

Reflections on the Culture of Illegality

Alejandro Ochoa Pimienta*, William Gagriel Puga Cobá, Carlos Raúl Bernal Miramontes

Autonomous University of Nayarit Psychology Program

*Corresponding Author: Alejandro Ochoa Pimienta, Autonomous University of Nayarit Psychology Program.

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Abstract

In its interest in studying and understanding human behavior, social psychology has carried out numerous social experiments that have made it possible to systematize and present various theories and generate tools that help the person or the scholar identify or transform behaviors individually in the social. The idea of planned behavior (Icek Ajzen and Martín Fishbein 1979) will be the vehicle that will help to develop, understand and support, in this case, the culture of illegality.

Keywords: culture of illegality; the psychic structure of the person; belief system; change; conviction; theory of planned behavior

1. The culture of illegality is traveling through the path of shortcuts.

The culture of illegality must be understood as: “the daily, normalized and generalized action that seeks to solve things not by way of law, the law, the norm, the regulation or the current and established procedure, but by shortcuts that are offered and promise fast, favorable and effective results, almost always at the cost of a monetary gift, called a bribe, bribe, chayote, etc. Etc etc. depending on the area, the region, or the country to which we want to refer.

Said daily and normalized action, which can permeate society in a general way, undermines and violates the rule of law; since, by obtaining things or results via shortcuts, the law is necessarily violated, acting above or outside it, thus promoting injustice, the birth of corruption and the so-called bribery.

2. The culture of illegality is the result of the transaction that occurs in two ways or two directions:

a) The user who offers benefits or gifts to the server to corrupt it and be able to evade the law, regulations, order, etc. All to achieve the persecuted or desired benefit or to get away with the offense committed. You are justifying such action with a win-win misunderstanding.

b) The server who corrupts and corrupts himself by promising fast, favorable and safe benefits, in exchange for some gift, usually juicy, with the justification that he only wants and seeks to support or help those he serves.

3. The culture of illegality is a game of conspiracy.

The culture of illegality is a game of conspiracy. Whoever corrupts himself seeks to corrupt, whoever accepts corruption recognizes, bears, and values the corrupt person who corrupts him, and so on, ad infinity. The vicious circle between evil and corruptor is formed and fostered.

It is important to remember that every human being consumes culture and generates culture. And when the culture of illegality is imposed and normalized as a common practice, it is replicated and reproduced ad infinitum.

The complaint, the annoyance, the outburst, the extortion, the violence, the demand. It will show up when said actions do not benefit the corrupt or the corrupt in time, form, and quantity. The annoyance will be seen when the benefit offered is not what they want, desire, need, expect or think.

The culture of illegality is like the humidity that silently invades, damages, and sneaks in wherever. The culture of illegality, like humidity, seeps in and is present everywhere or wherever.

Said humidity, that is to say, the culture of illegality damages the most valuable and most profound thing that is the interior of the human being and that once contaminated, will contaminate all areas of his life and his actions, at any time, in any town, region, or country.

4. The culture of illegality damages the psychic structure of the person.

Living within a culture of illegality can mean: consuming it, producing it, and reproducing it simultaneously. And good intentions are not enough;

the willingness to change or the simple desire to stop bribing and being bribed. Changing one behavior for another does not lead to a fundamental change, it is not a guarantee of a genuine conviction or a profound and personal transformation. What makes or enables a person to persevere, remain or resort to the culture of illegality are the beliefs that they have incorporated and that, due to these beliefs, they come to the conviction that it is the best way to act or achieve what is proposed or want.

In the culture of illegality, beliefs that the person incorporates strongly and significantly are built, adopted, and replicated. Beliefs are conclusions reached after many illegal practices in the shortcuts and by the shortcuts that have been offered, known, or built. Examples:

- If you don't trance, you don't advance.
- A Better bird in the hand than hundreds flying.
- A good agreement is better than a lengthy lawsuit.
- I prefer to pay than wait
- The critical thing is win-win.
- Everyone and everything has its price. Etc etc.

The already incorporated beliefs move emotions; emotions generate attitudes through different or diverse behaviors. Example:

When the belief operates and the hoped result is achieved, the emotion is or can be joy, the attitude can be that of a winner, and the behaviors can be contempt for those who strive to obey the laws or act like the braggart who knows and can do everything.

The attitude arises after a small evaluative exercise carried out by the person. How did it go to operate from illegality? It went very well for me; everything was resolved quickly and effectively. If he hadn't given the little bribe, he would still be there. It was worth it! I succeeded and achieved what I wanted quickly and above all others. The attitude will emerge and replicate.

Then the behavior can manifest itself in many ways, making fun of others as fools, for being ignorant, or for not being as intelligent as him who has achieved everything quickly and easily.

In summary:

- 1) To understand human behavior, it is necessary to know and consider the person's basic psychological structure.
- 2) The basic psychological structure of the person is composed of four elements:
 - a) Beliefs.
 - b) Emotions.
 - c) Attitudes.
 - d) Behaviors.

Intention I will start doing sports next week		
1. Attitude	2. Subjective norms	3. Perceived control
I am in favor of it.	The sport is healthy	Playing sports is easy for me
I am against of it	This doesn't seem right, but everybody does it	Sport is challenging for me

Planned behavior theory explains intentions' emergence, determination, and contamination, guiding human behavior.

3) The basic psychological structure of the person demands that the change occurs from the top down and not from the bottom up. I am taking as a reference the previous proposed order.

4) Wanting only to change one behavior for another never leads to a conviction, a change, or a genuine and profound personal transformation, because the belief perseveres, remains, and at any moment, activates, operates, and triggers those above.

5) Important changes occur from the top down; if it is possible to transform or change the beliefs that have been part of life itself consciously or unconsciously, then emotions will be modified, different attitudes will emerge, and behaviors will be genuinely additional vital. The person will come to true convictions that will make him feel better emotionally, have a genuinely favorable attitude towards himself and others, and his behavior will be reasonable and focused on the search for justice or the common good.

When beliefs are not usually, they can allow the human being to move, and act functionally but not advance because ideas can function as anchors to the ship.

Emotions, attitudes, and behaviors contaminated or conditioned by pragmatic or utilitarian beliefs that have been usual or internalized will operate automatically in the person. These beliefs will only seek the practical, the useful, and the personal benefit at the expense of others or above others.

The culture of illegality is not in the environment, per se, but is a consequence of the beliefs that are generated in acting and in daily interaction that are replicated and reproduced day by day and moment by moment and; that, when adopted or internalized by the subject, are copied, reproduced, normalized, generalized and become vicious and illegal practices that prevent living in a state of law, legality, justice, equality, and peace.

Suppose we want to socially or personally overcome the culture of illegality. In that case, it is necessary to review our belief systems and transform everything that operates in a normalized, automatic, and generalized way to reach personal convictions and practices that seek and promote the rule of law. legality, justice, equality, and peace. In a few words, let us promote social values, citizenship experience, and the constant search for the common good.

5. The culture of illegality from the theory of planned behavior.

According to the "planned behavior theory" of Ajzen and Fishbein, to better predict behavior, one must know what someone intends to do and the perception of self-efficacy and control. See figure 1

From this theory, every individual can have good intentions and not carry them out due to a lack of attitude. Because of some belief, value, or social norm that he has incorporated or because he perceives that he could not achieve it or act or do something, he perceives it as easy or difficult.

From this perspective, the behavior of the culture of illegality would be as follows: for example: acting illegally or via shortcuts, the individual or the social imaginary perceives it as easy or beneficial, no matter if it goes against the social norm or contaminates the attitude. Or you can act from an unruly or immature perspective and justify yourself in that individual; you do not agree to break the law, but everyone does it, and it is easy, fast, and beneficial.

Finally, good intentions, such as the culture of legality, equality, respect for the law, the norm, etc. Etc. Etc. can be quickly abandoned or forgotten when the attitude is contaminated, the subjective standard is imposed, or the perceived control is valued more; acting from the shortcut is easy and benefit beneficial not for everyone. What best expresses and cultivates the culture of illegality are the so-called privileges. Well, what is not for

everyone becomes a privilege. However, it is not necessarily healthy and functional for the person or society, where we live and coexist daily.

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