the tolerant attitude of citizens towards corruption (Astaniin, 2003). Therefore, it is necessary to look for ways towards corruption unmediated by the state, its agencies impact on the attitude of citizens towards corruption. The classics of sociology and criminology (Luneev, 1999; Satarov, 2002) wrote about necessity of not just administrative and criminal law, but also preventive, especially educational measures as a loyal attitude towards corruption has become part of the traditional folk culture.

### **Research methods**

During the research the following methods were used: theoretical (analysis, synthesis, diagnostics (method of analysis and systematization of scientific, cultural, historical, educational, legal, journalistic literature compilation and classification), empirical (observation, modeling), experimental (simulation).

### **Experimental research base**

Russian State Vocational Pedagogical University became the experimental research base.

### **Stages of research problems**

The study was conducted in 2 phases:

— at the first deliberate stage the analysis and synthesis of scientific literature and research on the issue of anti-corruption education was carried out;

— at the second stage cultural analysis used in modern educational institutions of measures aimed at the prevention of corruption was carried out.

### **Results**

Conceptual analysis shows the need to recourse to the cultural roots of corruption, cultural origins and conditions of its assessments, and cultural determinants of their implementation in everyday behavior. It is worth analyzing anti-corruption, including not urgent potential of culture. Corruption stereotypes have cultural and historical base, which are continuously updated as the traditions and economic and political interests of the dominant social groups. Other traditions can confront prevent and oppose corruption. These cultural patterns should be updated in the activities, primarily at educational organizations.

Checking the scientific soundness of this assumption requires reference to the study of cultural monuments depicting the features of the mentality of the people, i.e., interpretation and creativity, analysis, authoritative theorists of culture, revealing the cultural heritage of the reason for the prevention of corruption. One should look for alternatives to corruption stereotypes everywhere, find them and actualize their potential.

The starting position in the organization of these searches is recognition of one of the most important characteristics of any subject - intentionality - as a consciousness, as well as activity. Philosophers of phenomenology (Husserl, 1946; Gadamer, 2004) reasonably believe intentionality, i.e., constant directivity, relatedness to anything, selective openness as a fundamental property of all subjectivity. It largely determines the meaning of the subject for those who think about it, who perceive it at all (deliberate, before-, pre-, sub-, unconscious) levels. In this regard, we can speak in particular about cultural "pre-

understanding" (preliminary understanding) of corruption as a "normal" phenomenon, which occurs both in the traditional and, unfortunately, in the current culture.

In Russian society, for example, corruption still intentionally, i.e. at pre understanding is valid. Folklore clearly reflects unformed respect for the law. Preunderstanding does not depend on rational reflection, but on the contrary, is the basis and source of all the evidences of consciousness and self-awareness. The structure of "preunderstanding" constitute "preopinion", "anticipate", "anticipation" (Gabdullin, 2005), intuition. Loyal corruption appears as a "superstition", and sets the appropriate content of social consciousness. Hence, "the fact of mass hypocrisy" is manifested in "the habit of many people in public and with pathos denounce the vices of society, but in solving their own problems to circumvent the law and public morality" (Ershov, 2011).

In the anti-corruption sentiment there are less strong cultural and historical reasons, at least, they are much less actualized. That is why the warning and prevention of corruption can not be carried out based on the favorable effects of automatism. On the contrary, both require being focused, organized activity, capable of withstanding automatically reproducing culture of intentions. The practical objective then becomes deliverance media culture in the tendency – both itself as proper, transpersonal phenomenon - this stereotype, to be replaced on the opposite. Here is the role of the educational system as specialized social and cultural institutions, and providing translation and cultural transformation.

Already at school age it is possible to diagnose a propensity to corrupt behavior and correct the attitudes and behavior of the pupil so as to send them to the law-abiding direction. These measures will be effective in the case of updating the corruption stereotypes alternative values and patterns of behavior, ie, significant unclaimed before the potential of culture.

Impact on stereotypes of tolerant attitude towards corruption is proposed to carry out a variety of ways, including using provocation as one of the most common and well-known manipulative techniques. Provocative techniques are used in psychotherapy, art, teaching practice, they are substantiated theoretically (Enin, 2010; Syuzeva, 2013; Farrelli & Brandsma, 2012). At the same time, of course, they require the performance of qualified professionals who should be properly taught. Then provocative techniques will play socially useful role as a catalyst of important changes of consciousness and behavior. They will discover the person that he himself has not seen and in this regard, will come through the strong emotions to catharsis.

The moment of catharsis is characterized by experience and knowledge of its destructive (if any) of previous behavior and way of thinking, with the result that the consciousness of the individual is in limbo when negative emotions are released. The individual comes to understand the motives of his conduct, his consciousness is transformed. In this state, consciousness is less dependent on the supports, stereotypes, from the previous dominant intentions, and is able to choose from different columns, looks for them, thereby is capable of transformation.

Of course, the most important component of any educational work it is a personal orientation and situational conditionality, the inability to deploy the conceptual principles clearly executable instructions. Qualified teachers



collectively and consistently specify both general principles, and private receptions, which is an important indicator of the level of their professional culture.

We have proposed the concept of prognostic. It must be checked by life, the application in practice of educational organizations. In terms of inefficiency, low effectiveness, undertaken anti-corruption measures one can but look for new, more efficient and effective.. It seems that our offer is of sufficient conceptual framework to declare it to the public, primarily further scientific discussion.

### Discussions and Conclusion

Authors (Dneprov & Nikoriak, 2014; Dneprov & Nikoriak, 2015) discussing this topic relate primarily to a legal education of students with respect to corruption, its manifestations, threatening punishment, and mainly in formal education (the integration of anti-corruption component in the training courses), as well as through participation in civil promotions, conferences and other events. If we take into account the still high level of tolerance towards corruption this is not enough.

In recent years, several models of anti-corruption education, requiring a critical conceptual analysis were developed and implemented. Thus, value-oriented model of anti-corruption education, designed for secondary schools and universities in 2006 in Lithuania and became widespread in the countries of the former Soviet Union, is designed to educate and develop the capacity of the installation necessary for the formation of a civic stand against corruption. The main objective is to transmit students the necessary knowledge about corruption that will help them learn how to recognize corruption, including in its veiled form, to explain their negative view towards corrupt practices (An anti-corruption education, 2006).

The authors of this model are convinced that with the passage of time settings will change by themselves if the teacher will be able to convincingly discredit corruption awareness and provoke a process of active thinking by students. Hope for automatic activation predominantly cognitive mechanisms is the major weakness of this model anti-corruption education, in general, so it deserves attention and support. But it is based on one-sided rationalistic cultural studies, underestimating the role of extra- and trans-rational (Frank, 1917) components of any culture. In its implementation there is no significant development in the value orientations of students.

N.I. Eliasberg (1998) basing on the rationalist cultural studies, put forward the idea of studying law, again secured by the strong awareness of the material be taught in one's life. In its concept the principle of relying on the experience possessed by the pupil is taken into account. But the experience must be deliberate. Thus disclaimer is introduced after formation (?! what – is not shown) of the respective plants and moral based on them (Eliasberg, 1998).

One of the most common is the model of social competence and anti-corruption competence (Kachkina & Kachkin, 2010). And here the main task - to develop a rational understanding of the rejection of corruption, and on this basis - an inner conviction in her immorality, and the unwillingness to put up with corruption. Analysis of the experience of implementation of this model in a number of educational organizations (Syuzeva, 2014) showed that students are not offered convincing and, most importantly, fixing their alternative variant

behavior. Fundamentally important and disturbing aspect is latching on many indirect and sometimes direct grateful featured, common, neutral and even loyal to corruption among students, their parents and even teachers and administrative staff of educational institutions. In most cases, all agree that the fight against corruption must engage state as corrupt - it is, according to many, only the officials and civil servants. In fact, there are aberrations of consciousness, hiding from the media of their own loyalty to the corruption, the willingness not only to put up with it, but not rule out its use.

Cultural analysis of measures used in modern educational institutions aimed at the prevention of corruption in the society, reflects not only and not so much about the successes, but also about the widespread indecision and apathy administrations, teams of educational institutions, the developers of corruption prevention programs, either spontaneously or consciously based on the belief in eradication of corruption stereotypes in the foreseeable period. The authors of the examined anti-corruption education models, implicitly following the one-sided rationalist cultural studies exaggerate the possibility of edification as complement and insufficient means - awareness. It is important to not only understand the negative corruption and form a belief in its immorality and illegal nature, and neutralize the influence of cultural stereotypes loyalty to corruption and to update the anti-corruption stereotypes to find them if not in the actual (Shapko, 1997) culture, in its latent reservoirs, or shape them.

Education as a pedagogical method itself is of considerable importance in the fight against corruption, but it has never been and could not be sufficient. An important addition education involving students in civilian life often suffers episodic, formalism that has significant adverse effects. All this explains the weak impact of formal and informal education in the legal consciousness of citizens, their personality, and behavior.

The contents of this article can be useful for teachers of secondary vocational and higher education.

In the course of the study there are new questions and problems that need their decision - taken under the ineffectiveness of anti-corruption measures one can find new, more effective.

### Recommendations

The authors seems appropriate to promote the formation of educational institutions of special anti-corruption subculture, which is based on the respective ideals, values, cultural patterns and stereotypes, even only cataloging them could make to combating corruption notable contribution.

### Disclosure statement

No potential conflict of interest was reported by the authors.

### Notes on contributors

**Evgenij M. Dorozhkin** is PhD, Professor, Rector of Russian State Vocational Pedagogical University, Ekaterinburg, Russia.

**Alexander G. Kislov** is PhD, Professor of Russian State Vocational Pedagogical University, Ekaterinburg, Russia.

**Natalya W. Syuzeva** is senior lecturer of Russian State Vocational Pedagogical University, Ekaterinburg, Russia.





**Anna P. Ozhegova** is student of Russian State Vocational Pedagogical University, Ekaterinburg, Russia.

**Andrey V. Kuznetsov** is student of Russian State Vocational Pedagogical University, Ekaterinburg, Russia.

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