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EPISTEMOLOGICAL CONTEXT OF TRANSFORMATION OF ANTI-CORRUPTION LEGAL REQUIREMENTS IN THE CONTEXT OF UKRAINE'S EUROPEAN ECONOMIC INTEGRATION

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Abstract. The article reveals the epistemological context of transformations of anti-corruption legal requirements in the conditions of European economic integration of Ukraine. It has been established that the elimination of the dominance of human defects by the tools of legislation and law enforcement practices becomes effective when the reproducible knowledge reflects the scientific awareness. The subject of knowledge is the whole complex of issues of fostering the manifestation of good virtues and their suppression. Otherwise, both economic reproduction and economic progress are excluded. For Ukraine, both processes now depend on an understanding of the respective progressive solutions that the highly developed nations of the EU have to offer. In fact, integration into the EU is historically determined and currently historically inevitable, and therefore requires meaningful dynamic transformations of domestic legislation. The most urgent direction of these transformations requires interdisciplinary knowledge related to the fight against corruption and its minimisation.
It has been established that the epistemological context of the creation and application of anti-corruption legal norms consists of scientifically proven, comprehensive knowledge about the mechanism of neutralisation of corruption by means of coercion and stimulation. The methodology of gaining knowledge through human consciousness involves the use of logical resources, namely 1) rational conclusions of formal logic; 2) contradictions and patterns of dialectical logic; 3) actions and events of historical logic; 4) artefacts of art logic. The truth of knowledge, verified by these means of reasoning and empirical experience, is then partly expressed by mathematical and linguistic symbols, and the rest is conveyed in an intuitive way. The understanding of that which does not fit into the forms of words and numbers is done mentally and sensitively. At this point, it should be emphasised that the praxeological dimension of pure epistemology requires taking into account the characteristics of the cognitive subjects of a specific social community. This requirement extends the scientist's sphere of responsibility beyond epistemology and involves mastering knowledge of its historical determinants. It is concluded that the teleological attitudes of the Ukrainian nation include the study of the values of European nations, which have united for the purpose of economic well-being. Integration into the EU requires knowledge of the mechanisms for combating human vices, eliminating corrupt distortions and using human virtues in EU structures. Regional civilisational stratification persists due to both intra-national and international dishonesty. Accordingly, global integration based on fundamentally unified legal standards requires the elimination of counterproductive factors at both levels of social communication. The focus of attention on good virtues is determined differently from the existing configuration of national associations. Economic and other issues of cultural heritage are first a consequence and then a cause of the manifestation of good virtues. At the same time, military alliances confirm the deep ideological contradictions of nations. This shows the denial of the possibility of creating a global union of nations based on the manifestation in legal reality of the good virtues of its members. It is on the basis of the legal manifestation of the degree of virtue that nations and their associations are formed in the modern world.

Key words: integrity, economy, European Union, epistemology, legislation, corruption, legal culture, legal values, offenses, court.

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1. Introduction

Culture and the material objects that express it are organised around an economy of exchange between preservation and destruction. The transience of all material media that humans desire and develop into cultural forms for representing, recording and communicating experiences with one another, works to extend communication beyond the temporal and physical limits of the life of the human body (Stapleton, 2022). Such anti-corruption intentions and expectations, which are not based on scientifically proven, comprehensive knowledge of the mechanism of corruption neutralisation, and which are not materialised in cultural artefacts in the form of legislative and judicial acts, become illusory. Language in such contexts means a tendency inherent in the relevant subjects, technology, art, law or religion, to transfer content to the mind. Every expression of human mental life can be understood as a kind of language, and this understanding, in the manner of a true method, raises new questions everywhere. It is possible to speak of a language of music and sculpture, of a language of justice. All communication of the contents of the mind is language. Words are only a special case of human language and of justice, poetry, or whatever underlies it or is based on it (Walter, 1996).

Incorruptibly true to itself, it penetrates infinitely deeper into the facts of matter than sentimental ratiocination. The material content itself, which yields only to philosophical perception, or more precisely to philosophical experience, remains inaccessible to both, but whereas the latter leads to the abyss, the former reaches the very ground where true knowledge is formed (Walter, 1996). The key to understanding this hypothesis lies in the details of both the subject of knowledge, integrity and its significance for law and economics, and their characteristics. Dishonest distortions of legal relations and knowledge of them are changeable, often not obvious. The more complex the content and structure of a person's consciousness, the more sophisticated their content and form. They are distorted in the minds of legal subjects, such as those who commit corrupt acts, and often also in the minds of citizens who make a legal assessment of these acts. The consciousness of society and its groups (ethnic, religious, labour, etc.) is superimposed on the interrelations of all these components. The overarching or higher order ontological categories characteristic of cognitive science are: individuals (or objects), states, processes, and capacities (Khalidi, 2023). In addition, a collective intention provides participants with a collective reason for action that may or may not overlap with their personal intentions (Rota, 2023).

Nations and peoples are a special legal phenomenon, a meta-legal subject. They are not direct participants in legal relations, they pursue their interests through other persons. They are spiritual and legal communities of people, which fundamentally distinguishes them from any legal entities, which are the result of legal communication and human interaction, and is expressed in the achieved unity of legal consciousness. They are the basis of the integrity of legal systems, form a single "legal field", are the bearers of sovereignty, a source of public power, etc. (Makarenko, 2019). When there is less corruption, there is more innovation (Aghion, Antonin, Bunel, 2021). A social community with a high level of spiritual development (e.g., German, Portuguese, English, Japanese, Singaporean, Dutch, Scandinavian) can be expected to have an inertial positive influence on every member of society, and vice versa. Even if a person is not interested in the requirements of anti-corruption legislation, a society with such a level of civilisation will certainly provide him with information about proper legal practices, examples of lawful behaviour and other cultural artefacts of social progress. This person has no other way out than to perceive all this in a minimally sufficient volume. The function of violence in lawmaking is twofold, in the sense that lawmaking pursues as its end, with violence as its means, what is to be established as law, but at the moment of instituting it it does not reject violence; rather, at this very moment of lawmaking it specifically establishes as law not an end unalloyed by violence, but one necessarily and intimately bound up with it, under the title of power. Law-making is the exercise of power, the assumption of power, and in this respect an immediate manifestation of violence. Justice is the principle of all divine law-making, power is the principle of all mythical law-making (Walter, 1996).

2. Analysis of Recent Thematic Resources

The issue of legal epistemology, the transformation of the requirements of the anti-corruption law and the conditions of the European economic integration of Ukraine in a variety of relationships are revealed in legal, philosophical and economic doctrines. O. O. Bandura revealed the dialectical relations of legal epistemology as a component of legal philosophy with legal ontology, anthropology, praxeology and axiology, 2018; M. V. Banchuk – ideology and culture of human rights defenders' activity in thesystem of civil society, 2004; S. V. Bobrovnyk – an anthropological-communicative approach to the analysis of compromise and conflict in law, 2011; V. M. Vartsaba – tactical and psychological bases of the investigation of crimes of organised criminal groups, 2003; K. V. Horobets – axiosphere of law, 2012;

M. V. Danshin – classification of concealed crimes in criminological methods, 2000; O. I. Dergunova – theoretical bases of the genesis and transformations of the psychological type of legal understanding, 2020; E. P. Yevgrafova – theoretical-applied principles of legal objectivity, 2016; O. A. Ivakin – problems of dialectical philosophy, 2003; Yu. Yu. Kalinovsky – legal consciousness of the Ukrainian society, 2010; Yu. V. Melyakova – subject-object relations, forms, levels, methods of cognition, types of truths and other elements of the paradigmatic structure of legal epistemology, 2015; M. P. Orzih – personality and law, 2005; I. V. Paterilo – law as a value category, 2009; T. T. Polyansky – abuse of law, 2013; O. E. Prots – legal culture of youth in Ukraine, 2013; S. M. Skurikhin – status and competent legal culture of servicemen of the Armed Forces of Ukraine, 2011; V. M. Trepak – investigation of bribery of judges and overcoming countermeasures by means of operational and investigative activities, 2011; V. I. Tsarenko – formation of legal awareness of the military border guards personality of Ukraine, 2003; A. V. Shilo – use in criminal proceedings of information obtained as a result of secret investigative (research) actions; N. Walker, K. Holtfreter – application of criminological theory to academic fraud; and others. At the same time, the epistemological context of the anti-corruption law's transformation in the conditions of Ukraine's European economic integration has not been sufficiently explored. In this regard, questions remain about the relationship between the object of knowledge and its subject in the creation and application of legal norms, which are designed to minimise the manifestation of human defects, to ensure the strengthening of the good human virtues tendency dominance in the course of legal relations, in particular, for the purpose of forming the capacity of Ukrainian nation integration into the desired type of material and spiritual values reproduction, which is characteristic of the EU countries. Therefore, the purpose of the article is to reveal the epistemological context of anti-corruption legal requirements in the conditions of European economic integration of Ukraine.

3. Epistemological Analysis of Legal Grounds for the Unification of Nations

Despite the integrative processes taking place in the modern world, the development of cultures and separate areas of culture is connected with the preservation of the qualitative certainty of each of them. From these positions, national legal cultures continue to act as carriers of traditions and innovations in law, ensuring the preservation of their uniqueness and separateness in interaction with the legal cultures of other states, regional legal cultures, as well as the legal culture of the world order. The unification of legislation and other components of the social system of Ukraine with the corresponding components of the social system of the nations belonging to the European Union is a dynamic process of interaction and mutual influence of national legal cultures, which requires guidance in order to preserve the ability of the national legal culture to be an expression of those unique features of the legal mentality of the Ukrainian nation, which determine its viability – reproduction and maximum possible progress (Stanyk, 1999). Otherwise, the achievement of goals will weaken the nation (Makarenko, 2019). Viability is a criterion for assessing the expediency of preserving the characteristics of a nation. If the feature and/or the value of a nation, the combination of such features in a specific civilisational context and its dynamics do not allow it to reproduce and develop culture, then the nation must transform itself, namely: a) abandon the value and/or not rely on the feature, their combinations for a period of time as long as they do not allow it to progress; b) revive and use them when they provide progress as a result of the changes that have taken place in the civilisational context. This kind of transformation will mean both the independent creation of new features and values of the national mentality, and their borrowing from those nations that express the legal mechanism of development in specific historical periods.

External linkages of social communities update the concepts of regional and global influence on their integrity and, accordingly, knowledge about it. Differences in national, ethnic, class and caste ethical and legal norms draw attention to differences in the ethical and legal evaluations of the representatives of these social communities. Provided that there is an internal social consensus on the main legal issues, there is reason to talk about the possibility of unifying such a legal order with similar structures of legal organisation of other societies. Provided that there is an internal social consensus on the main legal issues, there is reason to talk about the possibility of unifying the legal order with similar structures in other societies. A civilisational equalisation between social communities involves the elimination of significantly different assessments of good virtues and their corresponding legal norms. The one who already acts well achieves the highest good.

Key questions about the human good concern access to basic resources for survival and reproduction in contemporary civilisations. Life always carries a hint of corruption to indicate that it is composed of dead matter (Walter, 1996). Corrupt nations restrict this access to such an extent that they simultaneously show demographic and technological decline, as well as a significant decline in artistic

and scientific potential. In "corrupt" countries, the relationship between the tax burden and growth is negative, while in "democratic" countries it is significantly positive. The more corrupt the government, the lower the threshold at which taxation starts to have a negative impact on growth. Taxation is therefore an indispensable tool for stimulating growth and making it more inclusive. It enables the state to invest in growth levers such as education, health and research, and because it enables the state to redistribute wealth and insure individuals against idiosyncratic risks (job loss, illness, obsolescence of skills) and macroeconomic risks (war, financial crises, etc.). However, this instrument must be used with caution: its short-term effects on social mobility are not proven, excessive taxation can discourage innovation and thus growth, and so forth (Aghion, Antonin, Bunel, 2021). Countries with a tendency to corruptly distort the law consume not for the sake of progress, but against it.

An important consequence of this interaction between the level of development and the impact of competition on a country's growth is corruption. The more corruption there is, the greater the ability of incumbent firms to pressure politicians to reduce competition and prevent new firms from entering the market. Corruption is expected to be more of a drag on growth in advanced countries (Aghion, Antonin, Bunel, 2021). The association of such nations with their counterparts is not something unequal, but entirely artificial according to the parameter of legal integrity. Formally, such associations are possible, but they become a legal reality when they actually regulate legal relations based on the good virtues of all. Human faults, arrogance, whims, evil deeds and immoral offences should constitute a small part, up to 10%, of legal relations. Otherwise, the declaration of unity based on the principle of the rule of law will not become a fact that strengthens the Union. The logic of the history of civilisation convinces that the scale of these unions, even at regional level, is a long-term and labour-intensive matter. Both parameters imply the need to ensure the succession of generations. The results of the achievements must be perceived by the successors at the appropriate level of spiritual vibrations of knowledge about the mechanisms of permanent legal assurance dominance of integrity.

The concept of legal acculturation, dialogue of legal cultures, dynamics of legal cultures (A. F. Kryzhanivskyi, M. V. Tsvik) contributes to the search for acceptable solutions for the successful international unification of mechanisms ensuring the dominance of human virtues in legal relations. Its content touches upon the interaction and mutual influence of national legal cultures at the level of public authority, private legal relations, science, legislation, as well as the stability, positive and negative nature of the interaction of national legal cultures, the strength of their identity, the ability to assimilate innovations without deforming one's own legal values (Stanyk, 1999). At the global level, the legal intentions of regional associations of states have not yet been realised. The reasons for this are that the focus of the public authorities of each country during integration is not on the fundamental legal concept of integrity and the rule of law, but on applied issues of military security, economic potential, etc. Another factor of disintegration is the actual unpreparedness of some nations to civilisationally progressive legal and ethical standards of other nations. The solution to the third issue of regional and global integration of people on the basis of good virtues lies in the ability of social associations to use the strengths inherent in each nation (ethnic group) that is part of such an association. The proof of this ability to unite nations lies in the fact that each individual nation is able to identify the productive qualities of each of its members and use them effectively. Otherwise, there is no international analogue of mutual nourishment with the energy of good virtues. The fourth factor in the natural global disintegration of nations is transnational corruption. Some nations have a consumerist attitude towards others. The social justice of technologically advanced nations is to some extent ensured by the exploitation of other nations, the social injustice of such less developed nations. Globalisation can work in a world of converging values and effective conflict management. Governance – the processes and rules that govern an organisation – is central to manifesting the integration of profit and purpose. This includes creative practices that manifest and bring to life core values. For example, a key challenge for the international community will be to ensure that, in the future, the practices and values of international criminal justice become the basis for evidence-gathering that successfully informs systematic prosecutions in courts and tribunals that respect due process and its ontology of human virtues (The Future of Global Affairs).

The above-mentioned reasons for the lack of global consensus and sincerity regarding the possibilities of legal enforcement of the dominance of human virtues in legal relations determine at least the trends of population migration, refugees and other global problems. All other things being equal (lat. 'ceteris paribus'), a person migrates to the social environment that is closest to him in terms of spiritual development: culture, lifestyle, traditions, methods of communication, and so forth. Legal traditions are produced directly by the participants in legal relations, thanks to the experience of the people. Legal heritage

is created by scholars (legal doctrine), ideologists (state ideology) and people (participants in legal relations). Both legal heritage and legal tradition perform the function of transmission. These phenomena of legal reality move from the past to the present and are preserved in the socio-legal memory. The preservation and use of elements of the previous legal system is carried out both as a result of a critical rethinking of the legal heritage and as a result of the objective impossibility of abandoning that part of it which constitutes legal traditions (Kobko-Odarii, 2021). The practice of EU enlargement has shown that the adaptation of the national legislation of the associated countries to the legal reality of the EU must be balanced and have the character of both hard and soft legal obligations of the parties, depending on the spheres in which harmonisation is carried out, taking into account the specificity of relations with a particular country. In order to ensure the flexibility of the processes of adaptation of the worldview of a broad part of the population of Ukraine to the perception of the content of universal legal values of the EU, legal and cultural communication between Ukraine and the EU at all levels should be filled with practical content (Petryshyn, Kaganovska, Perederii, 2022).

4. Integrity Challenges in Ukraine's Integration into the EU

The community of human beings is based on their virtues. The saturation of these virtues is directly proportional to the ability of the people united on this basis to reproduce the level of material and spiritual values. For instance, if the Italian, Spanish, Portuguese and Ukrainian nations have a heightened aesthetic sense, other nations that lack it use these nations' abilities to invent original design solutions. The alternative ways of seeing include a distinct bodily and sensory dimension, which can blur the line between a representation and what it represents, inviting one to understand certain images as the embodiment of a spiritual presence, without reducing them to mere symbols of something else (Rota, 2023).

The state accumulates the energy and will of the nation (Makarenko, 2019). Its dysfunction is the result of ignoring the significance of the peculiarities of the national mentality. For the nation this means a shift towards the dominance of human defects that distort the nature of law in legislation, administrative and judicial acts of its application. The extent and duration of such distortions, which are classified as corruption violations in the field of public-legal relations, cause wars, famines, genocides and other acute social crises, excluding opportunities for the progress of all humanity. The complexity of the current situation in Ukraine is manifested in the lack of economic growth, the decline in the standard of living of the majority of the population, the strengthening of corruption in the power structures, the decline in the level of social morality, the stagnation in the development of national culture (Makarenko, 2019). The extermination of the intellectually developed population of Ukraine by the communists in the years 1917–1991 meant the loss of the Ukrainian nation's ability after 1991 to reproduce its economic (demographic, technological, spiritual-cultural) potential, to neutralise corrupt distortions, theft of national wealth by individuals, etc. Ukrainian lawyers, analysing the current state of the national legislative system, point out that its typical feature today is imbalance, contradiction, material imperfection, corruption, and so forth (Popadynets, 2020). Since 1991, the economy and politics, and often the judiciary, in Ukraine have been run by people who have failed to prevent critical threats to national security, who have enabled the theft of national wealth, the dominance of bribery, nepotism and other forms of corruption, profound inequality for the majority of the population, its cultural decline and other social injustices.

By way of illustration, it can be said that the majority of enterprises were run by people not by vocation but by corrupt distortion and/or violence. As a result, the work of these enterprises became inefficient, wages were unreasonably low, and the enterprises gradually went bankrupt and/or became a burden on the social system. The standard schemes of inefficiency have become the following criminal acts: a) borrowing from banks for unprofitable projects and not repaying these loans; b) using company funds for one's own purposes; c) a cycle of organised bankruptcies of the same company, changing only the name, but leaving the production facilities and personnel. The construction of 'homo economicus', the rational being par excellence, turned out to be a failed attempt to construct an ahistorical and transcendent subject endowed with a universal and instrumental rationality applicable at any time and to any social activity (Herscovici, 2023).

The result for such authorities and entrepreneurs was economic decline and the loss of the ability to effectively prevent military aggression from outside. In this context, the words of Justice William Douglas ring true: "Absolute discretion, like corruption, marks the beginning of the end of liberty." (Powderly, 2020) For example, the ability to reproduce and process milk and meat raw materials, and to make food products from them, has been significantly weakened. Other examples, namely: a) since 2008, Ukraine has stopped the production of artificial respirators, which will be urgently needed from the end of 2019 to the beginning of 2020, when the lung damage of millions

of Ukrainians will spread as a result of exposure to the COVID-19 virus; b) since 1995, a single plant in Ukraine, which has a full cycle of car production, has not been able to eliminate technological backwardness and restore competitiveness due to corruption. The managerial and technological solutions proposed for this purpose by foreign companies – Peugeot, Fiat, General Motors (especially Adam Opel GmbH and others), Daewoo – were mostly rejected. The destructive influence of corruption on the organisational skills of officials and entrepreneurs has prevented the implementation of projects in the rocket, aircraft, ship, tank, automobile and other science-intensive industries. The tendency of the domestic management system to depend on the virtues of other nations has continued to this day. At the same time, it is growing exponentially, covering more and more areas of governance and regulation that require advanced solutions that are already available in other countries. States form anti-corruption associations based on the criteria of judicial, managerial and expert control over the spread of corruption, which demonstrates spiritual poverty and economic failure. Ukraine has ratified international anti-corruption treaties with the United Nations Office on Drugs and Crime; the UN Human Rights Council in the person of the Special Rapporteur on the Independence of Judges and Lawyers, the Group of States against Corruption, the Committee of Experts of the Council of Europe on the Evaluation of Anti-Money Laundering Measures, the Organisation for Economic Cooperation and Development, Eurojust, Europol, the European Partners against Corruption, the European Anti-Fraud Office, the International Money Laundering Group, the Organisation for Security and Cooperation in Europe, Interpol, the World Bank and the European Bank for Reconstruction and Development.

Empirical material on the causes of the dysfunction of public governance and private management of material production in various spheres enables the formulation of legal solutions that eliminate the determinants of this dysfunction, namely: corruption distortions and their numerous bifurcations in the form of organised crime. New concepts, lists of characteristics, grounds and other components of legal formulas should cover corruption practices regularly reproduced in social relations, recognising them as torts, as well as properly describing the judicial procedures for bringing disciplinary, administrative and criminal responsibility for corruption offences. For example, in the investigation of bribery offences, the bribe-taker is interested in the fact that in his/her criminal activity he/she uses his/her official position, causing significant damage to the prestige of the state whose functions are entrusted to this person. The personality of a bribe-taker has several features that characterise it from different perspectives: a) in terms of the correct exercise of its public authority; b) attitude to it (free, not oriented towards legal prescriptions, allowing violations bordering on abuse or crime; with fear of responsibility, loss of position; within the framework and limits established by law and professional functions); c) from the point of view of moral principles; d) the character of the person; e) a tendency to various kinds of abuse, links with criminal groups, and so forth (Mishkov, 2005).

5. Awareness of Legal Dysfunctions of Anti-Corruption Legislation

The effect of punishing corruption requires a change in the behaviour of the vast majority of public officials from a cynical contempt for law and morality to respect for these values, as well as for justice and equality in their dealings with other citizens. It is important to eliminate corruption and administrative pressure on judges as the greatest obstacle to a domestic judiciary based on the rule of law, thereby guaranteeing the protection of the interests of economic entities on which the economic well-being of all depends. It is the duty of the judge to receive any offer of evidence which may be made to him, even though the parties themselves, through negligence, ignorance or corrupt collusion, should not have made it. A judge is not placed in this high position merely as a passive instrument of the parties. He has a duty of his own, independent of them, and that duty is to ascertain the truth. One of the primary tasks of the judicial function is to render a judgement based on the interpretation of the rules applicable to the facts of the case, and to do so expeditiously and in accordance with procedural fairness (Powderly, 2020).

The transparency of relations between state authorities and non-governmental organisations should be created by increasing public confidence in state authorities as a result of reducing the risks of corruption, effective use of funds, state financial support of non-governmental organisations, enshrining in national legislation European principles and standards of interaction of state authorities with non-governmental organisations, ensuring unification and standardisation of rules and procedures of relations between authorities and citizens (Popadynets, 2020). The demonstration of good virtues by one's own example should be a standard in the work team, supported by colleagues and accompanied by thematic, educational and cultural events. All these measures require the establishment of a fair economic basis. Money is a store of value and the standard by which debts and other legal obligations, habits, opinions, conventions, in short,

all kinds of relationships between people, are more or less rigidly fixed. As for individual freedom, it must be limited in such a way as to ensure the conditions for the reproduction of this collectivity. Adam Smith, for example, recognises the need to maintain the general conditions that allow for the reproduction of capitalist society: legitimation and respect for private property based on the creation of legal and state structures. Economic freedom can be effective only when these general conditions are realised (Herscovici, 2023). If the distribution of wealth is based on the results of labour activity, contrary to the quality of human abilities, on artificial, contrived grounds, the authority of good virtues, educational programmes on the value of integrity and other progressive ideas will not be sustainable and long-lasting.

The course of social relations based on the rule of law and the human traits relevant to it is determined, among other things, by the behaviour of political subjects who receive a mandate from the people to solve national and local public problems. Any distortion of the established values of law and morality by anyone from the parliament and local councils significantly weakens the anti-corruption policy. If such violations are large-scale, massive, then there is no reason at all to talk about success in eliminating corruption distortions. Theft of public property and other disregard for public interests by the public administration, including the government and the executive committee of the local council, as well as representatives of justice such as judges, prosecutors, investigators, and police, and numerous inspectors of various services, such as personnel, disciplinary commissions, customs, border, fish protection, forest protection, antimonopoly, and financial, form a nihilistic attitude towards the law and good human virtues. The despondency of citizens generated and fuelled by such content cannot be overcome by the amount or content of scientific knowledge on anti-corruption. The limit of the effect of legal knowledge in the field of anti-corruption is set by corruption offences committed by officials of public authorities. Their mistakes limit the development of everyone. The pursuit of private interests in the exercise of public authority narrows positive prospects for society. In fact, these prospects are closed and, accordingly, the demand for legal knowledge, which by definition concerns the public interest, is excluded. In this situation, the scientist and the knowledge he produces appear illusory. The social reality of the corrupt mechanism of building relationships, where corrupt distortions exclude the legal essence of these relationships, becomes more understandable and expected. Instead, people saturate their interactions with each other with violence, injustice, human suffering, existential degradation and other consequences of the symptoms of the perversion of human consciousness. The decay of justice in state institutions is a cyclical and inevitable regression from a point of origin in the violent establishment of law. Whether one subscribes to natural law or positive law, where "natural law... regards violence as a natural datum" and "positive law... regards violence as a product of history", violence is an unavoidable part of both the establishment and the maintenance of law, legitimised by the abstract assumption of justice (Walter, 1996; Stapleton, 2022).

6. Correlation of Corruption with Legal Institutions to Address It

The interdisciplinary nature of the subject of anti-corruption knowledge makes it very difficult to grasp and implement in practice. There are so many links and relationships in the legal mechanism that it is easy to violate its logic and/or distort its meaning in practice. When such links are violated massively, for a long time, in the face of weak resistance from the population and/or with the conspiracy of criminals, then corruption dominates and it is too difficult to deal with it using the classic tools of administrative and criminal law. Their criminal norms become inadequate. It is possible to counteract corrupt distortions and thus ensure openness to legal opportunities on the basis of properly structured and sufficiently meaningful scientific knowledge, as well as on the condition that it is updated in time and consistently implemented in social reality. Otherwise, this kind of knowledge is impossible, because an exceptionally deeply corrupt society does not become a suitable environment for collecting empirical data sufficient for proper verification of scientific hypotheses and conclusions truth. This relationship determines the need for each nation to compare itself with each other according to the criterion of the presence of corruption in real life. It is like daily gymnastics for the physical body of a person. The human community needs a daily, weekly, monthly, yearly and long-term check of the conformity of its communication practices with the nature of the law embodied in human virtues. According to the results of such a comparison, the more corrupt nation necessarily needs the help of the less corrupt nation and its associations. This is assistance in the form of knowledge transfer about more virtuous practices in public administration, the judiciary, political communication, the drafting of legal norms, etc. For example, the academic mobility project "Enhancing legal research capacity and excellence" under the UKRI Twinning Programme (Dr Hannah

Bows J., Durham University; 2-23 July 2023). The comparative legal method of implementing transnational anti-corruption policy also involves taking into account the specifics of national features of legal relationship building and the appropriate adaptation of such borrowed knowledge.

The above-mentioned transfer of knowledge is illustrated by the experience of relatively corruption-free countries. As an example, if in the Federal Republic of Germany the freedom to express one's will and severe, unavoidable punishments for offences are the basic principles of the legal system, then in Ukraine this freedom is significantly corrected by coercion, violence (of the family, the work team, the authorities), and the judicial procedures and practices of their application are so corrupt and vulnerable that punishment can be avoided. If in Singapore there is a public consensus on the issue of high financial support for civil servants, in Ukraine there is no such consensus. On the contrary, there is a growing tendency towards legal infantilism in the sense of overestimating the ability to work effectively with the funds allocated for this purpose, especially at the local level, as well as distrust of public authorities. Equally simplistic in corrupt societies is the condescending attitude towards the incompetence of public authorities, the tolerance of their unreasonably large material support, especially for members of parliament, judges and law enforcement officers. The social mission of each level of public power makes each of its representatives responsible for the actions of all his colleagues. At the same time, there is no correlation between the commission of a corruption offence by a public official and the corresponding reduction in funding for members of his working team who occupy equivalent positions and/or have a similar legal status. In other words, the commission of a corruption offence by a Member of Parliament should lead to a proportional reduction in the funding of other Members of the institution. This calculation is based on the total amount of bribes and unlawful enrichment established in court decisions on the guilt of the respective representatives of public power structures.

The experience of Canada, New Zealand, the AUKUS countries and the EU in defining the spheres of responsibility of each public official by means of sufficiently detailed professional instructions is useful for dynamic integration into the standards of a high legal culture. For Ukraine, this means, firstly, the need to carry out the full range of legal work on the development and implementation of such instructions. And secondly, to reflect in these instructions cases of manifestations of a good initiative of a public servant aimed at achieving legitimate goals and/or ensuring their achievement, although such action formally contradicts the provisions of legal requirements. It is quite possible to implement this recommendation within the limits of detailing the praxeological dimension of the rule of law principle for each area of public administration. The success of the implementation of this anti-corruption measure correlates with the material motivation of the public official. The impulse to cleanliness is sometimes divorced from the desire for justice. It then loses itself in minutiae, only to reappear like a phantom, exaggerated in large-scale events as a mixture in which purity and impurity are indistinguishable. There can be no metaphysical purity that is ultimately permanent without a struggle to perceive the highest and most extreme laws governing the world (Walter, 1996). The emergence of social order, or "civilisation", is also the development of the political will to impose prohibitions on the bodies and behaviours of those who live within it. This imposition is largely achieved through the expression of laws in the semiotic systems of visual cultures (Stapleton, 2022). The epistemological demand for transparency of legislative, administrative and judicial decisions of public authorities is considered within the framework of theories of open civil society; legal, social state; electronic governance and justice; as well as information security against the background of global military, food, financial and other challenges, anti-terrorist policy as a component of national security, etc.

Scientific disciplines and sub-disciplines are related in complex ways, in particular through "inter-field theories" that do not imply a direct or indirect reduction between them. On the one hand, it would be possible to go beyond the categories currently used to explain and predict people's actions and utterances and largely replace them with a new cognitive vocabulary. On the other hand, theoretical advances are often made by introducing new categories alongside current ones, or by splitting current categories into subcategories while retaining the original categories (Khalidi, 2023). Definition of values, terms, concepts and other theoretical constructs of law, accompanied by comprehensive, exhaustive explanations of the ways of structuring thought processes and their results, constitute the initial basis for transformations in anti-corruption creation and application of tort, incentive and other legal norms. Hypotheses and sanctions of corruption offences subject to labour, service, administrative and criminal law. Their disclosure requires, inter alia, thorough criminological knowledge. Lawyers conduct legal research and perform various legal tasks on a daily basis (Echaore-McDavid, 2007).

For excessively corrupt countries (where the measure is the loss of national wealth and the halting of progress), even the correct definition of corruption offences in accordance with available

domestic and foreign academic doctrine becomes impossible. In other words, favouritism, nepotism and familism in the public service are not recognised as separate offences in national anti-corruption legislation, but have become part of legal abstractions within the framework of institutions for combating discrimination in the workplace and in other areas of the distribution of material benefits, conflicts of interest, co-working and the combination of jobs/positions. The second weakness of the criminal dimension of anti-corruption legislation is procedural. This makes every stage of the anti-corruption judicial process susceptible to corruption influence – from the moment the materials of the corruption case are prepared until the court makes its final decision on the case. Compliance with procedural deadlines, the accuracy and completeness of the content of procedural documents, the sufficiency of evidence of a corrupt act can be weakened by biased assessments of unscrupulous law enforcement officers, prosecutors and judges. In this case, excellent knowledge of forensic methods and tactics of criminal corruption and/or related organised crime investigation, professional application of covert investigative actions, i.e., the practical side of investigative actions within the criminal process, is also required. At the same time, knowledge of typical techniques and operations of preparation, execution and concealment of crimes, characteristic traces of illegal actions, personal characteristics of criminals and other elements of the criminal mechanism is an important prerequisite for making effective recommendations of a tactical nature aimed at solving the tasks of the investigator in an anti-corruption criminal case (Tarkan, 2021).

Another variant of legal sabotage can be expressed in illegal political, criminal and/or other pressure on representatives of the judiciary to make illegal decisions on the corruption case under their jurisdiction. A variant of procedural sabotage of corruption cases is expressed by overly centralised law enforcement structures that concentrate authority over all components of the legal order, from minor offences to crimes against humanity and national security. Such structures are characterised by unreasonably broad powers without clearly and exhaustively defined limits, without scientific justification of both the scope and content of such powers. Such structures included, for example, the Ministry of Internal Affairs of the USSR, the current Federal Security Service of the Russian Federation. The downside of an overly strong executive, however, is that political leaders may abuse their power to prevent innovation that might threaten their power, or to enrich themselves rather than implement effective reforms, and possibly, in the long run, to perpetuate their power. In other words, an overly strong executive can drift towards autocracy, generating corruption at the expense of innovation and thus weakening a nation's prosperity (Aghion, Antonin, Bunel, 2021). Understanding these patterns of distortion of administrative procedures in the sphere of law enforcement presupposes the creation of specialised courts, law enforcement agencies and other bodies that naturally balance and/or control each other, compete with each other in matters of public recognition, citizens' trust, efficiency, demonstration of their own uniqueness and irreplaceability and/or the virtue of their employees. According to this logic, countries with serious corruption problems create specialised anti-corruption agencies, bureaus, prosecutors' offices and courts.

The development of dysfunctional justice systems, which reveal an ontology of corruption, requires the support of the judicial bodies of nations free of corruption and fruitful cooperation in this field, in accordance with the norms of international law, updating the relevant scientific conceptualisation. Systemic bias is usually understood to occur whenever a system or institution consistently produces outcomes that favour one group or set of individuals over others. These products may include beliefs and judgments. Thus, a legal system is systemically biased if it produces legal judgments that favour corrupt individuals over honest ones. A financial system is one that consistently produces financial judgments that do the same. It is well known that liberal democracies and their institutions are riddled with systemic bias – what can be called institutional bias. Institutional bias is best thought of as corruption – a rot that eats away at institutions and produces unjust outcomes. It is not too difficult to spot, but it is difficult to stop – because those who benefit from these systems tend to be those in power. But there is another kind of systemic bias that lies further beneath the surface and is correspondingly harder to expose. This kind of bias operates not at the level of institutional systems but at the level of conceptual systems. It comes in various forms, but since it involves or is the result of a kind of systemic bias, and bias of this kind is a kind of corruption, I will call it epistemic corruption. A conceptual system is epistemically corrupt when its concepts are consistently used to produce unjustified and false judgments on a range of issues that favour one group of people over another. So understood, epistemic corruption is an element in other forms of systemic corruption, because it operates at the level of how people think, and how people think affects how they act. The corruption of institutional bias is a consequence of epistemic corruption (The Epistemology of Democracy, 2023).

The anthropologically determined international character of law presupposes the unity of States and

peoples, their economies, cultures and ideologies. The same nature of a person makes it possible to achieve the same legal result everywhere, in particular the primacy and affirmation of human virtues over vices in legal and other social practices. The creation and reproduction of culture requires novelty, creativity, and a sense of biological mortality through the transmission of an idea into an imagined future. Cultural objects and forms also imply destruction and the fragile energetic limits of both humanity and the objects it creates. The desire for an experience free from the utility of survival, through the "non-productive expenditure of energy", appears in the impulse to represent a thought, an idea or an experience to other bodies and to make it manifest in the world, separate from one's own agency, in other words, the impulse towards timelessness, exists in the birth of art (Stapleton, 2022).

7. Conclusions

Therefore, the effective elimination of the dominance of human vices by means of legislation and law enforcement practices becomes effective when reproducible knowledge reflects awareness of the entire complex of nurturing issues, the manifestation of good virtues and their suppression. Otherwise, both economic reproduction and economic progress are excluded. For Ukraine, these two processes now depend on the understanding of the respective progressive solutions guided by the highly developed nations of the EU. In fact, integration into it is historically determined and currently historically inevitable, and therefore requires meaningful dynamic transformations of domestic legislation. The most urgent direction of these transformations requires interdisciplinary knowledge related to the fight against corruption and its minimisation. The epistemological context of the creation and application of anti-corruption legal norms consists of scientifically proven, comprehensive knowledge about the mechanism of neutralisation of corruption by means of coercion, encouragement, etc. This knowledge is characterised by its subject and content. This knowledge is characterised by its subject and content, the information about which enables a correct understanding and explanation of this subject. The subject of knowledge is virtue, guaranteed by law. The widening and deepening of knowledge necessarily involves a transition from abstract to concrete thinking, a comparative approach to the study of the acceptable experience of nations that have successfully neutralised corrupt distortions of the legal content of social relations. The implementation of the financial responsibility of the labour collective for the unscrupulous actions of its members and the fulfilment of the other innovative solutions in the field of judicial mechanisms of anti-corruption policy appear in the national legal space through the harmonisation of all its constructive components (concepts, axiological values, etc.).

Incentives and other incentives to neutralise corruption supplement the tort norms of the anti-corruption legal mechanism. The methodology of obtaining knowledge about the above-mentioned subject understood by human consciousness involves the use of logical resources, namely 1) rational conclusions of formal logic; 2) contradictions and patterns of dialectical logic; 3) facts of historical logic; 4) artefacts of the logic of art. The truth of knowledge, verified by these means of reasoning and empirical experience, is then expressed partly by mathematical and linguistic symbols and partly in an intuitive way. The understanding of that which does not fit into the forms of words and numbers takes place mentally and sensitively. At this point, the praxeological dimension of pure epistemology requires taking into account the characteristics of the cognitive subjects of a specific social community, which brings one into the sphere of responsibility of its historical determinants. The teleological attitudes of the Ukrainian nation involve the study of the values and traditions of European nations that have united to ensure their economic well-being. Integration into the EU requires knowledge of how to combat human flaws, eliminate corruption distortions, and use human virtues in its structures.

Regional civilisational stratification persists due to both intra-national and international dishonesty. Accordingly, global integration based on fundamentally unified legal standards requires the elimination of counterproductive factors at both levels of social communication. The focus of attention on good virtues is determined differently from the existing configuration of national associations. Economic and other issues of cultural heritage are first a consequence and then the cause of the manifestation of good virtues. Simultaneously, military alliances confirm the deep ideological contradictions between nations. This shows the denial of the possibility of creating a global union of nations based on the manifestation in legal reality of the good virtues of its members. Nations and their associations in the modern world are formed on the basis of the manifestation of the degree of legal virtue. Accordingly, the question of the mechanism of unification of nations based on the achievements in the field of real manifestations of good virtues and the rule of law, their succession from generation to generation, their role in the capitalisation of economic relations and ensuring their sustainable development is a good perspective for further research.

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