



The Evil That Is Corruption

“There is a sufficiency in the world for man’s need but not for a man’s greed,” as said by Mahatma Gandhi. This statement explains that a man’s needs in life can be deemed to be enough in which one is already contented with what they possess or have. On the other hand, the statement explains that there is no boundary or extent in a human being’s greed due to discontentment in what they have in their life, and in some cases jealousy that aroused from an individual comparing themselves to those around them. Greed in a man may also be present because of the concept of human beings being self-centered by nature. This self-centeredness can lead one to have the urge to want things more—like power, money, fame, and food—all to themselves. Corruption is like an apple that politicians like to chew on to benefit themselves and the more they consume it, the more greed and evil corrupts them. It can be seen that people in society and the government officials are slowly developing this excessive want for things which then leads the country to cases of graft and corruption that continues to be prevalent.

The most famous case of corruption in the country was the “Pork Barrel Scam” which involved a businesswoman named Janet Napoles with numerous politicians accused of stealing \$229 million worth of Philippine taxpayer money. This scheme was done by creating fake non-governmental organizations where money would enter and they her and accomplices earned the \$229 million. Napoles’ former associate was the whistleblower and testified in a public hearing that Janet Napoles received so much cash that she would stash it in her own bathtub. Before she was arrested, Napoles denied that she was involved in the scheme and said that her fortune came from her family’s coal mining business in Indonesia. Napoles then said that she had distributed the funds as

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Prize Essays on Municipal Reform Civil Service Reform Association (Cambridge, Mass.), 1884

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to North America It was also at this time that the migrations of the Schwenkfelders followers of Caspar Schwenckfeld s teachings from Silesia then belonging to the Austrian Habsburg Monarchy to Pennsylvania took place On the basis of their spiritualistic theology as well as their intense personal piety they rejected some essential doctrines of Christianity and ecclesiastical institutions Therefore governmental and ecclesiastical authorities meted out severe punishments to them However it was not until the establishment of a Jesuit Mission for their catholicization in 1719 that more than two hundred of them left Silesia for the sake of their faith They emigrated first to the Electorate of Saxony and several years later to Pennsylvania where they settled scattered widely northwest of Philadelphia between 1731 and 1737 In this multireligious multicultural and multiethnic English colony they become acquainted with other religious beliefs and forms of piety Here moreover they were challenged by other social political and cultural circumstances This monograph is the first to pursue in detail the effects of these acquaintanceships and challenges on the faith of the Silesian refugees These effects ranged as becomes clear from declines and multifarious alterations modifications changes or even revisions to the strengthening and deepening of their traditional faith and piety However the study shows for most of the Schwenkfelders the migrations did not primarily involve risks Rather they opened up great opportunities for their religious development and their individual and community life Without doubt the Schwenkfelder migrations are characterized by uniqueness nevertheless certain features can also be detected in other religious migrations Therefore their migrations represent in certain ways a paradigm for this time and beyond

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