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**T**his volume of *Pensamiento Americano* has corruption as one of its featured articles. And, although it may seem wrong to say so, there is a need for us citizens to recognize the small corruptions we do on a daily basis. Obviously there are scales of corruption at various levels, but this corruption as a product of fetishistic materialism is part of our social history. Let us not be romantic about pointing out the macro corruption at institutional levels, for example, and avoid doing it by paying the police officer when we are going to withdraw a generous sum of money in Colombian banks. Because of the fear instilled in our minds by the newspapers almost daily, we accept to pay this agent to protect us until we arrive at our destination with that money taken out of the bank, with our lives intact. It is often said that "it is good to give something for the agent", although it is his function to provide us with this security, according to the internal communications of the banks. But... we pay for this agent to protect us and not to report us to the criminals. That, I am sorry to say, is how we are part of the gear of corruption. We can say we are corrupt when we accept the fruit basket from the student who lives in Sabanalarga, and needs to improve his grades - in this case, fruits are the bargaining chip.

Would corruption be part of the learning system of the human being? Would corruption be a form of survival of a chaotic and belligerent society?

When a person offers something - friendship itself - in exchange for some advantage, would that not be a kind of corruption? When people are nice to others in certain situations, where they need to gain advantages, even if they do not like such people, is that not a kind of corruption? In this case, the currency is much more costly because we are talking about feelings and emotions, about mental health.

Still, and we must make this clear, it is not a question of defending any kind of corruption, but to ask ourselves if we are not also helping to turn this historical wheel.

Corruption feeds literature, such as Shakespeare's work:

Corruption is the cancer that ravages Denmark. It is what eats away at Hamlet, it is what... suffocates him. Claudius is the character who represents all this corruption. It was he who committed regicide and who, therefore, reversed the natural order of life. The rottenness in the play refers to corruption. We see Claudius as the villain who corrupted Gertrude, Laertes and Polonius, practically all the characters with the exception of Hamlet and Horatio. He does not have Iago - the corrupt(r) character who stars in *Othello*, also from Shakespeare's *Othello* - but still manages to win the love of Gertrude. and Polonius always with the intention of maintaining the power he has gained not through bloodshed, as in *Macbeth*, but with lies and subtlety (Polidorio, Jurkevicz, & Sella, 2013, p.251).

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They say that art imitates life, and according to Polidorio, Jurkevicz, and Sella (2013), Shakespeare managed to understand and embody human nature, and corruption is part of human relationships:

Shakespeare's understanding of human nature is impressive. He addresses the human conflicts that

have always existed, such as hatred, love, usurpation of power, betrayal, revenge, the beautiful, the ugly, tyranny, anguish, melancholy, ambition, etc. All these characteristics make up our nature. In short, Shakespeare explores the good and evil that exist in all human beings (Polidorio apud Polidorio, Jurkevicz, & Sella, 2013, p.258).

Therefore, the problem of corruption that affects institutions, entrepreneurship, the political environment, among others, is not only a structural problem, but also a problem of human socialization or even human relations. In any case, there are highlights for the economic problem of corruption in Governments that fosters social inequality, especially in Latin America, where corruption is naturalized, part of the history of human development itself.

## Reference

Polidorio, V; Jurkevicz, R; Sella, P. (2013). Hamlet: uma expressão da corrupção humana. Revista Entrelinhas, 7(2), 250-259.