

Who is Homo Corruptus?

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Article History	Abstract
Review Article	<i>The article establishes the scientific framework for addressing the question: who is the homo corruptus? By the term homo corruptus, the author designates the individual who either exploits an existing form of the phenomenon of corruption or creates a new one in order to achieve a particular goal. The article analyzes how a researcher of the forms of corruption should employ the theory of the phenomenon, so as to approach, in a scientifically rigorous manner and free from intentional traps and conceptual entanglements, a homo corruptus within a structure of coexistence. The aim of this approach is to enable the effective management of the forms of corruption that this homo corruptus utilizes. For the first time, the article introduces key concepts such as the “personal profile of the homo corruptus”, the “corruption strategy”, the “tactics of a form of corruption”, the “personal corruption footprint” and the “modus operandi” of a homo corruptus.</i> Keywords: Phenomenon of corruption, corruption form, personal profile, strategy of corruption, modus operandi.
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Copyright © 2025 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited. Citation: Dr. Prontzas Dimitris. (2025). Who is Homo Corruptus? UKR Journal of Economics, Business and Management (UKRJEBM). Volume 1(9), 23-28.	

1. Introduction

Corruption is defined, as “a human phenomenon encompassing a set of forms that vary from country to country in terms of their origins, dimensions and consequences”. [1] The concept of a form of corruption, is understood as “a human act that, reflecting the pursuit of an individual-the homo corruptus, creates an impact within the framework of a coexistence structure”. [2] Among the many epistemological issues embedded in the definition of corruption and of the form of corruption, one of the most critical concerns the question of who the homo corruptus is. In other words, who is the individual that utilizes a form of corruption in order to achieve a specific goal an achievement that, by its very success, generates some kind of consequence.

If we pose the question of whether it is possible for a structure of coexistence to exist without any of the forms of the phenomenon of corruption, we will find it extremely difficult to answer. The starting premise lies in the fact that the phenomenon of corruption is a human phenomenon and that we cannot speak of “the corruption of man,” but rather of “the corruption of human beings.” Within this framework, there can be no form of corruption of a person toward oneself, since there is no necessity for such a phenomenon· a person living in isolation has no awareness

of corruption or its forms. At the same time, every individual simultaneously appears as homo politicus, homo economicus and homo sociologicus· that is, as one who continuously acts according to rational, political and social terms. Thus, we encounter the dimensions of socialization, rational choice and the pursuit of a desired outcome.

The transition of a person into the profile of homo corruptus may represent a personal choice· however, a homo corruptus is not born through the mere utilization of a form of corruption. The use of a form of corruption constitutes an additional process of rupture, either with one’s own ethical framework or with that of one’s surrounding world—within the context of pursuing domination through one’s aims. According to its definition, a form of corruption refers to that human act which, expressing the pursuit of a homo corruptus, produces an impact within a structure of coexistence. Therefore, in shaping an answer to the question “who is the homo corruptus”, one must distinguish between the general and the specific dimensions of that answer.

As for the general dimension, it begins with the premise that the homo corruptus dimension, much like the other three (homo politicus, homo economicus, and homo sociologicus), is inherent in every human being, regardless

of origin, gender, religion, or level of cultural development. Whether, however, this homo corruptus dimension manifests itself, how it does so, to what extent, at what moment, for what duration and with what outcome, depends on a set of parameters. These parameters range from one's moral framework, education, and personal culture, to the social, economic, cultural, and political character of the surrounding world. [3] These are factors that reflect both the complexity and the methodological challenges of studying the phenomenon, as well as the peculiarity of corruption forms in the phenomenological and empirical dimensions of corruption itself. [4] Such reflection constantly reminds scholars that a form of corruption is not merely the application of a particular technique aimed at a result, but rather the externalization of an inherent disposition—one that exists within every human being. [5]

There are, therefore, factors that must be taken into consideration, as they contribute to the collection of data necessary for outlining, first and foremost, the population profile of the homo corruptus within a given social space. These include internal factors, which pertain to each social collective itself, and external factors, which are shaped through the various interactions among social collectives.[6] These are factors for which the design, method of collection, processing, analysis, interpretation and final utilization of data are of decisive importance in forming the population profile of the homo corruptus specific to a given social environment—a population profile that is inextricably linked to the ideal type of corruption characterizing that particular social space.[7]

The specific dimension of the answer to the question of who the homo corruptus is, whether as the one who utilizes or the one who generates a new form of corruption, concerns the transition from the population profile of the homo corruptus within a given social collective to the individual profile of the homo corruptus. That is, once the population profile of the homo corruptus within the social collective to which an individual belongs has been established and at the given temporal moment in which the homo corruptus exists, the researcher proceeds to the next field of inquiry: the “personal profile” of the homo corruptus. This constitutes a specific scientific process involving the collection and analysis of data related to the profile of each particular homo corruptus that is, of the creator and/or user of the form of corruption that constitutes the object of study.[8] It is, in essence, a process of inferring the personality traits of the homo corruptus, the individual responsible for transforming their intention into action and for producing an impact through a particular form of the phenomenon of corruption.

The collection of such data, for the purpose of developing and analyzing the profile of a homo corruptus within the

framework of the theory of the phenomenon of corruption, provides both the scholar and the prospective manager of its forms, with a specific framework of actionable information concerning the user or creator of a particular form of corruption.[9] Outlining the profile of a homo corruptus, enables the scholar or the practitioner, to discern the initial motives of the homo corruptus and the evolving framework of their choices.

At this point, a critical question arises: how can the interpretive framework of the choices of a homo corruptus be delineated? As a rationally thinking being, the homo corruptus decides to employ a recognized form of corruption, thereby resolving a paradox that, from the researcher's perspective, resembles the deliberate pursuit of risk. A first interpretation suggests that the homo corruptus may be characterized by ignorance of risk—that is, an inability to comprehend (due to personal intellectual limitations, culture, or mentality) the likelihood that the use of a particular form of corruption may have negative consequences. A second interpretation, concerns risk underestimation: the homo corruptus does not underestimate the possibility of being exposed or punished for using this form of corruption but rather downplays its gravity, refusing to process it intellectually because of complete fixation on the expected benefit derived from the act. A third interpretation, relates to an asymmetric risk calculus: that is, when through the use of a form of corruption, something of greater value to the homo corruptus is at stake than the potential negative consequences of that act. A further interpretation posits that the negative consequences of employing a form of corruption hold no practical significance for the individual—for instance, due to a terminal illness or other exceptional condition. Another interpretation, suggests that the use of a form of corruption constitutes the only available choice for the homo corruptus, dictated by objective circumstances (e.g., the threat of survival due to famine or a natural disaster). A sixth interpretation, indicates that the homo corruptus erroneously believes that the outcome of using a form of corruption can be predicted from prior events or circumstances. A seventh interpretation, concerns the illusion of control: the homo corruptus overestimates their own capacities, believing that the outcome of employing a form of corruption will be beneficial exclusively to themselves. Finally, an eighth interpretation, pertains to the illusion of conspiracy: the homo corruptus engages in a form of corruption, disregarding any consequences, under the belief that everything around them is controlled by one or more conspiratorial centers of power. [10]

The entire interpretive framework concerning the choices of a homo corruptus, must include those pieces of

information and data that permit an accurate analysis and interpretation of the tactics of a homo corruptus within the remit of their “corruption strategy”. This “corruption strategy” pertains to the adaptation of the individual’s pursuit to the means available, so as to achieve the rational selection of the optimal form of corruption. Such an adaptation proceeds via the formation of the choices of the homo corruptus within the model of their aims.

Within the context of the first pillar of the personal homo corruptus profile, the “corruption strategy” and the “operative tactics”, provide the analyst or practitioner with the imprint of that individual’s “personal corruption footprint.” By “personal corruption footprint” we mean “the combination of elements drawn from the personal homo corruptus profile, the targeted actions undertaken when exploiting the chosen form of corruption and the personal impact of the resulting effect”.

With regard to the “personal impact of the effect” produced by completion of the form of corruption selected by the homo corruptus, this impact lies on a balance between (a) the degree of satisfaction of his/her aim and (b) the degree of perception of the effect that this satisfaction produces on the homo corruptus’s environment. Their common denominator concerns the actual identity of the effect produced by the employed form of corruption.

Thus, the transition of an individual into the homo corruptus profile is an act of choice· concurrently however, a homo corruptus is not born by virtue of employing a form of corruption. For the individual, employing a form of corruption constitutes a kind of rupture—whether forced or voluntary—with his/her own ethical framework, that of their surrounding world, or both. The general reason for this rupture is the domination of pursuit (the aim), which spans a broad spectrum from the necessity of survival to ego-centric consumerism. Moreover, to maintain that the motives people cite or believe drove them to act by exploiting a form of corruption are alone sufficient to explain their action is a delusion. This is because the progressive growth of populations that learn to think and create using reason did not solely produce the transition from primitive to civilized social forms, nor did it only improve the management of social, economic, and political issues through rational choice and purposeful aims· it also produced the homo corruptus. Accordingly, when a homo corruptus employs a form of corruption, salient elements of his/her personality emerge that can be transformed into data for the signature of this “personal corruption footprint.”

Outlining the strategy and tactics of a homo corruptus, therefore constitutes essentially the first pillar of what may be termed the “personal homo corruptus profile.” The second pillar of this profile, concerns the “modus operandi” of that homo corruptus. The modus operandi pertains to the

philosophy by which the individual operates and the action-model into which they integrate their aims. Here arises the question of the decision-making process regarding whether or not to exploit a form of corruption, specifically under conditions of objective uncertainty. [11]

The decision to exploit a form of corruption, is defined as the selection of one or more forms of corruption available to a homo corruptus for the attainment of a particular aim. What, then, does “objective uncertainty” mean in the decision-making process of a homo corruptus? The term refers, to the constraints on determining the outcome that will result from the exploitation of a given form of corruption. [12] The elimination of this uncertainty proceeds through the “programming model” [13] that the homo corruptus will implement· the reliability of that model will be judged by the ultimate outcome of his strategic objective, that is, by whether or not his aim is achieved. [14] The collection of all relevant data is part of the inferential process used to identify the characteristics of the homo corruptus’s model of action: the operational model through which the individual’s aim is transformed into action, the consequent generation of an impact and the accomplishment of the objective via a particular form of the phenomenon of corruption.

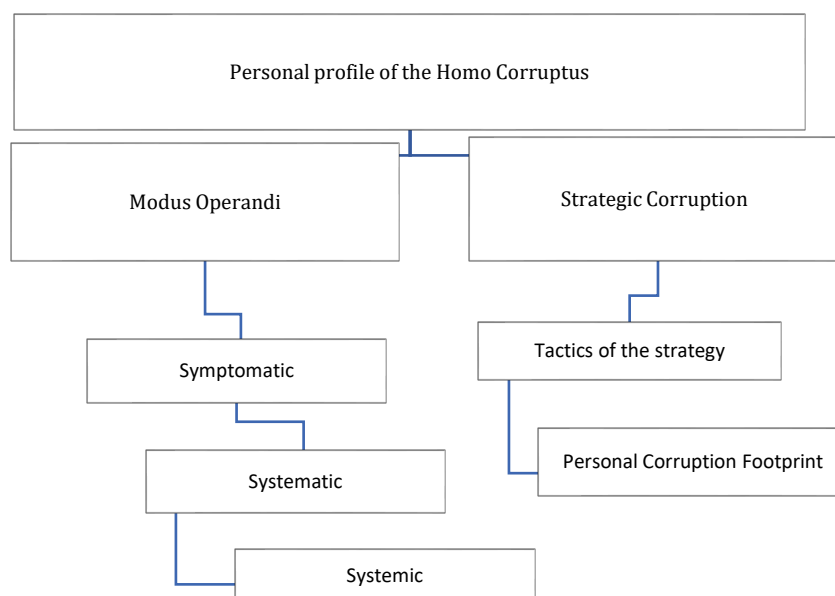
There are, in this context, three types regarding the mode of thought, how a homo corruptus intends and acts. These are the “symptomatic modus operandi”, the “systematic modus operandi” and the “systemic modus operandi”. The symptomatic modus operandi, refers to isolated, occasional or emergency-driven pursuits of a homo corruptus that are satisfied through the employment of a form of corruption. The systematic modus operandi, denotes repeated exploitations of forms of corruption undertaken to achieve the same or varying aims over time by a homo corruptus. The systemic modus operandi, concerns the use of forms of corruption not merely to accomplish a single aim but because, through such uses, the existence and continued functioning of a system are secured. [15] The process of seeking data about these three types of modus operandi for a homo corruptus includes both information on the contextual formation of that individual’s choices regarding a form of corruption and evidence about how those choices may be perceived and interpreted by a researcher. The “modus operandi” of a homo corruptus is directly linked to the specific corruption strategy the individual designs and the tactics they deploy to realize their aims. Upon completion of this design, one attains the “geometric perception” of the homo corruptus with respect to the form of corruption he or she employs. Here, the notion of “geometric perception” refers, to the realization of a form of corruption that has been planned in terms of its stepwise implementation, with every detail aligned to a particular

strategy. The art of exploiting a form of corruption, [16] is in other words, the most advantageous use of the resources available for that form; therefore, for the homo corruptus, whatever can be attempted with those resources ought indeed to be attempted. When the resources associated with a form of corruption provide the absolute degree of agency or leverage, then for the homo corruptus that degree becomes necessary and ultimately, imperative. [17]

2. Conclusion

In conclusion, the construction of a homo corruptus profile will enable the practitioner to apprehend the starting context of the homo corruptus's aims, since they will possess data that reveal the motives and drives necessary to perform a precise analysis and interpretation of the constituent elements of whatever form of corruption that particular homo corruptus employs. The above can be rendered schematically as the following diagram:

Figure 1



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1. D. Prontzas, "The Corruption Phenomenon: a Short Introduction to the World", *International Journal For Multidisciplinary Research (IJFMR)*, R.P., 14208, Feb. 2024. - "Corruption Phenomenon's Misleading Definitions: Scientific Error or Deliberateness?", *International Journal of Research in Engineering, Science and Management*, Volume 7, Issue 9, September, 2024.
2. D. Prontzas, "The interpretation of the Form of Corruption and the concept of the Code of Corruption Forms", *World Journal of Advanced Research and Reviews*, December 2024, 24(03), 2547-2554.
3. D. Prontzas, *The Phenomenon of Corruption*, Athens, Papazisis, 2023, pp.106-110.
4. D. Prontzas, *Corruption: From Theory to Geography*, Athens, Papazisis, 2017, pp.28-33
5. The homo corruptus is not a human being who dwells in darkness·emerging into the light through acts of corruption, only to return to obscurity once his

intended outcome has been achieved. The nature of the phenomenon of corruption thus parallels the nature of the human being itself. Just as societies cannot exist without the phenomenon of corruption, so too the social human is, by potential, a homo corruptus. The notion of homo corruptus, does not refer to a mythical anthropological monster or an imaginary utilitarian being, nor to those who are irredeemably dishonest or repentantly virtuous. Rather, the homo corruptus represents the extension of the rationality and pursuits of the homo sociologicus, the homo politicus, and the homo economicus.

6. Such factors include, the prevailing collective perceptions of threats and benefits, of survival needs, of myths and laws· as well as the real or perceived conditions, and the various ideological or psychological frameworks of coercion that guide individual and collective entities within specific political formations. Equally significant are customs,

traditions, moral imperatives and values, as sources of the genesis of the respective regulatory norms or legal rules. Furthermore, the processes through which these regulatory norms intersect with the expectations of the members of the social association and with their consent in shaping their own order of things, as well as the equilibria within that social association, determine the levels of acceptance and sustainability of a given order of reality.

7. D. Prontzas, *The Phenomenon of Corruption*, Athens, Papazisis, 2023, pp.101-105.
8. The elements constituting the personal profile of a *homo corruptus* are specific to each individual. However, they are in direct correlation both with the “corruption ideal type” of the social association from which the given *homo corruptus* originates and with the “corruption ideal type” of the social association within which he seeks the fulfillment of his pursuit.
9. The concept of the “management “of a form of corruption is scientifically accurate, in contrast to the term “confrontation.” D. Prontzas, “The Phenomenon of Corruption is not a “crime”, *World Journal of Advanced Research and Reviews*, Article DOI: <https://doi.org/10.30574/wjarr.2025.26.2.1612>. – “Understanding Corruption”, in *Contemporary Trends in Anti-Criminal Policy*, Athens, Papazisis, 2018. – “The Discourse on the Notion of Corruption in Greece”, in *Law and Politics Against Corruption*, Athens, Nomiki Vivliothiki, 2016.
10. For all these choices, the utilization of sociological and psychological assessments will enhance the development of the synthesis of the *homo corruptus*’ behavioral structure.
11. In situations of *objective uncertainty*, the so-called *statistical decision-making* approach is applied.
12. To these constraints, a range of variables must be added—variables that influence a *homo corruptus*’ decision either to exploit a specific form of corruption or to generate a new one. These include *idiosyncratic variables*, *role variables*, *bureaucratic variables*, *national variables* and *systemic variables*. One of the key challenges for the analyst or manager lies in understanding and hierarchizing these variables so as to determine whether they should assume a primary or secondary role within the strategic framework. D. Prontzas, “The Paths of Religion and the Paths of Corruption” in *Society and Politics at the Turn of Two Centuries*, Athens Papazisis, 2022, pp.907-948.
13. A rational, step-by-step assessment of the internal and external environments, together with the systematic correlation and study of data, is required. D. Prontzas, “Forms of the Corruption Phenomenon in Greek Local Government: A Theoretical Approach”, *World Journal of Advanced Research and Reviews*, 2025, 27(02), 237-249, DOI: <https://doi.org/10.30574/wjarr.2025.27.2.2858>
14. From the researcher’s perspective, this stage concerns the collection and processing of data regarding the *homo corruptus*’ mode of thinking, as well as the manner in which he acts and behaves, that is, as the creator and/or exploiter of the particular form of corruption under examination.
15. The term system may refer to an organization, an enterprise, a public agency, an institutional entity or even an entire nation-state. D. Prontzas, “The Corruption Footprint Index (CFI), A new Index about measuring corruption”, *International Journal of Humanities and Social Sciences*, V.5, N.12, December, 2015.
16. Or the creation of a new form.
17. For a manager, when delineating the profile of a *homo corruptus*, it is advisable to distinguish between the *purpose* of a form of corruption and the *purpose during the implementation* of that form. The following example illustrates this distinction: a craftsman requests a sum of money from a client in order to perform a repair. This amount is requested and received without any formal receipt, which, according to specific fiscal regulations within the operative social structure, should have been issued. In this instance, involving *black-market money* and tax evasion, we observe two forms of corruption, either systematic or symptomatic in character. Between the two individuals-*homo corruptus-homo corruptus*, the constraints of space and time, combined with immediate pressure to resolve the malfunction, leave little room for maneuver or extensive negotiation. However, these forms of corruption, change when there is a large number of craftsmen and clients utilizing their services. This change is not only due to the increased number of actors· it also pertains to the systemic character that these two forms of corruption acquire in such a context. A unilateral theoretical orientation on the part of the researcher, whether focused on the magnitude of the purpose or the magnitude of the means of a form of corruption, is necessarily inadequate. There exists a fundamental factor that highlights the pitfalls encountered by legal scholars and economists in their attempts to identify the purposes and means of a form of corruption. Their designs, no matter how clear or binding (e.g., legislation), falter at the moment of enactment, during

the processes of application and impact of a form of corruption. It is at this moment that *purpose* and *means* are tested for durability and effectiveness, within the struggle of the actors engaged in a form of corruption. Here, the supreme “law” for the homo corruptus is nothing other than the successful completion of the process. The subjective perspective of the researcher exists in dependence upon the objective perspective of the homo corruptus, the actor within a given form of corruption. The ultimate contribution of praxeology lies in the recognition that no form of corruption, as a human act of pursuing a purpose, utilizing means, and producing impact, can exist beyond that which is actualized by the individual homo corruptus. The integration, by a researcher, of the conceptualized human action as a form of corruption and its perceived impact with the actual, empirically realized form of corruption is a necessary prerequisite in the field of managing a form of corruption. The critical question, concerns, the method of achieving this integration, navigating the pitfalls, entrapments, and lacunae, often intentional theoretical constructs. An immediate observation that a sociologist, for example, might employ draws data from necessarily unilateral instances of the implementation of a form of corruption. Thus, the resulting insight remains indicative, without revealing the full depth and breadth of a form of corruption. Consequently, the researcher must situate this observation within the broader context of the “corruption ideal type” of the social association in which the specific form occurs, so as to elucidate its essential and often hidden dimensions. The application of the theory of the phenomenon by the researcher, thus allows him to transcend the superficiality of direct observation, given that the objective of managing a form of corruption presupposes the collection of as much data as possible regarding the internal coherence of the human act that constitutes the form of corruption. According to the theory of the phenomenon, the conceptual representations of forms of corruption, as codified in the typology of the phenomenon, are not mere aggregates of human acts with similar objectives and impacts. They encompass the reasoned judgments of researchers on essential matters of conceptual and empirical content. Consequently, the reality of each form of corruption, as an object of knowledge within the study of the phenomenon of corruption, consists of a set of human acts around which typical characteristics and essential properties are

methodically accumulated. D. Prontzas, *Society and Corruption*, e-book, Athens, Papazisis, 2015· - *Discourse and “Anti-Corruption Practices”: Texts and Quantitative Analyses in European Societies*, Athens, Papazisis, 2014· - *Corruption and Society*, Athens, Papazisis, 2013· - *Corruption: The Controversial Issue in National and International Society*, Doct. Dis., Athens, 2006.