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**“PRACTICE AS A SOLUTION TO THE
NEUTRALIZATION TENDENCY AND SELF-
REFERENCE OF PHILOSOPHICAL THEORIES”
(An Introduction to a Future Systematic Bikolano Philosophy)**

Jesus Huelva III

Introduction

What is philosophizing by the way? We, philosophers, seek answers to the questions concerning every man. We want to prove that wonder is really the beginning of philosophical thinking. We think, no matter how futile the subject is, of solutions. We want answers. Never in a philosopher's life did he not aspire to become a better person. And that is the aim of questioning—for what is an answer but empty without the joy of having it, of living for it. There are too many problems, too much mental strains, yet too little answers. And a philosopher's desire is still burning.

Because of the questions man has posed since the spark of philosophy, thinking, we say, is a *business*. Man minds this business not just for intellectual satisfaction and profit, but for the sake of finding it, if not using it for survival. Man is a thinking being only when he believes that thinking would make him alive. The life of man never comes like a box which he can grasp at once. It is a continuous struggle of his body and his mind. Philosophy in relation to life is a great business. It makes him believe that to be a man is to ask questions and find answers, and to live.

On the other hand, out of the bombardment of experiences, a lot of questions have not been answered with finality. It is the task of a philosopher to dig deeper and bring about a unifying principle which the questions demand. From ancient to postmodern times, philosophers attempted to find out an *overall view* within the scope of philosophy, and even assume a

position from without. Philosophy and meta-philosophy tried to embrace everything to make a stance where the whole of philosophy can stand on. This stance we shall call *neutralization*. The history of philosophy is the struggle to neutralize the staggering questions from experiences through answers. It is as if the philosophers take the position of referees in a game where disputes arise. They decide what could be the best decision to misunderstandings and differences of views.

Neutralization is universalization. Through reason, thinkers thought that there is a universal answer to everything, that everything is answerable by rationality. They believed that rationality is an absolute judge to all contrasting ideas. They refute each other in a form of dialogue with the hope of arriving at the most plausible answer which everybody would agree upon. They eliminate excesses and fill in gaps. These are all for the purpose of neutralizing philosophy and other sciences by using philosophy itself.

But what is the final answer that every philosopher, living or dead, would agree upon? It seems that the hope for final answer(s) is absurd; it seems unattainable. Man continuously questions knowledge, reality, rationality, goodness, and life yet the answers to these questions also continuously resist to be grasped. Maybe the Zen riddle that “when you seek it, you cannot find it”¹ would mean that philosophical questioning is futile.

But still philosophers cling to the hope that there could be an answer that will make everybody agree, that no matter how absurd the attempt to neutralize everything, there must be a neutral position. Yet we do not like to be a victim of tradition; we do not want to build the largest theory for then we would be slapping our

¹ *Zen in the Martial Arts*, Joe Hyams, (New York, Bantam Books), 13.

own faces with self-reference. Self-reference pertains to a state where what is affirmed or negated contradicts itself in the long run. Relativism is a good example; it asserts that there is no truth yet its assertion is a manifestation of a *truth*. That state is the tendency of all assertions, and even this assertion is no exception. The self-referential tendency of philosophical theories lies in their tendency to neutralize, i.e. posing an overall view which accommodates all possible answers or final answers to everything. Neutralization is senseless but we must resolve to neutralize this neutralization for the sake of not neutralizing our own theory.

Derrida said that neutralization is philosophizing within the margins of philosophy. But that would again be self-referential (i.e. self-contradictory) for to think outside or above or below philosophy is to assume a neutral position. But all men cannot stand on a neutral ground where every question is answerable by a final or absolute answer. Our intention is to find a place where neutralization cannot find us without ourselves neutralizing that which cannot be neutralized.

Here we shall endeavor to describe how philosophical theories appear to be assuming a neutral position and how impossible it is. We shall try to solve the problem of self-reference and neutralization tendency of philosophy and even all thoughts of man. And lastly, we shall prove the simple yet grave answer that they are to be judged in action or practice but in a different sense.

We humans do not need an overall view, a god's-eye view. All we need is to act and survive the life that nature has given us through thinking and through believing in our power to think.

This is a lesson that Bikolanos should bear in mind if a systematic philosophy, i.e. a way of thinking established in a coherent and compact manner, becomes a prospect. We might assume an initial position in so doing by analyzing the

consciousness of Bikolanos. It would be easy to recommend some steps to realizing such project if the major Bikolano characteristics and value systems will be described. *Extreme personalism*, cheerfulness, domineering, and religiosity are common traits Bikolanos share. Aside from these, there is a tendency to look for somewhat pragmatic effects in the Bikolano consciousness. With this one, it is rightful to proceed with our main contention in this work, that is practice is a solution to philosophical problems especially the neutralization and self-referential tendency of philosophical theories.

Statement of the Problem

The notion of neutralization tendency and self-reference is not new but some attempts to solve it seem unsatisfactory. Yet another attempt does make sense however. The problem here is a matter of meta-philosophizing, of things that are inside Philosophy in general and not in a particular philosophy. In other words, the manner of thinking of a philosopher is the main focus here.

The aim of this work is guided by the following questions: What is neutralization tendency?; What is self-reference?; Is there really a neutral position in philosophy?; How shall we prove philosophical theories' self-reference?; How shall we arrive at a neutral position without going into self-reference, i.e. how shall we solve the problem of self-reference?; How shall we relate our solution to the criteria for a systematic Bikolano philosophy?

Theoretical Background

Suggestion as a purpose of a theory is not a purpose at all. To neutralize, to settle, is the very essence of philosophical thoughts and/or other scientific ones. It is always the aim of the thinkers to pin down everything into one common ground. There is always an attempt to neutralize in every philosophy; it is the will

to neutralize that drives the intellect, or maybe the will to will-to-neutralize that pushes the will and intellect. That is, there is always a motivation in the mind of philosophers (and even of all who deeply thinks) to put things into a common ground.

The following are descriptions of neutralization tendency of philosophers' philosophies. They will facilitate the conclusion of this work. But for convenience's sake, let us limit the following discussions to philosophers who greatly affected the thinking of others, or whose thinking explicitly tried to neutralize everything.

(1.0) Neutralization Tendencies

(1.1) Plato's Allegory of the Cave

To begin with, let us take the ancient Greek philosopher, Plato, with his allegory of the cave. He asks us to:

...imagine an underground chamber like a cave.... In this chamber are men who have been prisoners there since they were children, their legs and necks are so fastened that they can only look straight ahead of them and cannot turn their heads. Some way off, behind and higher up, a fire is burning, and between the fire and the prisoners and above them runs a road, in front of which a curtain-wall has been built, like the screen at puppet shows....

Imagine further that there are men carrying all sorts of gear along behind the curtain-wall, projecting above and including figures of men and animals made of wood and stone and all sorts of other materials, and that some of these men, as you would expect, are talking and some not....

They are drawn from life....For, tell me, do you think our prisoners could see anything of themselves or their

fellows except the shadows thrown by the fire on the wall of the cave opposite them?...

And so in every way they would believe that the shadows of the objects we mentioned were the whole truth....

...Suppose one of them were let loose, and suddenly compelled to stand up and turn his head and look and walk towards the fire...What do you think he would say if he was told that what he used to see was so much empty nonsense and that he was now nearer reality and seeing more correctly, because he was turned towards objects that were more real...?

And if...he were forcibly dragged up the steep...out into the sunlight...his eyes would be so dazzled by the glare that he wouldn't be able to see a single one of the things he was now told were real....

...he would need to grow accustomed to the light before he could see things in the upper world outside the cave....

Later on he would come to the conclusion that...the sun...is in a sense responsible for everything that he and his fellow-prisoners used to see....

Then what do you think would happen...if he went back to sit in his old seat in the cave...?

And if he had to discriminate between the shadows, in competition with the other prisoners...wouldn't he be likely to make a fool of himself?...And they would say that his visit to the upper world had ruined his sight, and the ascent was not worth even attempting. And if

*anyone tried to release them and lead them up, they would kill him if they could lay hands on him.*²

From this, he distinguished two realities, the sensible world and the world of Forms wherein *true* reality is the latter and the former is a mere copy. We exist in the world of sense and for this we are prone to imperfections, illusions, and mistakes. But beyond this, we seem to strive for something which is perfect, real, and immutable. We crave for knowledge through which everything, every opinion, every prejudice may be settled. This is so because we had been in the perfect world of Forms. Why we fall into this imperfect world, Plato's answer was not plausible. On the other hand, all we have to do is to contemplate on the Forms so that we regain our true nature. Forms are the perfect representations of what we perceive. They exist so that every sensible object participates in their reality. Beauty, goodness, justice, etc. are the perfect things we must aim at. To exist then is to find the Forms. Life is the examination of our thoughts and actions and the direction of them through the conception of Forms.

Plato was so convinced of the existence of the Forms that all must con-*form* to them. They are the reality, the meaning of human life, and the end of all things. He attempted to answer everything by recommending the best judgment of beauty, of goodness, of human being, of politics, or of all that we can know. Simply, universalization, emphasis on the best, the real, the perfect, would settle philosophical questions.

Life and Works. Plato was born in Athens in 428/27 BCE, one year after the death of Pericles and when Socrates was about 42 years old. He came from a distinguished family with political

² *The Republic*, Bk. VII, Plato, trans. with an intro. by Desmond Lee, 2nd ed. (England, Penguin Books, 2003), 241-243.

connections and high social status. With that atmosphere, he learned much about public life and service. But most of his learning came from his teacher Socrates (470-399). His most celebrated work, the *Republic*, reflects Socrates' teachings and his realization on the decline of Athenian democracy. Around 387 BCE, he founded the Academy at Athens where scientific knowledge such as mathematics, astronomy, and harmonics are being pursued. It was also concerned with educating future leaders through training them in a rigorous intellectual activity. He wrote the Socratic dialogues primarily concerned with ethics: *Apology*, *Crito*, *Charmides*, *Euthyphro*, etc. The second group of his writings consists of metaphysical theories: *Meno*, *Symposium*, *Republic*, etc., and his later writings include *Statesman*, *Laws*, *Sophists*, etc. Plato died in 348/47 at the age of 80.

(1.2) Thomas Aquinas' Five Proofs of God's Existence

Aquinas presented five proofs of God's existence. Out of his conviction that reason and faith could be harmonized, he ventured to prove God through reason. This conviction is not original for his predecessors have already gone through it although in a different manner. His arguments are: from motion, from efficient causality, from necessity and contingency, from perfection, and from design/order. The first three are cosmological and the last two are teleological arguments. Let us discuss each one after the other.

The argument from motion states that every movement of a thing is caused by another thing. There must be outside force that permits the motion of the object. But it seems that the objects flow as if they are in a chain of movers. C was moved by B and B was moved by A; until there is an infinite regress in the chain of movers. Thus, it is reasonable that this long chain of motions must have a first mover unmoved which started the movements. This unmoved mover is God according to Aquinas.

The second argument is from efficient causality. The cause of motion of something must be another thing; motion works out of causality. Or the production of something must be caused by another thing. A caused B to move or be produced; and C also caused A; until we find out that the series of causes and effects is infinite. But, again, it cannot be that the causality did not begin with something else. There must be a first cause that started the motions and productions; there must be somebody who has the power to start the causal series. And that somebody is called god, the first cause, or the uncaused cause.

The third is from necessary being and contingent beings. It states that the world is full of accidental beings lacking sufficient reason for their existence. Everything in the physical world is dependent to another. But if this contingency is related to motion and production, then there must be a necessary being. If the insufficiency of reason of a possible being means its being moved or caused by another, then a chain of insufficiencies will be produced. But if contingent being cannot explain their being moved or caused, then it is logical that something can explain it. Thus, the first mover or first cause is the necessary being that can sufficiently explain contingent beings' movement and production, or in short, their existence.

The argument from perfection is the fourth. It says that the world is full of imperfection. Things are more or less good, true, and noble; they do not have the maximum of what can be conceived of goodness, truth and nobility. Thus, if things are compared to each other, some are higher in degree than the others. But if this degree of perfection is not the maximum, then there must be one that is perfectly good, true, and noble. And that is God.

And the last is the argument from design. The world exhibits order and follows laws. Who can create this world if not a

perfect being capable of causing, moving, and producing everything? Aquinas said that it is God, the Great-architect, Geometer, or Planner of this world. The presence of design proves that somebody has intelligently made it to be such. There are two reasons: (1) this is an attempt to harmonize faith with reason; and (2) to put God as the center of Aquinas' philosophical, if not theological, endeavors. This may be an obvious observation but when we analyze the implications (and of course applications), things are assumed to be in a process of harmonizing and centering. First, the use of reason (or say, the faith in reason) of the medieval thinkers was an attempt to settle disputes or clear up vagueness in the talks about the reality of God. The reason why Reason became the main instrument to prove something was the insufficiency of mere faith. Aquinas wanted to find a place where reason provides an overall perspective resulting to his two *Summas*.

His positing of a God that is the "first", the "perfect", and the "most" is a kind of neutralizing the series, the imperfections and the degrees of beings. The idea of God can be proven as that which is the highest of all beings. Whether its reality is true or not, it is but an attempt to find a neutral position in the series of beings and phenomena. The concept of God in all its implications is really a matter of providing man a god's eye-view, so that things are solved in just a snap of a finger. It is called the principle of sufficient reason. This is a medieval kind of settling uncertainties.

Life and Works. Thomas Aquinas (122-1274) was born in Italy of a noble family. He was the most important figure of high medieval civilization. He studied at the famous Abbey of Monte Cassino then at the University of Naples. In 1243 he joined the Dominican Order, much to the displeasure of his parents. He studied under Albertus Magnus. Then he studied at the University of Paris. He wrote selections on ethics on his two important books called *Summa Contra Gentiles* and *Summa Theologica*.

(1.3) Kant's Critique of Reason and Universality

In his two critiques, namely, Critique of Pure Reason and Critique of Practical Reason, Kant argued that Reason is the essential thing that is present in man; that everything is *rationalizable*. It is apt to say, therefore, that using Reason as the focus of his studies did not go so far from the way philosophers, from Socrates to himself, philosophized. Again, the critique, nay, the insistence, of Reason is rationalization.

Kant's Critique of Pure Reason states that the mind has the power to impose categories (criteria in a sense) for the intelligibility of objects outside. We can "know" because we permit "knowing". Thus the *Reason* to man is to organize the manifold of sensibilities and give them form; so that *synthetic a priori judgment* is the content of the mind. That is, rationality is the combining power of the mind of synthetic (with sense data) and analytic (a priori, without experience) knowledge. Reason, then, is the highest power of man and its content is the categorical powers (e.g. causality, time, space) and sense data (objects).

But it seems vague how this power to impose categories to the objects of experience work. So to clarify, Kant posited the concept of "ego" as the unifying principle of knowledge acquisition. But how do we come to know the ego if our knowledge contains only sensible data and categories? Kant answered that the knowledge of ego is indirect; it can only be demonstrated through antinomies, the two opposing statements (about the self). Since the objects of the world are the first focus of knowledge, this "noumenal" principle of ego is known through the action of "knowing" itself. Ego is the power by which sense data and categories are combined—because if the power to impose form and accept sense impression is absent, then what makes knowledge possible?

With the notion of self, Kant further expanded the boundary of Reason. The justification of “knowing” is not the sole capability of the mind; it can also justify “acting”. Knowledge of morality, of good and evil, originates from the “power” of the ego. Since sense impressions are devoid of moral contents, it is reasonable that Reason has another capacity. Reason then has a categorical ability to posit morality; Reason alone permits the production of the concepts of good and evil. This is the practical side of Reason. We are rational moral agents; hence ending up in a “rational humanity”, kingdom of ends.

The Rationality of man is the *Reason* of man. The governing faculty of man is rationality. In other words, it is the basis of our existence and continuous existence. Reason solves the conflicts inside epistemology, metaphysics, ethics, politics, etc. Philosophy and philosophizing are substantiated—or can only be substantiated—by Reason. There is universality in Reason: phenomenal knowledge is organized and ethical knowledge is categorized by rationality.

The ground that Kant would like to stand on is the ground of Reason—a ground that leads to universalization. Details are not anymore matters of concern here because the broadness of his philosophy is enough reason to say that Kant wanted to provide an overall philosophy and philosophizing. Philosophy as Reason settles not only irrationality but also the way of philosophizing about philosophy itself.

Life and Works. Immanuel Kant (1724-1804) lived all his life in Königsberg, East Prussia. He studied classics, physics and philosophy at the University of Königsberg, and was influenced under Wolff-Leibnizian approach to philosophy by his professor Martin Knutzen. In 1770, he was appointed to the chair of philosophy at University of Königsberg. He wrote *Critique of Pure*

Reason (1781), Critique of Practical Reason (1788), Critique of Judgment (1790), and many more.

(1.4) Wittgenstein's Language Clarification and Language-game

What Wittgenstein wanted to say may be summed up like this: "Philosophy aims at the logical clarification of thoughts. Philosophy is not a body of doctrines but an activity.... Philosophy does not result in philosophical propositions but rather in the clarification of propositions."³ This is true in all his philosophizing. Clarification is the aim of *his* philosophy.

In Early Wittgenstein's work, he cleared up metaphysical language and thus of philosophy itself. Propositions for him must be concise, clear and substantial. Meaning, all philosophical talks must focus on the reality that our language actually represents "atomic facts" and "atomic propositions" taken from the world. Our language must be a collection of statements empirically tested or analytically demonstrated without going further. The "beyond" for early Wittgenstein is not a fact but a fabrication. There must be a method that could solve philosophical problems. And that solution is the philosophy of language analysis. Language is the core of all human articulation and philosophical treatments must be focused upon it.

This is also true to the Late Wittgenstein although with some modifications in his emphasis. If the early one emphasized the clarity of language through the concept of atomic propositions, the later one resorted to the clarification of "meaning". If in *Tractatus* Wittgenstein provided a clarification of *speech*, in *Philosophical Investigations* he clarified the *speaking of meaningful speech*.

³ *Tractatus*, 4.112, from A. C. Grayling, *Wittgenstein: A Very Short Introduction* (Oxford), 3.

His “use” theory of meaning is better understood in the concept of “language-game”. He said that language speaking, especially philosophizing, is a matter of saying a meaning produced out of the “form of life” one is into. Therefore, saying something is a manifestation of revealing a meaning or meanings to others for the sake of Understanding and not of arriving at Truth or Reality.

There are only three, if there are no other, things in Wittgenstein’s thought. First, as stated above, philosophy is a clarification of propositions, not a body of propositions (doctrines). Because philosophy for Wittgenstein is like this, it is clarification. Like other philosophers, he tended towards a ground where philosophy assumes a position wherein it can be utilized at the same time referred to when other problems arise.

Philosophizing then for Wittgenstein is a method of clarifying one’s thought and speech. Ideas, concepts, and theories are all products of philosophizing—note, for the later Wittgenstein, science, religion, metaphysics, ordinary language, etc. are kinds of language-games. To philosophize is to understand meanings. Here, Wittgenstein is different from his predecessors in the sense that he negated (in his later work) the idea of Truth, Reality or Universal perspective. His manner of philosophizing resulted to the clarification of speech as a product of philosophizing itself.

Now, the last is about language. He came to the point that the ground of his “speaking about speaking language” is something within language itself. Unlike other thinkers who put an outside ground so that their systems become successful like Aquinas’ God or Hegel’s Geist, Wittgenstein saw language itself to be not an external reference because it is inside philosophy and philosophizing. His ground, therefore, is the speech act immediately acted or referred upon when speaking is done.

Life and Works. Ludwig Josef Johann Wittgenstein was born on April 26, 1889, the youngest in a family of eight children. His father, Karl Wittgenstein, urged him to study aeronautical engineering at the University of Manchester, to prepare his entry into the family's company. But he later turned to the study of philosophy at the University of Cambridge. The *Tractatus Logico-Philosophicus* is the only book ever published during his lifetime. He also wrote *Philosophical Investigations*, *Blue Book*, *Brown Book*, etc.

(1.5) Derrida's Deconstruction

Derrida traced back the core of the matter. He found out language as something to be considered. He said that language does not represent reality but only a means of interpreting reality. When he scrutinized the text, the language of other thinkers, he realized that there is always a "binary opposition" wherein one concept is dominant over the other. The Western culture has been trapped, Derrida would say, in this manner of interpreting reality. The concepts of good and evil, male and female, etc. are central in the thoughts of thinkers of the past. So he concluded that there are "traces" unfocused upon which must be considered so that *fresh* interpretations may come up. Derrida went into realizing that a new manner of thinking, of philosophizing is needed. And to solve the problem of "logo-centrism" of Western tradition, he proposed a method called "*deconstruction*".

Deconstruction is a method of interpreting the text (the language) without centering too much on a theme like goodness, justice, etc. The thought must be "de-centered". It must focus on the multiple, possible interpretations. The text must be open for interpretations and re-interpretations. This implies the denial of Truth or Reality. How the past thinkers have thought about things were not anymore the proper "facing" of the reality. Language as an interpretation of reality must go out of the system of tradition. Deconstruction grounds itself at the "margins of philosophy". In

other words, if traditional philosophers are on the stage, the deconstructive philosopher is at the audience: the wider the view, the larger the quantity of interpretations, the better the thinking. But because of the uncertainty this multitude of interpretations produced by the interpreter, the deconstructionist must necessarily face the presumption of *undecidability* of reality. This, therefore, presents the position of deconstructive method as not a new paradigm in thinking but undecidably worked upon; for if deconstruction would replace the old ways of thinking, it cannot escape the trap it has carefully avoided, that is, being a center.

His deconstruction's assumption of a seat in the audience instead in the stage of philosophical scene had brought forth an outside position where views are not different from other thinkers' positions. Although he explicitly denied this, that denial is part of what he wanted to say about the centering of thoughts—meaning, his undecidability principle is no different from the principle other philosophers had established. His deconstruction is a principle that is not really a principle but still it cannot escape its *being* a principle. He assumed a position where de-centering is possible but the possibility of being a center or de-centered is impossible in a sense that it attempts to be not a part of the scene it wishes to deconstruct. In short, deconstruction for Derrida is the legitimization of interpretations through de-centering the neutralization tendency of other philosophical theories.

Life and Works. In 1930, Jacques Derrida was born into a Jewish family in Algiers. He grew up in an environment of discrimination where the account of his being a Jew was at issue. Derrida was twice refused a position in the prestigious *Ecole Normale Supérieure* but was eventually accepted at the age of 19. The influence of Husserl, Heidegger, Nietzsche, Freud, and other thinkers led in the development of his approach to texts called “Deconstruction”. He wrote *Of Grammatology*, *Writing and Difference*,

Speech and Grammatology, Dissemination, Politics of Friendship, and many more. He died in 2004.

(1.6) Synthesis of the Art

In the preceding theories, neutralization is the common tendency. For Plato, the Forms are the best, the real, and the perfect; so everything in the sensible world must con-Form (participate) to them. All questions are answerable if a philosopher, or the one freed from the cave, knows the Forms. The Forms are neutral: immutability is neutrality. For Thomas Aquinas, God is the neutral Being: the First, the Uncaused, the Unmoved, the Perfect, and the Great Architect. And we can know God through the principle of sufficient reason. This somewhat god's eye-view is a neutral position. For Kant, Rationalization or Universalization gives an overall philosophizing. Reason, be it Pure or Practical, is the only thing that man could stand on if he wants to find the answers for his queries. Reason is equal to neutralization. Philosophizing, for Wittgenstein, is clarifying philosophical propositions. There is no need for metaphysical inquiry in order to know the reality. Simply clarify one's language and language-game, and one will be satisfied. And for Derrida, Deconstruction of all theories is the best position. There must be no centers; even that position is in no way creates a center.

Con-Formity, God, Universalization, Clarification, and De-centering, all these are but manifestations of the will-to-neutralize in philosophizing, of the intention to give an overall view.

(2.0) Counter-Neutralization Tendency

All philosophical theories have tendency to neutralize and at the same time unsuccessful in the assumption of a neutral position because of the self-reference (self-criticism, self-

contradiction)—even this theory. Yet solving this problem, through philosophizing on the philosophizing of other philosophers, creates a new problem of neutralization and self-reference. Say, if we want to clear away neutralization tendency in philosophy, what do we call the attempt to clear them away? Is it not another form of neutralization? But let us pass through that in hopes of finding a solution.

(2.1) Hilary Lawson's "Philosophy as Saying the Unsayable"

But in the attempt to neutralize everything, philosophers are caught up to a situation where the points they want to utter come back to themselves. They come to the condition of self-reference. But for the meantime, let us point out their inability to utter wholly what they really want to express.

In an essay entitled "Philosophy as Saying the Unsayable" written by Hilary Lawson, self-reference is identified with some philosophers' incapacity to accommodate the overall view they are trying to present yet remains in the realm of "unsayability". For him, "...philosophy has from its inception consisted in the attempt to say the unsayable."⁴

For example, Plato said that humans are in a "cave" seeing only shadows of the true reality. But he too is a human, how could he say that he was liberated? "The specific Platonic form of the philosophical predicament of attempting to say what cannot be said is that if we are prisoners on a bench watching shadows we take for reality, Plato is also a prisoner and also finds himself watching shadows.... and if it is a shadow, it cannot also be a true

⁴ *Philosophy as Saying the Unsayable*, H. Lawson, from "What Philosophy Is", ed. by H. Carel & D. Gamez (London, 2005), 274.

description of how things are.”⁵ He answered that through education the world of Forms will be *seen*. But no matter how he tried to escape the world of senses, of the mutable, of the imperfect, there is no certainty that senses or Forms he saw are *really* different. Meaning, the standards he set for Goodness, Justice, Reality, etc. remain “un-real”—although he insisted that the Forms are the Real—in the sense that they are mere “allegorical” conceptions.

Philosophy has always been a description. “For some it has been a description of the material world, for others a description of the experience of the human subject, for yet others a description of our description of that experience and of the world: a description of language.”⁶ To say what really is the ultimate reality has always motivated the philosophers. Yet in the end, the “paradox of self-reference” is always present too.

Kant and Wittgenstein, too, faced that same problem. They both distinguished what we can know or what we can say about from what we cannot, for the sake of describing the ultimate reality. In short, they created a boundary. “Both aim to restrict themselves to the limited arena within which clarity is possible.”⁷ However, they did not succeed because “...the drawing of the boundary...requires a view point which is outside the limited arena.”⁸

Kant’s Reason, which demarcates the phenomena from the noumena, contradicts itself. “Nietzsche summed this up when he said of Kant’s central work, ‘a critique of the faculty of knowledge is senseless: how should a tool be able to criticize itself

⁵ *Ibid.*, 276.

⁶ *Ibid.*, 275.

⁷ *Ibid.*, 277.

⁸ *Ibid.*, 277.

when it can use only itself for the critique? It cannot even define itself?⁹ Meaning, the reflexive capability of reason requires another reflex to justify it; or through reflection, self-reflection is done yet it is itself a reflection of reflection, ad infinitum. Kant's justification of Reason, then, is unjustifiable in itself.

Wittgenstein's "[throwing] away the ladder after he has climbed up it"¹⁰ is an admission of failure. His statement in the *Tractatus*, "whereof one cannot speak, thereof one must be silent" is a dismissal for language's ability of clearing up, clarification, of what "must" be said. The attempt to perfect language expression in philosophizing is fruitless because clarification is in itself unclear. What is it that we must not speak of? If metaphysical concepts, why should we not?

The problem is implicitly recognized so each philosopher sought a solution to it. Some used the "structural strategy" which explains that "a text can seek to say through its structure what it cannot say directly."¹¹ Derrida employed this by abandoning any claim. "The text makes claims about the nature of language that are successively abandoned, thus suggesting that in the claim and the abandonment of the claim, the reader is able to catch sight of the underlying character of language, or rather to catch sight of the impossibility of expressing in language the underlying character of language..."¹² Yet the avoidance of any claim, just like the later Wittgenstein, is self-contradictory because in recognizing that there is no claim stated in the text implicitly expresses a claim. One cannot say that one is not saying something after all. To say that deconstruction "is" results to its self-reference; so that the position

⁹ *Ibid.*, 277.

¹⁰ *Ibid.*, 278.

¹¹ *Ibid.*, 279.

¹² *Ibid.*, 279.

it stands on is not really a ground. But if it is not a ground, how could deconstruction stand on it?

The other strategy is called “non-assertoric mode of discourse.”¹³ “Heidegger, in his technique of ‘erasure’ (the crossing through a term, such as Being, when found in the text) and in his adoption of a poetic mode of discourse in his later work, is perhaps the most obvious example of this strategy.”¹⁴ After the going-back-to-the-source is exhausted, he could not refuse to say it in a novel, somewhat poetic manner for descriptions are difficult, even impossible to say. In the end of his endeavor, something still is unsaid, or may be unsayable.

“Philosophy cannot avoid trying to say how it really is.”¹⁵ The attempt to take an overall stance (or say a meta-philosophical position) is implicit in every theory. Yet every philosophical theory always comes to the point that it contradicts itself. But how is it that we can still live and act in the world even though we cannot really describe what it really is?

Lawson gives a solution to this question “...as if [it is] in the reverse position to Kant.”¹⁶ Because Kant started from what is known in order to describe the human capacities and the possibility of knowledge, it would be better to start with the impossibility of knowledge and then describe how we could effectively intervene in the world. His theory states that the world is open, “...a complex array of things”¹⁷; and “it is we who make sense of it through

¹³ *Ibid.*, 279.

¹⁴ *Ibid.*, 279-280.

¹⁵ *Ibid.*, 283.

¹⁶ *Ibid.*, 283.

¹⁷ *Ibid.*, 284.

closures,”¹⁸ “a process of that enables the flux of openness to be held a differentiated bits..., of realizing identities.”¹⁹

By means of our sensations and perceptions, and of our linguistic ability and of rationality, we are able to survive, create, and re-create the world we are living in. There are unlimited patterns of holding the openness of the world, but then closures remain closures in their own right. Since there are different ways of looking into, of describing the world, it follows therefore that there is no way that we can hold the world completely. “Each closure may offer a way of holding openness, but openness is something other.”²⁰ Derrida’s deconstruction serves as an example of how language as a closure fails to hold the world due to the fact that there are *traces* whenever we say something. Wittgenstein’s avoidance for an overall claim warns us that our mind cannot really cut through the openness of the world because our closures will definitely limit us and at the same time give the impression that there is no standard point of reference. But “the failures do not tell us how the world is, but the manner of their failure tells us something about how the world is not.”²¹

Yet in the final analysis, the theory of closure and openness is self-referential. “Like all closure, therefore, the theory of closure itself is an attempt to say the unsayable.”²² However, this does not mean that it is itself a total failure. Lawson reasoned, “Philosophy does not need to remain confined in the strategies of avoidance.”²³ “We do not need to conclude that because it is

¹⁸ *Ibid.*, 284.

¹⁹ *Ibid.*, 284.

²⁰ *Ibid.*, 286.

²¹ *Ibid.*, 287.

²² *Ibid.*, 289.

²³ *Ibid.*, 289.

unsayable it should be avoided.”²⁴ What matters is that we *can* intervene in the world despite its openness through our capability to form closures. And that is what the theory of closure is all about.

Life and Works. Author of *Closure: A Story of Everything*, an attempt to offer a postmodern metaphysics, his other books include: *Reflexivity: the Post-Modern Predicament*, and *Dismantling Truth: Reality in the Post-Modern World*. Hilary Lawson is the founder of TVF, a company that specializes in making documentary films of a philosophical and investigative nature.

(2.2) Pragmatism

For centuries, philosophy has been talking and talking about meta-physical realities that confused not only the philosophers much worse the common man. Yet what happens after philosophizing with regard to such realities is that a philosopher is forced to go back to the concrete, to the actual, to life, with little use of metaphysics. Now, pragmatism rises against such kind of philosophizing. Coined by C. S. Peirce, pragmatism aims at clarifying beliefs on meta-things that cloud the face of philosophy. Action, practice, practical difference must be the fruit of philosophy; contemplation is useless if it cannot have any bearings in the world and in the life of man.

The pragmatic maxim states a “first rule of reason,” of philosophizing. It is, for Peirce, “the opinion that metaphysics is to be largely cleared up...for attaining clearness of apprehension.”²⁵ Metaphysics has been dozing philosophers with opium. So to clear our mind, let us then “consider what effects that might conceivably

²⁴ *Ibid.*, 289-290.

²⁵ *Collected Papers of Charles Sanders Peirce*, vols. 1-6, Charles Hartshorn & Paul Weiss (edits.), vol. 7-8 Arthur W. Burtsled (Cambridge: Harvard University Press, 1931-1035, 1958,), 5, 2.

have practical bearings [we] conceive the objects of [our] conception to have. Then [our] conception of those effects is the whole of [our] conception of the object.”²⁶ Because of this, pragmatism is a form of empiricism: it appeals to experienced reality, to things that passes through the senses. But this “practical consideration,” if it claims for originality, does not only pursue empirical facts and observable events, but also “practical consequences [that] might conceivably result from the truth of [a] conception; and the sum of those consequences will constitute the entire meaning of the conception.”²⁷ Any action that results by necessity from verifiable conceptions is considered meaningful and true. By “necessity” means that any construed cause of an effect is verifiable through tests.

Now the problem arises when that pragmatic maxim is applied to speculative philosophizing. Ideas such as *good* or *evil* are not empirically verifiable (or falsifiable). From that, Peirce replied that those ideas and statements based on them seemingly expressed in “indicative mood” are actually expressed in the “imperative mood.” Thus, ethics has been uttering statements that seemingly say that such and such is the case while in fact those statements say what should be the case—they just command. But the meaning and truth of a statement must really have a practical basis. So, ideas such as *good* and *evil* are meaningless in the sense that they do not actually say something about reality.

But acting or action is part of man’s existence. Concepts are true if they result to action and if they guide us towards that really work.

With these results, general ideas are formed in the mind. Only those with practical basis and those resulting to some

²⁶ *Ibid.*, 5, 2.

²⁷ *Ibid.*, 5, 9.

practical results are to be called true and meaningful. Philosophy must collect only those concepts. Consequently, pragmatism is a “method of reflection” (of philosophizing) that aims at rendering our ideas clear and our thoughts practical.

For Peirce, belief guides action. When there is even a bit of doubt in the mind, we naturally pause (think) to clear away those doubts. Now in settling for belief, for conceptions we cherish most, Peirce identified four methods. First is the method of tenacity. Most people cling to alleged absolutes without questioning their truthfulness; and if other conceptions conflict with those truths, they merely suspend them and hold on still to their faith. They are close-minded. Second is the method of believing from authority. Those people who employ this method do not think for themselves; they merely accept what is being said by a figure or a reference; and make their minds stagnant. Others are at ease with the *a priori* method. The *a priori* believers believe that self-evident truths are the only true ones, or the basis for other truths. It is only by reasoning that we can attain certainty. But again, those who subscribe to this method tend to espouse dogmatism and conservatism, and refuses change. But the last, for Peirce, is the best way. It is the scientific method. In contrast to the other three, this method does not proclaim absoluteness. It questions the established truths; it is open-minded. It is open for change and possibilities. It encourages people to think for themselves. It has no authority except that of experience. It appeals to facts and practical results.

John Dewey expresses the same sentiment. For him, philosophers of the past had been undermining the value of the practical from the theoretical. Contemplation is higher than action. Genuine knowledge is the outcome of pure reasoning. True science for them is the one that studies the abstract, the universal, or the transcendental. Experience, belief, matters of practical action, knowledge of particulars, is an inferior form of knowledge. The

reflective and ideal is superior to the practical and experimental; the former has perfect realities as objects and the latter has imperfect and contingent realities. Thus, philosophy has been depreciatory to the conclusions of the natural sciences.

Through the centuries, natural science has affected great modifications in the ways humans think. Dewey suggested that if philosophy of the past has been searching for the “ultimate reality in which values which should regulate life and control conduct are securely instated,”²⁸ can we not in the present have values that are grounded on what is practical?

In his analysis, “...the office of philosophy is to project by dialectic, resting supposedly upon self-evident premises, a realm in which the object of the completest cognitive certitude is also one with the object of the heart’s best aspiration.”²⁹ The good and the true are best secured in the idea of Being, that which certainly is. This is all because that through Being, the “feeling of certainty” in man seems always present. “As long as man was unable by means of the art of practice to direct the course of events, it was natural for him to seek an emotional substitute....”³⁰ The irony in classical philosophizing is that it was relegating emotion as inferior to reflection while actually employing it.

Dewey’s point may be summarized thus: “In reaction against the age-long depreciation of practice in behalf of the contemplative knowledge, there is a temptation simply to turn things upside down. But the essence of pragmatic instrumentalism is to conceive both knowledge and practice as means of making

²⁸ *“Philosophy’s Search for the Immutable”*, *The Quest for Certainty*, John Dewey (Capricorn Books, 1960)

²⁹ *Ibid*

³⁰ *Ibid*

good excellences of all kinds, secure in experienced existence.”³¹ This means that knowledge must be an instrument, a means, for survival; or that nothing could be called knowledge that does not lead to practical effects related to the world and human life. Knowledge should be based on experience and must contribute to experience. Therefore, the Absolute, the Being, the things-in-themselves, the Reason, the Universal, etc., are meaningless words unless they present some practical difference in the life of man.

Pragmatism, then, as for William James, is no more than an “attitude of orientation.” It has no practical effects except that it points out “concretes”, “facts”, “action,” and “power”. “The pragmatic method in such cases [metaphysical disputes] is to try to interpret each notion by tracing its respective practical consequences.”³² We should also bear in mind, “what difference would it practically make to any one if this notion rather than that notion were true?”³³ If none, then the notions are meaningless. “The whole function of philosophy ought to be to find out what definite difference it will make to you and me, at definite instants of our life, if this world-formula or that world-formula be the true one.”³⁴

Thus pragmatism does not limit itself to how Peirce and Dewey conceived it as a method and as a theory of meaning and truth. James would like to add up anything as true that which leads to successful practice of human life in the world of experience, anything that has a “definite working-value in experience.”³⁵ This

³¹ *Ibid*

³² *Pragmatism Means*, from *A New Name for Some Old Ways of Thinking*, from William James’ Writings 1902-1920, The Library of America; transcribed by Andy Blunden, 2005.

³³ *Ibid*

³⁴ *Ibid*

³⁵ *Ibid*

considers some metaphysical (or theological) ideas. For James, the human life, the human person is the end of all philosophizing. And since there are realities that are difficult, if not impossible, for science to explain, we are legitimate to “believe” in whatever idea so long as it leads us to a better “vital benefits”, better life and human interaction. Ideas such as God, love, friendship, etc., are true because somehow they help us cope with the world. “Unless [they] incidentally [clash] with some other vital benefits,”³⁶ and unless science could not in the moment provide satisfactory explanation, their usefulness need not be re-considered.

Lives and Works. Charles Sanders Peirce was born in Cambridge, Massachusetts, in 1839, where his father was a noted Harvard professor of mathematics. He was educated in mathematics, science, and philosophy both at home under his father’s discipline and at Harvard College, where between the ages 16 and 20 he was a student. Peirce was never a full-time member of a university faculty, presumably because his brilliance was overshadowed by personal eccentricities. Without an academic position, he encountered resistance and indifference from publishers, so that very little of his total literary output appeared during his lifetime.

Born in New York City in 1842, William James grew up in a cultured family, which produced not only the outstanding American philosopher, but also his brother Henry James, the gifted novelist. James studied at Harvard and traveled to universities throughout Europe. He received his M.D. degree from Harvard Medical School in 1869. From medicine, he moved to psychology and philosophy, producing in 1890 his famous *Principles of Psychology*. Though he never had written a philosophical treatise comparable in scope to his famous book in psychology, he had published a great number of definitive essays. He died in 1910.

³⁶ *Ibid*

Born in Burlington, Vermont, John Dewey (1859-1952) was educated at the University Vermont and at Johns Hopkins University where he received his Ph.D. in philosophy in 1884. His interests covered a wide range; he wrote on logic, metaphysics and the theory of knowledge. But as Dewey's chief expression of pragmatism was in the social rather than individual realm, his most influential works are related to education, democracy, ethics, religion, and art.*

(2.3) Bridging the Gap

Hilary Lawson's 'saying the unsayable' presents the arguments for philosophical theories' self-reference. Since neutralization is the tendency of philosophical theories, and philosophical theories are self-referential; neutral position is impossible.

Pragmatism will be used to answer the 'saying the unsayable' of philosophical theories: that philosophizing is not to say but to act, to produce practical difference in the world. In solving the neutralization and self-reference of philosophical theories, pragmatism will be our solution. [Aside from that, we, with the aim for philosophical originality, shall add the theory of the non-neutral mind.]

(3.0) Tomas Andres' "Understanding Bicolano Values"

Bikolanos are deeply religious. Their religiosity is not only in the Christian sense; the spirit of pre-Spanish indigenous religion still bears a mark in Bikolano consciousness. But still, Catholic faith reigns in the region which is "...exemplified in their special devotion to the Lady of Peñafrancia."³⁷ Aside from that there are numerous other feasts the Bikolanos devotedly celebrate the whole

³⁷ *Understanding Bicolano Values Book 17*, Tomas Andres (Quezon City, Phil., Giraffe Books, 2005), 37.

year round. Resultant to this is the negative trait (in some sense) of extravagance or the spending of too much for festivals, unconsciously believing that God (out of their devotion) will provide.

Another consequence of such religiosity is strong coping mechanism. Geographically, almost all natural calamities occur in Bikol such as typhoons, earthquakes, volcanic eruptions etc. The destructiveness of these phenomena makes them strong in faith. “Not only do [Bikolanos] patiently suffer these calamities but even find in them spiritual significance which draws them to greater pious and charitable works.”³⁸ They could still stand and face the reality after those calamities.

In fact, one could still see beautiful smiles on their faces. No wonder Bikolanos are rated to be the best in sociability and friendliness as shown in Dr. Rodolfo Bulatao’s sociological study in 1983. Because of faith and the love for fiestas as a result of devotion, cheerfulness can be ascribed to Bikolanos despite the geographical difficulties they encounter.

But behind their religiosity, Bikolanos lack the intellectual or scientific disposition. They resolve to practical approach to life. Their belief in God is the most effective way of looking at things. For example, faith creates high coping mechanism.

Bikolanos are also extreme personalists. “For [them] there is no separation between objective task and emotional task.”³⁹ “[They] take things personally,”⁴⁰ especially in the way they face calamities, pray or ascribe special devotion to God (and saints), or interact with another.

³⁸ *Ibid.*, 37.

³⁹ *Ibid.*, 37.

⁴⁰ *Ibid.*, 37.

“Extreme personalism renders [them] uncomfortable with formalities.”⁴¹ This is shown in Bikolanos’ family-centeredness. It can also be seen in Bikolanos being not enterprising and business-minded. “It is observed that anybody who attempts to put a business or structures founded on business principles should first establish personal relationships before any other relationship can be achieved.”⁴² “...rules and regulations prescribing standard behavior and procedures”⁴³ bore them. Life is a personal undertaking, although in relation to the family.

Bikolanos are good at leadership. But “whenever [they] group themselves, everybody wants to be a leader.... They have a sort of crab mentality; they feel envious and jealous of their *kababayan* who are better than them. This is why there is no Bikolano president.”⁴⁴ To that, it can be presumed that even in governance, extreme personalism applies—negative though it may be.

(3.1) Bikolano Value System

According to Tomas Andres there are four stages of Bikolano value-system: (1) the Ancient times, (2) the Spanish times, which is from 1569 to 1900, (3) the Period of Transition, which is from 1900 to 1946, and (4) the Contemporary Period, which is from 1946 to the present.⁴⁵

The Ancient times is described as the legend and folklore period, where mythologies and supernatural beliefs were used as basis for history. In the epic-fragment *Ibalong*, heroes such as Baltog, Handyong, and Bantog project characteristics Bikolanos

⁴¹ *Ibid.*, 38.

⁴² *Ibid.*, 39.

⁴³ *Ibid.*, 38.

⁴⁴ *Ibid.*, 37.

⁴⁵ *Ibid.*, 40.

admired and saw as worth having. Values such as love of peace, courage, intelligence, respect, and hope were the basis for and expressed in public administration and interaction. The ancient Bikolanos also believed in justice and the power of law. “Other notable values were [their] non-preoccupation with sex and their dislike for envy and deceit.”⁴⁶

Christian values were introduced at the coming of Spaniards in Bikol region. “It was, in fact, more of substitution [for the old values] than a conversion.”⁴⁷ Chastity, one of the Christian virtues, was already practiced by Bikolanos, as in their non-preoccupation with sex in the epic of *Ibalong*. Other virtues such as prudence, faith, hope, fortitude, temperance, and justice were also present in the consciousness of the Bikolanos yet these virtues bear the connotation of the moral decree of God.

The dignity of labor was brought by the Americans. It was because of the growing industrialization of that time. “An American-model education was made popular, and this brought about an attitude of colonial mentality. Everything American stood for what was good.”⁴⁸ Freedom of conscience, stateside education, divorce, kissing and dating without a chaperon were good. They also give worth to democracy. On the other hand poverty, lack of sanitation, shyness, and black were bad.

And today, Bikolanos have cultivated the virtues of generosity, friendliness, and being peace-loving. But they are extravagant, and so they are poor. This is a vice that Bikolanos must conquer.

⁴⁶ *Ibid.*, 41.

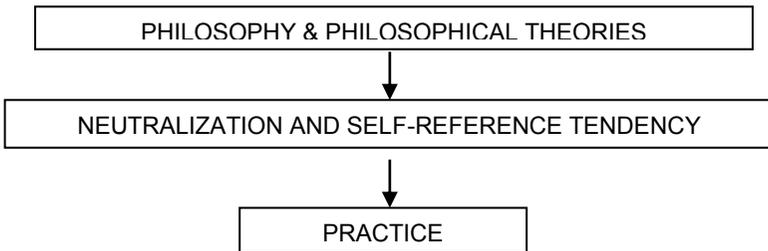
⁴⁷ *Ibid.*, 42.

⁴⁸ *Ibid.*, 42.

(3.2) Bridging the Gap

With this basis, it would then be possible for us to propose a systematic Bikolano philosophy reflecting on the evaluation of the status of philosophy in general. That is because in order to give some novel Bikolano views, one must first examine and understand the existing Bikolano ways of viewing things. But understanding does not rest on mere comprehension; sometimes it takes to have reconstructions in order to say that one understands. Is it not always the case in philosophizing?

Figure 1. CONCEPTUAL FRAMEWORK MODEL



Discussion and Analysis

(1.00) Practice as a Solution to the Neutralization Tendency and Self-reference of Philosophical Theories

(1.01) Philosophy and Philosophizing

To philosophize is to ask questions. (Is this philosophizing?) Philosophers agree to this. But do (or did) they really agree? When we analyze the past philosophers' manner of thinking, the case is really *to give*, not to seek, answers, or final answer, to every question. To philosophize, then, is to give a universal theory that could be an overall theory. Even those who

deny its possibility are implicitly posing an overall view (even here in this work). This manner of thinking we shall call neutralization of the questions, confusions, or uncertainties. To philosophize is to neutralize, to have a neutral position which a common ground for all. Philosophy has been searching for it for so long a time, but until now there is no success. But to prove this, let us first examine other philosophers' philosophizing.

(1.02) Philosophical Theories' Neutralization Tendency

Let us survey the history of philosophy. Let us look at the ways philosophers philosophized, but let us limit our view to some significant philosophers.

A good representative of the ancient Greek philosophizing is Plato. In his allegory of the cave, he expressed a distinction between two realities: one is the really real, and the other is the real but not so real. The world of Forms is the true reality. The things that we encounter in this sensible world are poor copies of those *perfect* Forms. What we can perceive through the senses are particulars participating in the reality of the universal Forms. We can conceive them independently from us because they exist, or their existence is the greatest existence. In conceiving them, an ideal for everything is revealed. Through this revelation, this imperfect world could somehow be shaped (con-formed) in the light of those Forms. Imperfections, then, could be neutralized in the presence of the Forms. With the conception of the Forms through *recollection* (through continuous reflection and education), everything would be settled down, if not brought nearer to perfection. Perfection is a neutral position.

In the medieval thinking, Thomas Aquinas' attempt to harmonize reason and faith is the best example of neutralization. Of course many medieval thinkers also attempted to, but he is the most popular especially with his "five proofs of God's existence."

Actually, it was the idea of God that compelled him to rationalize his belief. God is a neutral idea; it grounds everything; it is the *sufficient reason*. God is the beginning and the end. It is the Uncaused cause, the First mover, or the Necessary being. It is the most Perfect, the Omnipotent, and the Omniscient. It is the principle from which everything *is* and *was* and *will be*. God can answer every question.

For Kant, the Reason alone is worthy of our participation. The phenomenal world can be known and explained through our mental categories. Knowledge of the world depends solely upon the *synthetic a priori judgment* that our rationality employs. But since we are humans capable of responsibility for our actions, a categorical imperative operates in morality. Reason is the basis for all. All are *rationalizable* through Pure and Practical Reason. Reason neutralizes the manifold of sensibilities. It also calls for the Kingdom of Ends, of autonomous, rational agents, through *universalizability test*. Reason alone is the neutral position. It can answer everything—even those that cannot be answered. Philosophy is Reason.

Reflecting on the way other philosophers philosophized, Wittgenstein concluded that confusions are made in philosophy because our language clarification is not pursued. Only in clarifying our propositions that genuine philosophizing happens. Because in articulating our thoughts we use language, the solution to philosophical problems (actually mere confusions) is to clear away those metaphysical words and statements. Instead, we must express them in a clearer manner. This is the case of the early Wittgenstein: to neutralize speech in a manner that clarification is achieved. But in his later thinking, claims for clarification were not anymore the issue. Rather, it is to understand meanings inherent in language-games. There is, therefore, no overall claim or universal perspective.

The coming of the postmodern philosophy is the realization about the status of philosophy. Western philosophy, for Derrida, has been much encircled by the presupposition of “logos”—and he termed it “logocentrism.” There is always a center for a subject. Derrida described the center as dominance of one concept over its opposite. This relationship between two concepts is called “binary opposition.” Scrutinizing philosophy, one will find out that there is always an opposition of two themes. To end this, Derrida proposed a method called “deconstruction.”

Deconstruction aims at neutralizing the “dominance” of one concept over the other not by synthesizing the two or by putting greater weight on the inferior, but by *de-centering* the focus. There are “traces” that are lost in the interpretation, and they cannot be recovered unless philosophers start looking at philosophy not as a subject wherein binary oppositions prevail. There are multiple centers. Given that no one theme will prevail over the rest, the language of philosophy will not be limited to philosophers only but to all. Philosophy must assume a neutral position at the audience and watch the multi-colors in the philosophical stage. De-centering then is a form of neutralizing interpretations through a multi-dimensional philosophizing.

(1.03) What is Neutralization?

It seems senseless to ask about the meaning of neutralization when in the very first place much has been said about it. But the point is that with all those assertions, something is not expressed explicitly—the way philosophers express themselves. Philosophy has been saying so much about something with just a single tendency, and that is neutralization. Philosophy has (and will always be) a search for neutral position. Is there any success? Is there a neutral position in philosophy? If there is, then what is it? Can we find a philosophical theory that is not subject to criticism?

Let us examine the statements: “There is a philosophical statement that is not subject to criticism”, and “There is no philosophical statement that is not subject to criticism.” The first statement says that there is, but what is it? The statement is ironic because the history of philosophy proclaims that there is no single philosophical theory that is not subject to criticism. But if the second statement is true, then the statement itself is subject to criticism. One criticism is that it is not true and that there will be a philosophical theory that is not subject to criticism, only that it is still in the process of construction. Thus the two statements are both absurd. The same is the case with the statements: “There is a neutral position” and “There is no neutral position.” This is equally well to state: “Is there a theory which all men would agree upon? If there is, what is it? If there is none, the statement itself is not a neutral position?”

What now? There is nothing to do at the moment but to look again at philosophy.

(1.04) Self-referential Tendency of Philosophical Theories

Philosophy describes the reality of the world and of man. It is the articulation of principles, of facts, of justifications, and even of the articulation itself.

Plato described the world of senses (this world we live in) as inferior to the world of Forms. The true reality is beyond this world. He described humans as seeing poor representations of the Forms. What we perceive are not the *real*. We are prisoners hoping to breathe the air of freedom in the arms of the Forms. But if that is the condition of humanity, how then could Plato say that it really is? What certainty does he have in saying that he is not a prisoner? Plato answered that through recollection we may be able to regain our lost true nature. But what does he exactly mean by recollection? He said education. But what is education? It is

training our minds to think, to trust our minds. How should we think? It is by the practice of dialogue, of clearing our definitions. Because the Forms can be grasped by the mind, we only need to discover them. But again, what degree of certainty do we have that we actually perceive the real definition of something? Are we not forever prisoners of the cave? Was Plato not just imagining that he had escaped or legitimately been freed from the prison but actually still in the realm of it? Is the truth not of *recollection*, of definition, another myth which his teacher employed to justify ranks of humans in the society?

This means only that Plato's theory of Forms is self-referential. It does not actually point to something provable. For how can he prove it if *all men* are seeing and describing imperfect realities? How could the mind of man be suitable to accommodate those perfections if in the first place man's mind is imperfect? His attempt to describe human condition in an allegorical way is purely allegorical. His "true reality", if it really exists, cannot be proven *by* the way he described it. He and his teacher did not succeed in saying what the world is.

To simplify things, Plato's attempt for "definitions", for true Forms, was a reaction against the claim of the relativists that there is no truth. Relativism is self-defeating. There is no denial to that because if there is *no* truth, then the statement that there is no truth is not true. If it is true, then it is false. This is self-reference. But in overcoming it, Plato used a device that is not different from relativism.

And that is what Hilary Lawson tried to point out: that from Plato to the present philosophers, saying philosophy is saying what cannot be said. It is true, said Lawson, that there is world and humanity, but describing the reality of the world and man is hopelessly expressible.

But some said that ineffability is the essence of true reality but in a different sense. For the medieval thinkers, God cannot be expressed in human language, but we can know him. Knowing and expressing are two different things: knowledge of God is faith; expressing (in language) that faith is reason. Thus philosophy is the handmaid of theology. God can be known through reason but not wholly. We can infer that he is the Most High. Thomas Aquinas described him as the First Cause, First Mover, Necessary Being, Most Perfect of all existents, and Greatest Mind of all minds. Yet these descriptions are still lacking. Faith will *truly* let us see God.

Let us see if it actually overcomes the paradox of self-reference. Let us examine the Principle of Sufficient Reason which certainly points out God. It is said that things in the world cannot explain themselves when taken individually. A thing to be explained always needs another thing. Or say, the reason why a thing ultimately “is” is none other than the existence of God.

God is the origin of the series of causes and effects, of motions, and of the possibility of other beings. But God cannot be a member of the series for the series is defined as having each member being caused by another. God is the uncaused cause. But if God is not a member of the series, how could, then, he be part of the series? This is equivalent to saying, how could a spiritual (if not mere logical) entity be the cause of physical entities? This would be easily dismissed by reasoning that, for example, the set of alphabets is not itself an alphabet. But that is not the case with God. God caused the beings in the universe, and the “set” for the alphabet did not cause the alphabet, it is just a name for the letters in the alphabet. Then God really is the First Cause.

Wait. The issue here is not whether or not God is really the first cause for it is logically possible that something is the last effect, and we shall call it also by the name God. Meaning, the issues of the first cause and the last effect are mere logical

possibilities. It is also logically possible that the series of the causes and effects is infinite. But what is really in question is the Principle of Sufficient Reason, the device used by Thomas Aquinas to explain reality. If God is inexpressible, how could the principle express the reality of God? Is the principle really sufficient? If it is, does it not destroy the premise that only faith can suffice the answer for the reality of God? And if faith is faith, then its articulation is not actually the whole faith. If faith is not expressible in human language, what certainty do believers have in saying that they have faith? Because in *saying* something one must use language, how could they be so sure that what they express, in the name of God, is faith in God? They are trying to say something about which they said is not susceptible to any description; that what they say is what is *unsayable*. Is it not self-referential?

Now, we conclude that Thomas Aquinas' attempt to harmonize faith and reason was a failure. There was really no harmony at all. And in his attempt to put God at the center was dismissed by other philosophers, although not in the criterion of self-reference.

Other philosophers affirmed that Reason is sufficient enough to describe the reality of the world. We shall come now to the Enlightenment way of neutralization and self-reference.

In criticizing Kant, Lawson referred to Nietzsche's critique of Kant's epistemological endeavor. How could reason say something about its capacity and incapacity if it itself will be used as a tool to justify what it tries to justify? Meaning, to study mind's capabilities, what assurance did Kant have to say that the mind is capable of this and not that? Does the mind really have a reflexive capability in order to assert something about itself while at the same time using itself to assert the assertion that asserts the assertion of mind's reflexivity? Therefore, Kant's justification of reason is itself unjustifiable.

But there are other things in Kant's critique of reason which are self-referential. His demarcation of the phenomenal from the noumenal realm is one. He *reasoned* out that we can know only the phenomenal realm. We can know the world as it presents itself to us. Our knowledge is composed of synthetic sense data and analytic a priori categories of the intellect. Therefore, our judgment is always synthetic a priori. This neutralized the empiricism-rationalism debate. But another conclusion can be made from that: that we just permit knowledge that is why there is knowledge. But knowledge is limited, and we cannot really know the *things-in-themselves*. So in reply to Nietzsche's criticism, to know what Reason (or mind) is and how it actually works is a matter of indirect knowledge. The statement "the reason is only capable of phenomenal knowledge and not totally of the things-in-themselves (including our minds)" means that true reality can be looked at but indirectly (i.e. through antinomies, two opposing statements that are both logically possible). But if that is really the case, how, then, do we know what we can and cannot know if our basis is taken from what we merely know? If the mind has the capability to transcend itself, how could it justify its transcendence? How could it posit that it is standing outside itself so that it can say something about itself? If we cannot know the noumenal realm, how do we know that we really do not know? Kant's thesis then is self-referential.

Another is his universalizability test. Our practical reason is the source of all moral judgment. We have the capacity to discern acts that are universalizable. We should endorse acts that are categorically imperative (unconditional) as moral acts. But the question arises whether the test itself is universalizable. And how about the endorsement, does it have to pass the universalizability test? Kant said that a categorical imperative is unconditional discernment of moral means and ends. But it seems that the universalizability test, as a means, is a condition for the attainment

of the kingdom of ends. The categorical imperative is merely another kind of hypothetical imperative, therefore it is self-referential.

We conclude that Kant's overall philosophy, in the name of Reason, failed. His enlightenment was not really enlightening. Let us then try the analytic thinking.

There are two general phases in Wittgenstein's philosophical thought: the early and the later Wittgenstein. The early Wittgenstein argued that philosophical disputes arise only because the language used by philosophers is not clear. Philosophy should be an activity of clarifying propositions. He affirmed that *actually* our minds perceive "atomic facts", and we speak "atomic propositions". Those metaphysical terms are confused concepts that do not actually point out to the world. This is the "referential theory of meaning": whatever that does not point out something in the world is meaningless, false or confused conception. Metaphysical words do not refer to atomic facts and thus we cannot (or should not) speak of them. True philosophical language speaks of atomic propositions. Therefore, "whereof one cannot speak, thereof one must be silent."

But let us ask, does the concept of atomic fact also refer to the world? Or we could also ask, is the concept of atomic fact really atomic, that is, simple and indivisible, and not composed of another atomic fact, which is also composed of another, ad infinitum? Therefore, the ideas of atomic fact and atomic proposition do not pass the criterion of atomicity and do not refer to the world, and therefore, meaningless. The silence that Wittgenstein wants was really an implicit dismissal of a genuine clarification of language.

With this the later Wittgenstein resolved that clarification should be based on the way we use the words in order to convey

meaning. Propositions do not need to be factual or truthful; they just have to be meaningful and understandable. This is the “use theory of meaning”. Speaking is a matter of language-game. Since philosophizing is articulating, it follows that it is a matter of understanding different language-games. There cannot be an overall claim because every claim is based on language-game, which is also based on the particular *form of life* of the speaker. But what about this claim, is it not an overall claim? If there is no language-game that states of the Truth, Reality or Universal perspective, then the claim itself is self-referential. The clarification of philosophical propositions, therefore, did not succeed. In analyzing Wittgenstein’s claim, Hilary Lawson tagged it as “non-assertoric mode of discourse” strategy. It avoids of asserting an overall claim (but the avoidance only asserts what it really tries not to assert).

But there is another way to describe the world and the manner of our description, namely, the “structural strategy”. Lawson identified it with Derrida’s *deconstruction* of the text. Let us see how this strategy goes into self-reference.

Language may not only be considered as spoken or written but any expression of reality such as signs, traditions, habits, customs, etc. Language is any expression that tells something about something. Now, Derrida realized that that philosophy has been expressing a language that contains *binary opposition*, and this opposition was always centered to a dominant theme. Philosophy has been “logo-centric”. So, to *de-center* the dominance, deconstruction is needed—that is, seeing through the structure of the text. (That is why Derrida concluded that philosophy has always a center.) De-centering must focus on the *traces* that were neglected in the interpretation of the text. With this focusing, other interpretations emerge in the philosophical scene. Thus, the abandonment of binary opposition conception is the acceptance of the claim that there are multi-dimensional interpretations. But this acceptance cannot be a claim which is opposite to the denied claim

of binary opposition; so, we have to abandon the claim and seek for other claims that do not rest. Hence, philosophizing is the avoidance of a central claim. But we could interpret that statement by using the structural strategy. To understand deconstruction is to deconstruct, to see through the structure, of Derrida's claim for decentering. But something is claimed implicitly: that we should not claim. But that is still a claim. So Derrida was actually trying to say the unsayable which is the essence of structural strategy.

The message that deconstruction wants to convey is that understanding is really beyond language (i.e. expression). So to deconstruct philosophy, and of course, deconstruction itself, is just to deconstruct. But if that is the case, how about these statements that describe what deconstruction is? Is it not a betrayal of the real message of the method of deconstruction? Now, we are in a state of self-reference. But if we are, is the claim in the preceding sentence really self-referential? And if we recognize that we are in that state, can we not deconstruct it, that is, seeing through our claim, so that we may avoid self-reference at the same time saving ourselves from not being faithful to deconstruction? To understand all this, is to look at the implicit statement of a claim.

Deconstructive method must assume an audience position and watch the philosophical play. But still it is philosophizing. If it does not, then it cannot be a philosophy. Meaning, if deconstruction is to stand on *no ground* and claim nothing, it must stand on a ground and claim something to say that deconstruction *is* really such.

Deconstruction does not replace the old ways of thinking, for that is a betrayal to its claim, namely, that it does not assume a center, a ground. But if it does not, then how could we say that it actually *does not*? But if it is and does, and it claims that it really is not and does not, then what now? This is "undecidable."

Deconstruction is.... Stop! Just see through the structure of this section. Wait. But that is claiming something....

Thus, Lawson concluded, philosophy is saying the unsayable. But so what? He resolved that we cannot really avoid such state. In his “theory of closure and openness,” he assumed that all philosophical theories, all descriptions of the reality, are but *closures* we humans employ in order for us to “cut through” the *openness* of the world. We can intervene in the processes of the world though our descriptions cannot wholly, or self-referentially fail to, describe the world and the human condition. There are unlimited patterns of closures. We realize identities in a variety of ways. Because of this infinite variety, there is no way that we could grasp the world completely in a single, unified overall view or closure. The world is open; our sensations, perceptions, languages, etc. cannot close it.

Since there is no neutral position and all theories are self-referential, what then is the status of Lawson’s theory? If his theory is true, then it is false because it, too, would suffer the burden it has charged against other theories. He reasoned out that his theory is actually just describing how we could successfully intervene, through our closures, in the processes of the world. But again, his argument cannot deny the *fact* that his theory is itself self-referential. He accepted this and yielded into unsayable loss.

(1.05) Is there really a Neutral Position in Philosophy?

After all the discussions, is the question not naïve, absurd, senseless? We should reply that it is not. The search for neutral position is possible. But on the question of whether there is a philosophical theory which all would agree upon, which is not subject to criticism, our reply would still be in the negative. Neutral position is defined here as a philosophical stance which is not subject to self-reference. To solve the problem of the philosophers

above, let us prescribe the “Pragmatic Method”, which tells us that philosophy is not to say something but to act on or do something. If philosophy is saying the unsayable, then let us judge philosophical theories according to what difference they make in the practical affairs of man in the world.

Is there really a neutral position? The question is not answerable by words and propositions. Action or practice is the sole answer.

(1.06) Pragmatism as a Neutral Position

Let us admit the seeming contradiction. Pragmatism cannot be a neutral position because it is also subject to self-reference. If we ask what practical bases or effects does our conception of pragmatism have? Then we cannot point out. It is self-referential to ask for practical effects while at the same time cannot give at least a single practical effect. Even our affirmation that pragmatism is and can be a solution has no immediate effect. Like other theories, it is nothing but self-referential. But this initial self-referential tendency of pragmatism will break down as soon as we *see through* its point, namely, that practice should be the basis of the way we philosophically say something.

Pragmatism is an “attitude of orientation”. It is a method that compels us to *say* that a theory must point out to concretes, facts, action, and power. It cannot give a practical effect save that we should orient ourselves to philosophically tracing some respective practical consequences our theory could do. Let us ask ourselves, “what definite difference it will make to you and me, at definite instants of our life, if this world-formula or that world-formula be the true one?” If a theory has a rival theory, let us look at what difference they make in our practical affairs. If one’s theory or the other’s, or both do not give us benefits for a better life and human-being, then let us reject them. Pure conceptual

philosophizing aims at neutralization yet, for want of god's-eye view, it goes into the paradox of self-reference. All we need to realize (concretize) is the ability of a theory to work for us, humans. If a theory does not help us to successfully intervene in the processes of the world, then it is meaningless.

What difference would it make if Plato's theory or other philosopher's theory mentioned above be true? Intellectual satisfaction, being a philosopher, being enlightened, having clear thoughts, or spiritual excellence: are they really the "ends" why humans progress and still ask for better life, despite the imperfection of the world? If the theories discussed above failed in their quest for neutral position because of self-reference, could they not have another chance to prove that their contents somehow pertain to the world? Let us put them in the pragmatic test one by one.

To the Relativist: what does it practically mean to say that there is no universal truth? If it means that in philosophizing, in conceptualizing, in justifying, one cannot give a "standard" truth for all, then it is self-referent. But if it means that in insisting a philosophical view, a philosopher should respect other views, or should reserve for possible interpretations; or should view the dialogue as subject to limitations just like the speakers; or should not be corrupted intellectually; then it is practical. But if it means that a philosopher should philosophize according to his undisciplined passions and desires, and act in a manner that destroys vital benefits, then relativism is useless and impractical, and senseless to be called philosophical.

To Plato: what do you practically mean by Perfect and imperfect, Real and poor copy, or Free and prisoner? What do you actually mean by "recollection"? By Wisdom? By Definition?

What practical bearings do the conception “perfect” have? If it points out to the perfection of geometrical figures and axioms, or to the exacting characteristics of numbers, then perfection would mean the same as imperfection. For in other cases, geometrical axioms are denied in astronomical observations; and the exactness of numbers is presently defied by the theory of uncertainty and of quantum mechanics. But if it means an ideal which we could somehow pattern our living and other human endeavors, then somehow it helps us.

How about the concept of the Real or Form? If there is no perfect thing in this world, then we cannot verify the Real or the Form. But we have to recollect, remember or engage in the process of definition so that we achieve the wisdom of a free human. Can we not clear our ideas simply by tracing empirical bases (or by analytical proofs) without ever assuming an independent reality? Can we not be free from uncertainties and be satisfied with our limited knowledge, without idealistically thinking that we could achieve the Perfect Mind or the Good Life?

To Thomas Aquinas: what difference would it make for you and me if there is really a God? What does it mean to appreciate faith more than reason? What philosophical difference could the principle of sufficient reason make to help a philosopher be a better person?

Where in the world could we find God? Some would object that that is not the proper criterion to find out whether or not God exists. But philosophizing has been so much involved with metaphysics that it does not anymore suit our physical existence. If the idea of God has no sense datum, then it is a false idea, mere fabrication. This could be the critique of C. S. Peirce. Faith in God is a tenacious method of settling for a belief, so that the believer may act. But, would the action successfully bring about other consequences? We do not think so. For John Dewey, the idea

of God has been practical, especially in the past philosophizing. God or the idea of Being has been the ground for social, moral, political, and personal justifications. But the idea of God or Being (i.e. metaphysics) has also been depreciating the more immediate ground (which is natural science); yet as time goes by, the idea does not anymore suit the evolving life of man. Having faith in God, or grounding our ideals to Being, is not the only or the best solution to our problems. Science, which is the product of our human capacities, could be a better source for creating new certainty towards social, political, and moral values. If God cannot be proven through empirical criterion, then so be it; but let us remember that philosophizing does not end in the idea of God. He is not the sole sufficient reason for us to live a human life.

But for William James, believing in God as a sufficient reason is legitimate as long as the degree of certainty to that notion is not so low. We have the right to believe because in doing so we do not close our doors for the possibility of finding the truth about God. This is analogous to the situation of a lover who does not know yet whether his beloved loves him, too. The belief of the lover motivates him to act, i.e. to express his feelings. The same with the believer: he acts morally and somehow becomes a better person just like how the saints had lived their lives. But again, their examples do not tell us the whole truth about being moral or being better persons. The sufficient reason is that there are other truths, other reasons that are sufficient (and efficient) enough to ground our values.

To Kant: so what if Reason is Pure and Practical? What practical bearings do the idea of noumenal realm have? What difference would it make if there are things-in-themselves? So what if our practical reason ought to be the “ought” that is categorical and unconditional?

Granted that we know that how we know is like this and our knowledge is like that. But if our knowledge does not lead to action or to a solution to a problem, then it is useless. Truth is not contained solely in a proposition; rather it is seen in practice. The theory of synthetic a priori must show its true excellence in the practical affairs of man; if not, either its truth is lacking or it is totally senseless.

So be it that our knowledge is limited and what limits it is the reality of things-in-themselves, could it help us in our personal problems, especially in the youth stage of personality adjustments? Do we have to rely on the fact that the “ego” is unknowable in justifying our personality make-up? It seems that in deciding whether to be or not to be, we really know ourselves and if we are not certain, we naturally ask other person, say a psychologist, what to do, with a deep conviction that we have a self that could be known.

As we have shown above, Kant’s categorical imperative, in contrast to hypothetical imperative—which is a means for an end, is itself hypothetical. That in order for us to realize the kingdom of ends, we need to see to it that our acts are universalizable. As C. S. Peirce asserted, there really is no moral facts but moral imperatives. If we want a better life, then we need morality, but not Morality, truth/s but not Truth.

To Wittgenstein: Are we not always using language-game? Then, now, and every when? Therefore, his theory is pragmatically true and meaningful. This is one practical attitude, is it not?

To Derrida: If it is not a sin to philosophy to label someone a pragmatist while actually one did not or would not claim to be such, then we shall call Derrida as working in the pragmatic spirit. His critique of philosophizing is similar to that of C. S. Peirce’s critique of fixation of beliefs. That we should not be

logo-centric and we should deconstruct binary opposition for Derrida is like saying that we should not be tenacious, dogmatic and too much rationalistic because it doesn't help us much. The world of man is pregnant with possibilities; we need to be dynamic and not stagnant.

To Lawson: Philosophy may be saying the unsayable, but do we need to say that it is so? Pragmatism would argue that philosophy is more of acting, doing, looking for concretes, and empowering than just articulating justifications. Lawson affirmed that we can successfully intervene in the processes of the open world because we utilize our capability for closures. But again, it is simply saying something, describing what the world is.

And to the Pragmatists: what difference would it make if pragmatism be a neutral position? Then let us see in practice. The world of language, of conceptual philosophizing is not the proper place to judge a philosophical theory. It is rather in the pragmatic affairs of man. Philosophy is made by man to achieve a better life and better being. Pragmatism calls for the harmony of theory and practice. There is no true theory that does not lead to practice, and there is no practice that is not philosophically theorized. If this argument be challenged, then we reply that, after all, practical difference is what we are looking for and not mere argumentation. But if somebody is not satisfied, then let us point out his self-reference: that is, the mere fact that he is asking for pragmatic effects of pragmatism is already employing the pragmatic method.

(1.07) What now?

Since there cannot be a neutral position theoretically, we can conclude that: (1) there is no hope for a neutral mind; or (2) it is because there is no neutral mind that permits neutral position. The world is simply openness. Our closures are sufficient enough a reason for us to say (though it is unsayable) that neutrality is

impossible. There is no neutral mind. Every man has his own *non-neutral mind*.

(1.08) Theory of Non-neutral Mind

The following are according to the author's observations. In the spirit of pragmatic philosophizing, it would be better to refer to the findings of neuroscience in establishing truths about the workings of the mind. But as psychology permits theorizing about the actual behavior of human individuals, the idea of the mind in this work is not a metaphysical concept. Metaphysical philosophizing of the mind does not anymore appeal to us the way it did before to the epistemologists. The mind is not an entity different from the brain, and the brain is not a physical entity inferior to the mind. They are equal in complexity, although we rather use the term mind (with its connotations) in establishing philosophical theories. Thus according to the observation of the author of this work, the mind is non-neutral. To simplify, philosophizing (and all forms of thinking) is non-neutral.

Dewey's "instrumental theory of knowledge" states that reasoning does not start with the recognition of self-evident premises, but with the encounter of difficulties. This means that we practically think because we experience. If an experience causes an unexpected effect, or if we become doubtful or uncertain as to what reaction we should perform, thinking happens. Premises are just results of continuous means-end thinking; or they are products of experience (though subconsciously). Our language then is but a product of practical thinking. This and other theories of knowledge do not differ from each other in affirming that we can speak (mentally or verbally) because we can reason. In short, we have language because we have reason. But the reverse is actually the case. We have reason because we have language. We have been endowed by natural evolution with more complex brain than the rest of the animals. This complexity produced in us the ability to

articulate (mentally or verbally) our experience. Language then is prior to reason. Priority does not mean here temporal priority in causality but mere degree of importance. Our statement does not also mean Aristotelian-Thomistic realism (because it is what Dewey criticized), but our ability to give meaning according to what we intentionally mean (somewhat like language-game). From this we shall start our theory of non-neutral mind.

The first capability of the consciousness is creativity. Creativity is our ability to express our experience. It is language; it is the way we face and describe the world. From the general point of view, it is the process of closure. We identify the things in the world according to our linguistic make-up. (One may interpret this as Kantian-like epistemology, so be it.) But as there is no standard pattern of closing the openness of the world, there is a variety of creativity.

On the other hand, when we look at our behaviors as we describe and face the world, we employ language-games. Thus, every individual has his own language-game. This privacy is not really private language-game, because for Wittgenstein there is no such thing. A language-game must have at least a degree of communal characteristic. It reflects the forms of life of two or more persons. But as we are talking about the mind, and the individual behavior, i.e. use of a language game, is indispensable; we must assert that our way of holding the openness of the world is an individual task. Creativity is individual but not private.

Creativity is to give meaning to the objects of our experience. But our meaning depends on our use of a word, a sign, a sentence, or a description. The meaning of the means and end, therefore, varies according to the *use* of the speaker. This is pragmatic specifically in religious creativity, which is, for W. James, a legitimate and practical behavior. There are other instances wherein we employ use-meaning creativity. And reasoning only

happens because of different language-games an individual is capable of employing.

But as creativity is individual, a person's mind learns to *focus* on some meanings practical for him. This is the second capability of the mind, namely, *attentivity*. Our minds attend to the world according to *scenic perception*. We perceive the world through a scene-by-scene process: there is an object or part of an object focused upon by the senses, and a background. We do not perceive atomic facts but scenic facts. The focusing capability of the mind permits the seemingly single-sense datum perception. When we see a chair, we do not perceive the chair as "alone", rather we perceive it together with the floor, and the colors and lights and sounds, with the wall, with the other object near the chair, with our mood at that moment, etc. as to the extent of the scenic view.

Now, we attend to the world in this manner. Our descriptions, our language-games, our pragmatic behaviors are also dependent on our *attentions*. The creativity of the mind becomes individual because of attentivity.

Because of our individual attentions, our creativity produces the third capability, namely, *valuativity*. Values are meanings we give to the objects of our experience. There are different kinds of values; social, moral, political, economic, religious, etc. But as our attentions individualize our creations, our valuations are also individualized. That is, we generally identify values but not through a standard. Our closures are pictures of the world valued by the mind in order to express means and ends. But as our language-games depend on our use, on what we meant, different means and ends have different values.

Values are personal creations: it is not factual, and it is not in the objects of our experience. Values are created according to our linguistic capability. Our values are reflections of our meanings.

The creativity of the mind, as individualized (but not privatized) by its attentivity, produces valuations that *condition* the mind to a belief or world-formula—the *conditioning* capability of the mind. This is the reason why philosophers differ from their descriptions of the world. Pragmatism, as an attitude of orientation, is a valuation that seeks to put our language-games, our focuses and our valuations into test for practical consequences. Pragmatism, then, is a conditioning method, but it is not a method to say something but to intervene in the world in the most practical way.

The mind is non-neutral because it cannot accommodate an overall view. It attends to the world by a focus, by a language-game and by valuations, conditioning the mind itself into a successful intervention in the processes of the world. But to make this intervention truly successful, we need the pragmatic orientation. With or without this orientation, our minds would still be non-neutral—we cannot even be neutral in speaking about our minds.

(1.09) What now?

The impossibility of neutral position is the impossibility of neutral mind. But this impossibility is not the impossibility for a better life, for a better being human. All we need to *do* is to sort out practical differences our minds can conceive, and preserve them as long as they serve for vital benefits. But preservation is no simple process. It must contain power, the ability to continuously exist with reference to its practical effects. Since there is no neutral view, all we need to do is to *legitimize* values and meanings with a pragmatic attitude. Power means *persistence* and not undisciplined *insistence*; promotion of pragmatic differences and possibilities, and not corruption and tenacious dogmatism or conservatism. But if the absolutists still insist, then physical power is needed. This is no justification of force as an end but only a means to politically

influence the processes of the world. After all, there is no neutral position.

(1.10) Power-Pragmatism

Given the fact that the world is open (though it is unsayable), neutralizations, closures, have been legitimized by power. The history of knowledge is the history of the influential character of a closure and the person or persons who hold on to that belief-system or world-formula. Greek philosophy was glorified in its time but was suppressed in the middle ages. Christianity became a powerful religion when Constantine declared it the official belief in his kingdom. Renaissance was precipitated both by intellectual and political powers. Nazism was legitimized by Hitler through his power to influence others. This would give us the idea whether pragmatism or any other closures be true, there is no difference. Truth is legitimized by power, whether it is good or evil, beneficial or not. But the vital benefits, just like closures, varied from people to people. That is why the history (and the future) of knowledge is the history of legitimizing world-formula.

One has no use for neutralization because the mind of man is not neutral. Every individual has his characteristic creations, attentions, valuations, and beliefs. There is no absolute or final reference point—no one mind can grasp it, and if grasped, it is a private language-game. We humans do not need an overall theory, a god's-eye view. Is this self-referential? Not at all! It is just being pragmatic. And the fact is that all people are practical but not pragmatic. One has to take *side*, to uphold his non-neutral mind. The search for neutral position is now ended. If the history shows that power legitimized closures, then let us legitimize our language-games, attentions, valuations and beliefs not through a background overall, neutral mind, but through pragmatism. Let us look at our closures' ability to respond effectively to the evolving processes of the world.

Power-pragmatism must not only be a method, or an attitude of orientation; it must also be a political concept. It must be an ideology that legitimizes non-neutral mind with the consideration that it is not absolute, and that it must produce better vital benefits for humans. We can never close the world through an overall power, a god-like power. All we need to realize is that there are also powers *actually* legitimizing themselves, but this legitimization must be contextualized.

(2.0) An Introduction to a Future Systematic Bikolano Philosophy

(2.1) Analysis of Bikolano Consciousness

Bikolanos are said to be practical because they resolve to do something rather than just to speculate. Because of geographical condition, a typical Bikolano seeks not for scholarly explanation, for example, about why the Mayon volcano erupts. Instead, an appeal to emotion, which is what they mean by practical, is more appealing to Bikolanos

This practicality is shown in their *religiosity*. Even before the Spaniards came and influenced Bikolano mind, there was already existing religiosity especially portrayed in their myths. The Bikol geographical condition, where most calamities happen, is the pre-conditioning stimulus that produces such practical response. This led to their belief in God who governs nature. Their faith is a defense mechanism against the frustrations of destructive phenomena. Faith makes them believe that God will rescue them by giving them good harvest, and for that, in order to appease God's grace, they became devout Christians. Christ together with his earthly mother, Mary, is the specific object of devotion. For example, the feast offered to the Lady of Peñafrancia is a grand and extravagant feast. Like other Filipinos, they spend too much for festivals. This is because of the conditioning belief that God will provide and will never abandon them economically.

Out of the stimulus of calamities and the defense mechanism of faith and religiosity, Bikolanos have built in themselves high coping mechanism. This leads to their conduction of religious actions. Because of this hope for God's grace, they are also called for altruistic actions towards their fellows. But this altruism may be rooted to their cheerfulness as a product of their strong coping mechanism. Bikolanos are, thus, said to be best in friendliness and sociability.

But again, all these characteristics result from their emotional need. Like other Filipinos, the appeal to emotion is more compelling than the appeal to reason. God, as a *loving* Father, explains everything that is happening in the Bikolano world. This emotional tendency results to other emotional perspectives towards other aspects of life.

Bikolanos are extreme personalists. They take things personally. Subjective emotion, rather than objective reason, moves them especially in relating to other people. In doing business, one must first establish a degree of personal closeness before any other transactions. Bikolanos are bored with standard procedures. They are not inclined to scientific view of things, which requires formulas, so they resolve to personal consultation. This gives way to their family-centeredness. Decisions are made not out of formulations but from personal-relation considerations.

This extreme personalism together with their said practical approach to life makes them good (but not so good) at leadership. Thus, when they group themselves, everybody wants to be the leader. They have developed crab-mentality. As Tomas Andres hypothesized, that is why there is no Bikolano president.

Bikolanos may be practical but not pragmatic. One is in the sense of their belief in God. They tend to neutralize the "whys" of their geographic conditions by subscribing to religion. God

knows why, so they believe. William James would say that it is pragmatic especially because it results to charitable works, but Peirce and Dewey would object because Bikolano consciousness towards their reactions is pointing out to a false cause. Religiosity may be a good reason for morality, but is it the only reason? Can we not base our moral actions to our autonomy as persons without presupposing some divine rewards? Bikolanos always ask for God's grace while actually their natural defense mechanisms and strongly developed coping mechanisms are the *real* sources. To this consciousness, Bikolanos are not really pragmatic.

Another is their being too much emotionalist. The reason why personalism is impractical and non-pragmatic is that it is *extreme*. This extreme personalism is a neutralization that aims at close personal relation without the consideration of possible impersonal yet effective relation. That is, they hate standards yet this disliking is their standard.

(2.2) Common Bikolano Values

Let us now see Bikolano values. Tomas Andres identified four types of Bikolano valuations according to the history of this people. The ancient values are love of peace, courage, intelligence, respect, hope, justice, lawfulness, chastity, honesty, and appreciation of others. In the Spanish period, Bikolanos have cultivated faith in God; all the ancient virtues remained, though they were connoted with the moral decree of God. The Americans taught them the dignity of industrial labor. The value of education was also emphasized in the American colonization. This also gave rise to the vice of colonial mentality. The blessings of democracy were also given. Today, Bikolanos are friendly and cheerful, yet they are extravagant especially during religious festivals.

But still God is the center of their valuations. Religiosity seems to be the binding force of their identity. But is valuation a question of who values, or is it the manner of valuation?

(2.3) Non-neutral Mind and Bikolano Consciousness

The Bikolano mind or any other minds can never be neutral for the reason that the human mind makes it impossible. We think (and act) according to our creations, attentions, valuations, and conditionings, i.e. our language-games, focuses, values, and beliefs. As we have found out, there cannot be a universal perspective; if there is, it certainly goes into self-reference, and the Bikolano mind seems to have this tendency.

Out of the pressure of experience, Bikolano attention is conditioned by calamities. This focus on the calamities becomes the dominant object from which Bikolanos form their language-games, valuations and belief-systems. The Bikolano practicality is a product of these natural pressures. But as we have seen, they resolve to emotive solutions. Their belief in God plays an important role in their language-game and valuations. In return, they have conditioned in themselves high coping mechanism. This conditioning effect of natural calamities results to somewhat irrational belief-system. They believe so much in the power of God that they forget the most pragmatic solution, namely, science and technology. They resolve to pray and to conduct religious festivals rather than to examine the physical causes and effects. Since they have conditioned themselves to emotions their actions become limited to the emotive language-game and valuations.

As the attentionality of the mind individualizes perception and cognition, Bikolanos have developed the characteristic of individualism, though in an extreme form, namely, extreme personalism. Like other Filipinos, the family is always the center of valuations. No action should be taken without considering one's

relatives. From this developed the personal ingredient in objective, business function. There must first be a degree of closeness before any other relationship can be achieved. Although they are cheerful, it seems that they distrust a relationship that is not founded on personal ties. Because of this distrust, or should we say too much reliance on personal judgment and relation, they have also developed crab-mentality especially in political matters. And although their high coping mechanism kept them alert and practical, that attention is diverted into a conditioning which forms an extreme personal circle and excludes those that are not close to them, even among themselves. They become suspicious, which is not a virtue.

To avoid neutralization, Bikolanos must be non-neutral, that is, they must subscribe to the pragmatic orientation. The reason why Bikolanos in general, just like other Filipinos, suffer poverty is that their conditioning, valuation, attention, and creation are not properly pragmatic. Their consciousness and values do not actually produce better vital benefits. To solve this, we need reconstruction in the spirit of power-pragmatism.

(2.4) Bikolano Power-Pragmatism

To revise the Bikolano consciousness, it is a necessity to build a political and intellectual power. But the political power (be it through a politics or through a political conception) must be the foundation; and the intellectual power, though it is prior to the political, will also grow through propaganda. Power must be grounded on a political and intellectual manner to achieve reconstruction in Bikolano consciousness and valuations. Again, practice must be the sole judge for this proposal.

Bikolanos must look for practical difference their belief in God makes. The metaphysical basis for the idea of God is self-referential. It is not the plan of God to direct almost all calamities

to Bikol region, the plan does not even exist. If only Bikolanos could realize the deeper meaning of scientific inquiry, they would not have to seek for explanations appealing to emotions. The idea of God hinders scientific progress in the Bikol region. There are few technological apparatuses for detecting natural disorders. Because of the belief that there is “reason” governing all phenomena, they resolve for prayer and faith, which are not pragmatic response to the natural difficulties.

Bikolanos must recognize the fact that their high coping mechanism and cheerfulness do not actually result from God’s grace but from human conditioning. This high coping mechanism must not remain as a mere character; it must create some difference in the world. There is no need to rely on faith, rather on science and philosophy. Bikolanos need not survive the test of the natural calamities but must fight against it: that is, control nature and be the master of their own lives. Sacrifice is never a virtue when the cause is false. God does not exist, and there is no plan—only human powers!

The Christian virtues are not unique virtues. The ancient Bikolanos already acquired such values long before Christianity came into the region. This means only that, truly, Bikolanos are human-believers. This can be seen in their myths. Bikolanos should return to the ancient virtues and see for their practical differences in contrast to the Christian values.

Extreme personalism is negative in terms of political habit. Bikolanos must make a move to create a leader who will legitimize values that are genuinely human and not mere fabrication in order to satisfy their supernatural desires. There must be a sense of communalism. To achieve this, there must be “someone” who will motivate them to re-consider their way of life, and who will legitimize new values.

These and other Bikolano language-games, valuations and belief-systems must be revised through power-pragmatism. Bikolano power would surely make a difference only if Bikolanos could realize their *just being human*.

Conclusion

To answer the first question raised in this work, neutralization tendency is the attempt to pose an overall view. The history of philosophy is the series of neutralization tendencies. But we now recognize that there is an underlying self-referential tendency in all philosophical theories. Self-reference, to answer the second question, is the self-refutation, self-contradiction or self-criticism of a theory. This shows that, to answer the third question, neutral position is impossible. The fourth question is how shall we prove it? Let us try Lawson's theory of closures. He argued that philosophical theories are only closures that serve as ways of closing the openness of the world. If that is the case, then his theory is just another closure, and it cannot be a "general" theory about the status of the philosophical theories.

We conclude, as the fifth question asks, that we should not just avoid this theoretical paradox, rather we must judge our theories according to their effectiveness in bringing forth relatively enduring vital benefits. As we also realize that there is a temptation to assume the possibility of a greater neutral position, we should not give in to it. We should consider that the mind of man is non-neutral, and this is a pragmatic consideration. But if pragmatism is worthy an attitude, then let it not remain as an intellectual power but a political one, too. Let us legitimize this method in the openness of the world. The aim of practice in the openness of the world is primarily our lives. It is your life and my life that is always in question. Philosophizing is not about "saying"; it is about "doing" and "living."

Let us start by contextualizing our thoughts with the pragmatic consideration. Let us consider things that have practical bearings and are likely to produce practical effects. To answer the last question, let the Bikolanos power-pragmatize in their context.

A DISTRIBUTIVE JUSTICE MODEL BASED ON RAWLS' POLITICAL LIBERALISM AND NOZICK'S ANARCHY, STATE, AND UTOPIA

JENER B. BARRAMEDA

Abstract

The paper presents a distributive justice model through Rawls' conception of justice based on his Political Liberalism and Nozicks' notion on Anarchy, State, and Utopia. Rawlsian conception of justice is anchored on his principles of justice that caters justice thru the role of the society deemed for social cooperation. Nozicks' contention on the other hand, offers solution thru the role of the self evident in his entitlement conception. As citizens we are individuals and at the same time we inhabit into a society thus, a provision of justice based on the two notions is imperative. This compound view of distributive justice covers both the self in its ensurance of justice and the society thru social cooperation unveiled by the substantive principles and procedural mechanism that solve the instability and injustices in the society.

Keywords: Distributive Justice, Political Liberalism, John Rawls, Robert Nozick, Political Philosophy

Rationale

For man to exists, he needs others to satisfy his quest for survival. No one can live on his own without any single touch given by others. It is undeniable that he is a political being as Aristotle stated. As a political being, he socializes, he cannot live on his own, he enters into a society to preserve and continue his existence. It is in the society that man fully satisfies his needs. It is in the society that he associates, socializes, and interacts with other people. Interaction suggests living, dealing, interrelating and

participating in the society's activities. That interaction however, is seen in the notion of justice. Nobody likes to be taken advantage of in the daily events of man but people always want to be treated as fair and equal. As we live, we relate with the family, we associate in business, and we participate into the society, we want a fair and just interaction. It is supported by the fact that we are all humans having the same nature and the same rights who yearn to work justly.

The world presupposes that we have different places in which we live, communities where we belong and cultures which we are identified with. Because of these, justice as basis of interaction becomes somehow biased, cultural, and relative. In so far as we have distinct cultures we also have different contentions of what justice is. What may be just in other culture may be unjust to others. St Thomas' (1990, 173) utterance on justice that is giving someone what is due loses its stance. Aquinas' argument suggests that justice is static and fixed but reality speaks that we have different cultures which we need to deem. This consideration of relativity is answered by the notion of distributive justice⁴⁹. This notion considers different institutions adherence, diverse doctrines propagated by different individuals, and distinct beliefs and practices by various cultures but acknowledges each contention. It is precipitated by the fact that no one has the monopoly of justice

⁴⁹ The use of the term is partially related to Aquinas, notion of distributive justice in a thin sense that it is with regard to the distribution of rewards, honors, and burdens in the community in accordance with their position however, we refer here a distributive justice as the subject of distribution (income, opportunities, and wealth), the nature of the subjects (persons or group), and the basis distribution are made (equality, maximization, and free-transactions). It entails dynamicity thru procedural justice contrasting on the stable notion of justice by Aquinas.

holding that he is the only one who has the right reason but recognizes others contention on the basis of their rationality.

However, consideration of different institutions on the basis of distributive justice requires certain procedures to delve into a deeper and profound scheme of thought. That act is resolved by the entry of procedural justice which compensates the procedures that need to be generated. Those procedures guarantee the distribution to work in the room of fairness. This generation solves the query of having static notion of justice since procedural justice is in essence dynamic⁵⁰. That character of justice is addressed by two prominent contemporary philosophers, John Rawls and Robert Nozick. Nevertheless, building of those procedures necessitates thorough study upon the different consideration of the situation. Deliberating on those procedures is not an easy task. Analysis of theories needs to be considered on the requisite of deliberation.

Theories like that of Robert Nozick and of John Rawls need to be emphasized. Emphasizing requires providing a distributive justice model. This model will compensate the requirements of interaction in the light of justice. This new notion envisages the demand for justice which is also in consonance with our University's advocacies on Good Governance, Human Rights, and People Empowerment. Good governance entails training of students to cooperate with the state such as participating in the civic affairs of the government in the attitude of goodness without

⁵⁰ This characteristic of distributive justice is cited to differentiate it from other theories of justice that are static and stable. This dynamicity is a peculiar feature of distributive justice since it answers the problem of injustices even in the changes over time; it accounts for the changes and follows its decisive solution.

taking advantage of the other members of the society. Human Rights posit the individual rights inherent in every human person (Coquia, 2000, 3). It further implies assertion of our own rights without endangering others but recognizes other citizens' rights. People empowerment means giving value to everyone's capacity and lifting that ability to achieve a person's purpose. It also means acknowledgement of each citizen's skills and talents without claiming self-interests. Those advocacies of the university are also seen in the interaction of justice. Thus, the prompt making of a distributive justice model is necessary in different aspects of life.

Research Problem

Man has a nature distinct from its species. He is differentiated from other beings by his rationality. It is in the society that he exercises his power of thinking and adheres to new beliefs that would complement his existence. Thinking of new ideas gives him the uniqueness from other man, with this he is still differentiated from others in that social entity. With this difference, various men contend different ideas in accordance with their own. These diverse ideas beget various sorts of perspectives which tend to conflict with one another. Stability in the society is needed. Stability is resolved by justice from which we articulate distributive justice in consideration to diverse beliefs.

Society also offers two groups from which citizens subscribe: those of the public and private life. John Rawls posited the neutral ground on which justice is established. This idea categorizes justice in the realm of a public life. Robert Nozick on the other hand, caters justice on the basis of the private life of citizens. As citizens we do not only delve in public or private lives but we are living in a compound society. Thus, the need to provide a compound view on distributive justice is imperative. To pose then; the main problem of this paper: How are we to construct a distributive justice model based on John Rawls' Political Liberalism

and Robert Nozick's Anarchy, State, and Utopia? To arrive at this conception it will be helpful to answer these queries: What are the strengths and weaknesses of Rawls' Political Liberalism and Nozick's Anarchy, State, and Utopia? How do we reconstruct the weaknesses posed and synthesize with the strengths identified? What are the substantial principles and procedural mechanisms for a distributive justice model based on the synthesis of Rawls' Political Liberalism and Nozick's Anarchy, State, and Utopia?

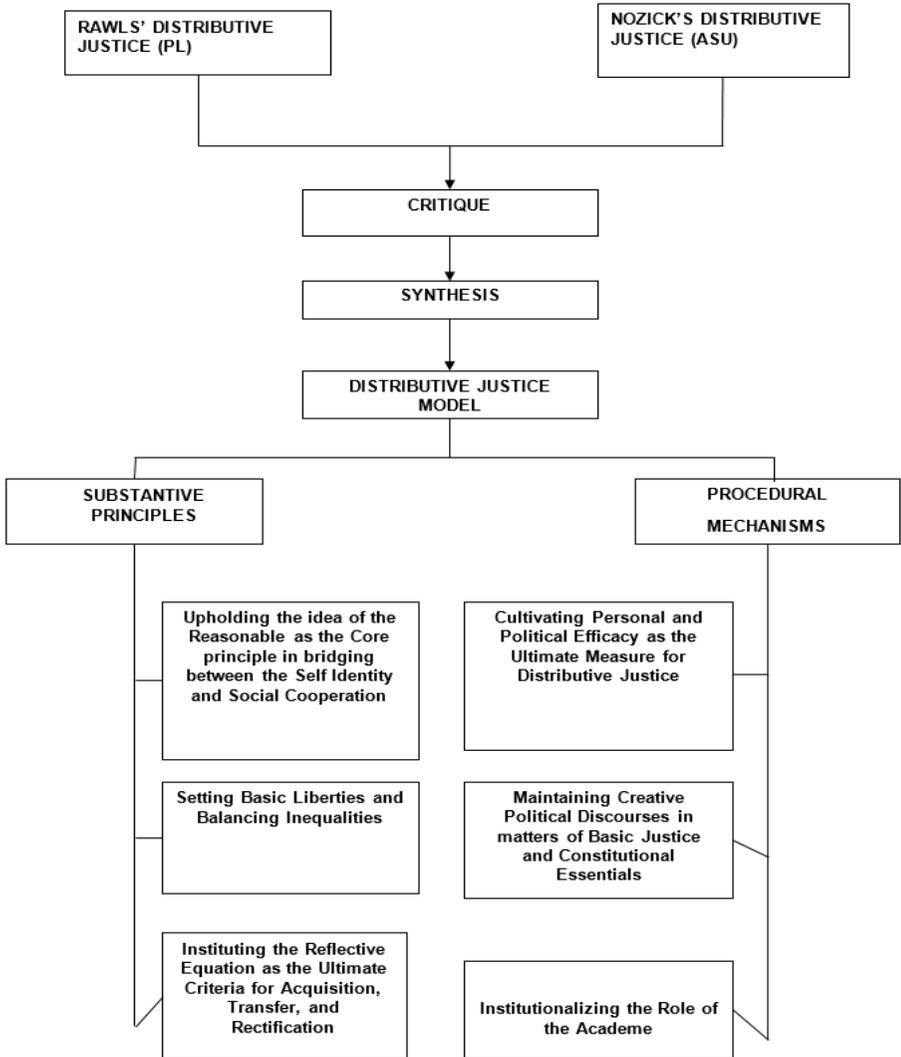
Conceptual Framework

It is in the society that we satisfy our needs for survival. Satisfaction requires basis on which we interact. That basis is exhibited by the notion of justice. As citizens living in the society we should not let that interaction be distorted and the notion to be perverted. Prevention presupposes a stance or a model that would resolute the perversions. This assumes the construction of a distributive justice model.

The conceptual framework herein presented stipulates the construction of a distributive justice view. This framework envisions the idea of providing the model. It foresees the workability of the idea and exemplifies the process from which the model is derived. The framework is commenced by presenting both Rawls' concept of distributive justice based on his Political Liberalism and Nozick's idea based upon his Anarchy, State, and Utopia.

Rawls' ideas argue that we need to have a stable and just society in the presence of the fact of reasonable pluralism. This fact purports that as a citizen interacts with other citizens in the society, he proposes different views on how he looks at life, he has his own ideas; he has his own prerogatives and beliefs. Pluralism begets comprehensive doctrines which are conflicting and even incommensurable with each other.

Figure 1. CONCEPTUAL FRAMEWORK MODEL



The fact of reasonable pluralism is given as part of the nature of a democratic society. Reasonable pluralism is

characterized by the existence of different comprehensive doctrines. These doctrines are featured in different philosophical, moral, and religious perspectives. Philosophical views are those beliefs that citizens consciously or unconsciously contend reared in philosophical way of life (truth and meaning) which becomes the basis of how man thinks and acts such as capitalist vs. economist. A religious belief is that by which citizens belong with respect to their different rituals and commandments. Moral is that by which certain agent values the sense of good or evil as he acts and judges.

However we cannot eliminate these doctrines to attain stability. Man interacts within the society. This interaction is seen in the notion of justice so this conception must also be based on the notion of justice as a framework between man and society. What we need is to provide a liberal political conception of justice that is justice as fairness. Liberalism is a free standing view of society and politics which is not in conflict with the given comprehensive doctrines. This conception is established as the neutrality which considers each comprehensive doctrine. This political conception of justice as fairness must be affirmed by the citizens in the society and taken as a neutral ground that will solve the fact of reasonable pluralism.

It is in this political conception of justice, that is justice as fairness, from which we lay down the fair terms of cooperation⁵¹. This presupposes a principle in which the political liberalism be carried out and that is thru the idea of overlapping consensus. We should have this idea if overlapping consensus of this comprehensive doctrines. Consensus presupposes an agreement

⁵¹ It is an idea that is cited when the contractors in the society who are the citizens, after engaging themselves into the neutral ground that conceive the notion of justice, agree at certain points where they cooperate with each other in the light of justice.

between the proponents of conflicting and opposing comprehensive doctrines.

The idea of overlapping consensus operates from the principle of original position⁵², veil of ignorance⁵³ and the two principles of justice such as principle of liberty, and principle of equal opportunity and difference principle which is necessary to attain a stable and just society. The former principle operates in the social system which guides the establishment of basic liberties for all such freedom of thought, right to life, and political rights (right of suffrage). The latter principle works in the socioeconomic sphere to regulate the inequalities in the society and guarantee equal opportunities for citizens.

Nozick's ideas start from his discussion of the minimal state. It is a kind of state which has limited functions against force but secures the protection of its members. His political philosophy contrasts Rawls' arguments in establishing neutrality among the sectors of the society. Nozick stresses his ideas on the consideration of a more private regulation of people's rights. It is due to the fact that in neutrality there are free-rider citizens, these are the citizens who just went with the flow of others; hence, there is no social cooperation.

⁵²It is a heuristic device of representation where the concerned parties (free and equal,) endorse their proposition in accord with their own interests that come together to establish a conception of justice which all the concerned parties agree. This conception of justice will cater the basic rights and goods in the society.

⁵³ Puts the concerned parties in a situation where they are devoid of the knowledge or information with regard their conceptions of the good, their status, sex, and race that could affect and preoccupy their articulation in the consensus.

The institution of justice is prioritized to maintain a well ordered state. This idea is guided by the principles of justice but this principle is un-patterned in contrast with Rawls' patterned difference principle. Nozick justifies his claim on un-patterned view since society is a realm of un-patterned consequences. The establishment of justice in the society is an institution of a distributive kind of justice. One of the erroneous notions that Nozick debated upon is the contention that distribution requires certain criterion which distributes the goods and services coming from a central distributor just like parting a cake. Distributive justice does not require a central distributor but works of private individuals. This distributive justice is categorically seen in Nozick's entitlement theory which holds that a distribution is just if someone is entitled to the holdings he has.

This entitlement theory is seen in his formulation of the three principles. First, is the principle of justice in acquisition. It covers the original acquisition of the holdings; it deals on how unheld things come to be held by a person. Second, is the principle of justice in transfer; it deals with how the person can acquire holdings from another, the process which covers the transfer and the act of the transfer itself. Lastly, is the formulation of the third principle that is the principle of rectification of injustices; it is the result of the violation of the first and the second principle. It deals on how the injustices committed (unjustly acquired or transferred) were rectified. This entitlement theory is the basis on which Nozick provides his framework for utopia.

The presentation provides the opportunity for drawing the strengths as well as the weaknesses from Rawls' and Nozick's ideas. This purports in synthesizing each idea by its own flaws and strengths. After taking each philosopher's stance we proceed to reconstructing the two. This leads us to a reconstruction based on the strengths identified and the weaknesses posed. The reconstruction proceeds to making a distributive justice model that

will complement the flaws of the two theories. The framework contains substantive principles and procedural mechanisms. Providing principles in the distributive justice model is an imperative since it serves as baselines for the articulation of the model. These principles support the construction, structuralize the constitution, and validate, and assure the propounded framework. They are substantive in a sense that these principles encapsulate the content that would explain the articulation.

Moreover, the distributive justice model would be void and unfeasible without the procedural mechanisms. They are considered as mechanisms because thru them the principles are applied in the context. They also serve as working constructions that facilitate the actual application. Mechanisms demonstrate the content of the model by showing the required procedures. They are procedural to balance the patterned and un-patterned distributive justice framework offered by the two philosophers. Those procedures guarantee the tangibility of the principles and strategize the model in its application into the society.

Methodology

In order to provide a new notion of distributive justice based on Rawls' and Nozick's ideas, certain methods shall be employed both in gathering relevant information and in processing the needed data. This construction requires strategic methods and thorough analysis to generate a competent opus. In this connection, three higher-order methods shall be employed and these are the critical, synthetic, and constructivist approaches. The method of critique shall be utilized after the presentation of the two theories to examine their strengths and weaknesses. It assumes scrutinizing these theories to enumerate the strengths and the weaknesses. Critiquing also entails the abstraction of salient ideas which are needed in the formulation of the model. Synthetic approach then shall be employed to convert the identified

weaknesses into strengths. Conversion stipulates the renunciation of the identified weaknesses and its possibility to be converted into strengths. It also implies complementing the recognized facets of the two notions. Finally, the constructivist approach shall be used to integrate and conglomerate both theories plus the generation of the new notion guided by the sufficient knowledge and analysis of both theories. Construction entails the formulation of Substantive Principles and Procedural Mechanisms contained in the model.

Rawls' Principles of Justice

Given the fact of reasonable pluralism in the society with the existence of comprehensive doctrines, the intriguing query of stability is the main problem of political liberalism. How can we have a stable and just society if we are faced with conflicting doctrines? This question of stability is resolved by the overlapping consensus as the valuable agreement that sets up the fair terms of cooperation. This agreement is affirmed by the citizens as an arena in the presence of those doctrines. Overlapping consensus however is founded on Rawls' principles of justice. These principles serve as basis in setting the fair terms of cooperation and in the matter of justice. These principles operate into the structure of society including social and economic aspects. It is from these principles where Rawls' political liberalism revolves and is anchored. Without these principles Rawls' ideas on justice will collapse since they are the benchwork of political liberalism and the regulating procedures that enable overlapping consensus to be registered, amend the basic structure⁵⁴ and propose the social and economic portions.

⁵⁴ Society's main political, social, and economic institutions and how they fit together into one unifies system of social cooperation from one generation to the next.

Rawls formulated two principles of justice but for clarity we are to divide these into three⁵⁵. The first principle of justice is the principle of liberty, as Rawls (1993,291) puts it: “Each person has an equal right to fully adequate scheme of equal and basic liberties, which is compatible with a similar scheme of liberties for all.” This principle finds its locus into the basic structure of society especially into system which specifies basic liberties for all. (Ata Ujan,2005, 100)The first principle, principle of liberty is primarily concerned with the social system that defines and secures basic liberties. This concerns on the assignment of basic rights correlated by these basic liberties essential for the constitution of justice as fairness. It corresponds to the fact that every citizen embodies basic rights that were imbedded into Rawls’ political conception of the person. It means that rights stream from the truth that citizens also have basic liberties (we have to note that this conception is applied into the democratic sphere). The reality of the basic liberties on Rawls’ theories not only emphasizes its correlation with the basic rights that citizens have, moreover, it is an affirmation of freedom. This affirmation is peculiar in the said philosopher’s theory since it values the liberty that a citizen, as part of the society, should have. Freedom however should not mean the capacity to do anything that we want but it refers to the political and social liberties that a citizen should have. Rawls (1971, 53) listed the basic liberties as political liberty (such as the right to vote and to hold public office) and the freedom of speech and assembly; liberty of

⁵⁵ There are only two principles of justice on Rawls original construction but in this paper we are to divide this into three to put emphasis on each principle. This is also considered in order to clarify each principle with its corresponding scope and discuss them in detail with their realm and application.

conscience⁵⁶ and freedom of thought, and freedom of the person (freedom from psychological oppression and physical assault and dismemberment). These thoughts guarantee the affirmation of freedom which is essential into the constitution of justice as fairness.

The second principle of justice is the principle of fair equal opportunity, Rawls(1993,291) stated it as follows: “Social and economic inequalities are to satisfy two conditions; be attached to offices and positions open to all under conditions of fair equality of opportunity.” It finds its way in the socioeconomic dimension⁵⁷ of the society that concerns the appropriation of goods into the social structure. This principle ensures the arrangement of opportunities in consideration with the distribution of goods in the society based on the rules agreed in the overlapping consensus. The affirmation of freedom connects the affirmation of opportunities which concerns all citizens. It ascertains the role of opportunity of citizens which flows from the fact of the political conception of the person that is a citizen in as much as having the basic liberties is also given with the chance to apposite himself. The giving of chances to citizens however is compensated by equality that is opportunities are equal. This is another peculiarity on Rawls’

⁵⁶ Is the liberty of the persons to receive thoughts and ideas that could be conceived by others. Liberty of conscience is to secure total, informed and effective application of citizens’ powers of deliberative reasoning into their formation, revision, and pursuant of the conceptions of the good.

⁵⁷ It is the area where the principle of equal opportunity and difference principle operates. It refers to the economic sphere in the society where the distribution of goods such as wealth, property, income where located and where judgments, appropriation, and justification are made.

conception of justice which exhibits the opening of opportunities to citizens without centralization only to limited citizens but for all.

The third principle lends its portion to the second principle of justice with the subject of socioeconomic dimension. However, there is a need to separate this to give it more emphasis. This principle is the difference principle as Rawls (1993,291) demonstrated social and economic inequalities must be to the greatest advantage of the least-advantaged members of society . There is but the existence of inequalities in different facets of life and society. We have different talents, skills, abilities, some are rich and some are marginalized. Inequalities of opportunities are given as part of the structure of the society. There is no society as such that demonstrates perfect equalities. Inequalities are but part of the structure that emanates from the original nature of the person. After setting fair and equal opportunity to all members of the structure, we need to balance the given inequalities by the difference principle that tries to balance inequalities by favouring the worst off. This favouring of the least- advantaged as a way of counterbalancing the inequalities is another unique factor on Rawls theory of justice.

The three principles of justice that were stipulated form the groundwork of justice as fairness that aims to provide a distribution of justice. Justice as fairness (1971) on Rawlsian conception that is guided by the said principles thru the overlapping consensus then is deemed for the social cooperation which is the apex and object of these principles. Social cooperation as a core idea was emphasized by Rawls with three distinct features: cooperation is endorsed under the aid of the publicly recognized and acknowledged rules that citizens accept. It is not just merely a coordinated activity asserted by single authority but it includes the public settlements and recognition. This publicly informed settlement entails public acceptance of the binding rules that covers their status. It also includes the fair terms of cooperation that were

accepted by the citizens under the guidance of reciprocity. Reciprocity entails public agreement of the concerned parties. This reciprocity favors to benefit the citizens who engage into the social cooperation. It also covers the citizen's rational advantage⁵⁸ of good. This covering of rational advantage is still precipitated by the idea of social cooperation. A rational advantage is guaranteed by the entering of the concerned parties into the social structure of cooperation.

The principles of justice that were articulated would remain in its latent mode and would only be reduced into void without the endorsement of social cooperation. In order for the principles of justice to come true they must be arranged in a way to bring it to higher ordered category thru the participation of the concerned parties. These concerned parties are the citizens who enter into the system of cooperation by means of the arena of the overlapping consensus guided by the principles of justice. Political liberalism of Rawls advocates the role of the society as the primary agent on ensuring justice to its members. This role is emphatically seen on the idea of the overlapping consensus that satisfies the acquisition of justice, a role which is central and unique in Rawls' conception of justice.

Weaknesses of Rawls' Political Liberalism

Political liberalism which tried to resolve the innumerable comprehensive doctrines thru the overlapping consensus makes adherence on the role of the society. It uses the means of social agreement and contract in resolving the problem of stability made

⁵⁸ Rational advantage of the good is guided by the idea of the reasonable (rational and reasonable) that is both for the good of the individual and others. Rational advantage is contrasted to mutual advantage wherein it only considers the good of oneself.

by the conflicting doctrines. The contract based on the accepted and recognized values of the concerned parties legislates social cooperation and the role of society. In this aspect a question may bear that to what extent or criteria do we judge components of such consensus? How do we determine the appropriate number of citizens that should be in the consensus operating in the societal role? Social cooperation however does not necessitate the participation of all the members in the society since we cannot avoid the existence of uncooperative citizens. This may be brought about by the fact that they have freedom which stems even from the political conception of the person. Uncooperative citizens are those that fail to assess their moral powers⁵⁹. As Michael Sander (Rawls: Some Mainlines of Criticisms, 2010) commented that Rawls stressed on moral powers having citizens as deracinated agents capable of choosing commitments rather than a determinate set of ends. The birth of the unparticipative or free rider citizens is attached into the role of the society in its adherence to forming justice. It would lead us to another inquiry and that is how could we address the free-rider citizens in the society? Attached to this is the actuality that what if the free-rider citizens are the worst of members of the society? As Rawls emphasizes in his second principle of justice, inequalities should be in favor of the least-advantaged citizens yet in this case there seems to arise a conflict that needs to be resolved.

⁵⁹ The two moral powers are part of the political conception of the person. These two moral powers are the capacity for the sense of right and justice and the ability to form, create, endorse or if the circumstances ask revise their conceptions of the good. Revision is supported by the reason that citizens are not tied to final and determinate goods because they have freedom.

The frailty in the context of the free-rider citizens also lends partiality in Rawls contention of the primary goods⁶⁰. Looking into the area of the primary goods, Rawls also failed to assess the index of identifying the primary goods. There is no set of standards on how could we find primary goods in the presence of comprehensive doctrines. Primary goods should not just retain in its conception of the moral powers rather they should be raised in a more extensive role of the citizen. This fact is attested by Sen (1992) that the focus should not only be put into the distribution of the primary goods but on the effectiveness of the citizens. That extensive role is what Rawls failed to buy, that is to connect the primacy of goods to the higher ordered interests.

This problem bears another tragedy; Rawls failed to give stress on the role of the self or individual in its constitution in the society. Rawls just imagined rational mutually disinterested individual with its sole trust on the moral powers that are subject to change. It lacks certain principles on how we evaluate the moral powers of the citizens given the alterations in the society. He puts too much attention on the potency of the person without further validation and assertion of the person's capacity. In these, Rawls' theory needs reflection in its application onto the society's structure.

⁶⁰ These are the goods that citizens project in their conception of justice. These primary goods are set because citizens need to have basis of interpersonal comparisons that is they need to have a common ground of their needs which is supplied by these goods. The list of primary goods includes basic rights and liberties, freedom of movement and free choice of occupation against background of diverse opportunities, powers and prerogatives of offices and positions of responsibility, social bases of self-respect and income and wealth.

Reconstruction of Rawls Political Liberalism

Rawls conception of justice that is justice as fairness is one of the most viable conceptions of justice. It presents principles which are value added that aim to solve the existing problems as results of the competing claims in the society. It tackles justice resolving and stability appeasing means in the societal structure. These principles assert freedom of the citizens viewed in their political conception that is in the given basic liberties. It values the opportunities that are given to all citizens in the structure. These opportunities are not just given to chosen few but it is for all which are even fair and equal that give chances to appropriate oneself. Its peculiarity is its insurance of justice on the basis of social cooperation. This gives Rawls notion validity in the role of the society to qualify the instability and injustices. This role is evident in his idea of the overlapping consensus that requires agreement from the collective citizens.

However, with its valid claims and plausible contentions rest a series of facets. Rawls failed to recognize the role of the self and on how we could address the free-rider citizens especially when they involve the worst. It also lacks validation on the index of classifying the primary goods and how this could be connected to higher ordered interests. Thus, the need to reconstruct Rawls theory is emphatic. It brings the theory more plausibility if we address those frailties. We need to put emphasis on the role of the self or individual in its insurance of justice in social cooperation. The role of the society evaluating the injustices is credible yet we must also give stress on the role of the individual. This role of the individual would correct the free-rider citizens who are unparticipative in their fields. In this connection, it will also site worst-off persons who maybe free-riders. It also entails a creation of identifying the index of primary goods and higher ordered interests. It presupposes us to devise plans on how we could include the role of the self in the insurance of justice through social

cooperation. A plan requires creation of a substantial idea that will viably bring possibility and feasibility into the conception of justice.

Nozick's Entitlement Theory

Society is a body that is inhabited by different persons who follow the legitimation stated by the state. It is the state that is responsible for the citizens who live therefore act in the structure. It is the structure which governs rules of conduct and maximizes distribution. Distribution is the core idea that establishes the state's affairs. It refers to the allocation of resources, goods, income, and wealth. Distribution sets the state to perform various roles and maintain its existence. Distribution is qualified by the entry of justice. It is justice that truly sets the distribution in the presence of instability and secures the criteria of allocation in such distribution. However, how do we validate the kind of distribution that the state has with the citizens as its members? Nozick tried to resolve the problem of distribution, thus of justice based on his entitlement theory. It centers on the different processes of how goods revolve and are allocated in society as made by exchanges. This theory discourses the acquisition, transfer, and rectification of goods and the distribution in question. It is by which this theory where Anarchy, State, and Utopia is centered. It is from where the entire idea of Nozick is anchored on and rooted.

Entitlement theory consists of three principles: first is the principle of acquisition which refers to the entire processes on how unheld things are held by a person, the things that may be acquired and the extent and limits of what could be acquired by the whole process. Nozick (1974, 151) formulated the first principle as follows; "a person who acquires a holding in accordance with the principle of justice in acquisition is entitled to that holding." It means that anyone who acquires something which is first unheld originally is solely entitled to that something in accordance with the principle of acquisition. This act of acquisition springs from the

liberty that a person has to appropriate himself. This liberty makes him capable of owning or acquiring something in as much as it does not violate others' entitlement in the acquisition of things. A distinctive feature on Nozick is that he makes justification for the procurement of goods in a way that someone is entitled to it which stems from someone's liberty in as much as it does not violate others entitlement. Only that someone is responsible for his own acquired thing not anybody else provided that the mode of acquisition is proper. Proper in a sense that the mode does not rule out another's entitlement, in any case that it violates the act of acquisition loses its sight and to be resolved by the third principle.

Second is the principle of transfer of holdings. It refers to the processes of how things are transferred from one person to another, and how a person may acquire a holding from another person who holds it already. Nozick (1974,151) stated the second principle as follows: "a person who acquires a holding in accordance with the principles of justice in transfer, from someone else entitled to the holding, is entitled to the holding." This principle clarifies the mode of transfers from one person to the next, however a requirement to say that the transfer is just even before the transfer the person transferring goods should be in the first place entitled to the holding following the first principle.

The third principle is the principle of rectification; this refers to the correction of entitlements based on the violations of the first and second principle. Rectification comes from the fact that the holdings principle is historical⁶¹. This principle traverses

⁶¹ Nozick's principle of rectification extends to being historical. Historical entails that the said principle caters justice even into the past circumstances, events, and appropriation that occurred. It does not only address the present situation but even puts emphasis on history which is covered by his idea of justice.

the past injustices that has happened and how they are to be rectified. Rectification is an exceptional character of Nozick's idea which aims to correct the past injustices and the false distribution. It brings someone the opportunity for improvement. It offers room for choosing another area of what would bring someone the good that he may need. It caters the analysis of the viewpoint of justice in which we may arrive at a legitimate mode of acquisition and transfer.

Nozick primarily argues that there is no central distribution (1974,149). There is no central authority that allocates resources like distributing goods as in a piece of cake. As Nozick (1974,149) stresses "what each person gets, he gets from others who give to him in exchange for something or as a gift". It entails personal discretion on the acquisition of goods. Entitlement theory ensures justice on the basis of giving power to the self. The role of the individual is vital in the constitution of justice. The self is the basis since the entitlement conception puts accent on the capacity of the individual citizens to acquire goods. This way of ensuring justice finds its room on the role of the individual on how he or she may appropriate himself without any construance from the society. As one is entitled to the distribution, he does not depend on anyone or even on the social structure to give him the holdings that he possesses. This role of the self is justified by Nozick in his lend to the minimal state as the state which has limited protection and enforcement to its members.

Weaknesses of Nozick's Entitlement Theory

Distribution of goods in the structure organizes the state; this organization in the state takes adherence to justice. Justice sets proper distribution in as it addresses the problem on the allocation of goods. The allocation sees itself as a bench of distribution. The

fact of this allocation is issued by justice. Justice is resolved by the entitlement conception guided by the principles of holdings that institutionalize the distribution. The distribution seizes itself in the position of the parties involved in the distribution. It is the distribution that opens the avenue for the citizens to perform their part and appropriate themselves. However, possible query may arise as to how the distribution opens the avenue and how the parties or party involved allocate themselves in the said distribution? To understand these two is to take them singly; first, avenue means how the theory makes the parties. It is given that there should be concerned parties in the distribution. In the entitlement conceptions the parties refer to the individuals who are entitled to the holdings. The question stresses on how the individual avails himself. This refers to the opportunities that are laid down by the theory. Opportunities are important since they guarantee the distribution, bring chances for the other citizens and balance the allotment in such a way that they do not set a control of the goods. This is one of the facets of Nozick's notion since it fails to address the equality as evident in his text: "the entitlement conception of justice in holdings makes no presumption in favor of equality, or any other overall end state or patterning."(1974, 233) Second, is the involvement of the citizens. This refers to the inequalities that are present in the distribution. The first is connected to the second since if there are equal opportunities there will be balance in the inequalities. This is so because equal opportunities resolve the problem of inequalities in such a way that fair opportunities for all mitigate the existence of inequalities in a society. It is so evident that there exist inequalities in the structure since we do have different talents, skills or opportunities but Nozick failed to give view on that problem.

The principle of holdings⁶² is the central organizing idea of the entitlement theory. It legitimizes the claim of each individual to the different holdings that one may possess. But a big problem impedes this conception since Nozick failed to give criteria on the legitimacy of acquisition, transfer, and rectification. There are no justified mechanisms for transferring the held possession from one individual to another according to Nozickian libertarianism (Wolff, 2010). There is no set of principles that dictate us how we could judge the acquisition, transfer, and justification whether they are legitimate or not. This facet lays a core on the entitlement conception for without the set of principles there will be no basis for judging whether the distribution is just.

Reconstruction of Nozick

Nozick's notion of entitlement theory addresses the problem of justice in terms of distribution. Distribution operates in the society in as much as it allocates the resources and balances these allotments. This distribution is made through by entitlement theory guided by the principles of holdings that Nozick advocates. The principle of holdings specify the legitimate moves that someone should have so that he may not violate others' entitlement. These principles enable the justification for the acquisition of goods. It affirms that someone could acquire the holdings that are not possessed; it guarantees someone that he has freedom but that act of acquisition should be in consonance with the principle of justice in acquisition. It also releases the fact that one is capable of transferring the holdings following the principle

⁶² Principle of holdings is principles of justice of Nozick. It includes the principle of acquisition, principle of transfer, and principle of rectification. For convenience we may interchange the use of principles of justice of Nozick and principle of holdings.

of transfer. Someone is not prohibited to transfer a certain holding but has the capacity to transfer it following the just transfer. Entitlement also provides room for rectifying the injustices as violations from the two previous principles. It enables someone to correct mistakes of the past on distribution. It affirms that someone could have property rights in the acquired holdings that he has. This property rights flow from the entitlement notion in which one is entitled following the principle of holdings. One of the distinct features of the entitlement conception is that it discusses justice based on the role of the self as legitimating factor that gets justice. It is the role of the individual without too much dependence on the state to legitimize the acquisition of justice.

However, with its strengths as a theory, it has also its attached waterloos. Nozick failed to open opportunities for other individuals who are also capable of acquiring holdings. He lacks the issue on giving other chances for the other individuals. In this connection, without addressing the equal opportunity, the problem of inequalities is given birth. He failed to cite that we are also experiencing inequalities in so far as we are different and fall short to provide solution for the inequalities. Entitlement also lacks enough qualification since Nozick did not set criteria on how we judge the legitimacy of the acquisition, transfer, and rectification. Thus, it is imperative to evaluate and reconstruct Nozick's notion to render it more plausible and enduring. There is a need to endorse equal opportunity in the acquisition of goods and in the distribution of justice. Opportunities as giving someone chances to claims must be equal for all. There is also a need to address inequalities in the structure in giving power to the self as the basis of ensuring justice. We need to create mode of construction about the said resolutions. It is required to devise principles to make those conceptions viable that would evaluate the kind of entitlement, thus aiding the social structure.

Synthesis of Rawls' Principles of Justice and Nozick's Principles of Holdings

Man is a political being. He associates with others, relates in the diverse aspects of community, and interacts in the basic structure. That act of interaction of the citizens is viewed in the notion of justice. It is justice that balances the interaction, legitimizes the appropriation, and sets proportionality to the state's affairs. The fact of justice is categorically seen on distribution. Distribution is the allocation of goods and the appropriation of the multifarious allotments. Justice as the basis of the interaction, however, becomes biased, relative, and non-objective due to the problem of distribution. This problem encompasses how distribution must be served and on how justice can be provided. This problem results to the instability of the society that triggers citizen's way of life and existence. Here enters the solution of distributive justice wherein it requires procedures that answer the instability and injustices. This kind of justice is illuminated by John Rawls and Robert Nozick in which each considers different schemes. The task now is to find a comprehensive view on distributive justice given the principles enumerated by the two philosophers.

For this it is necessary to take a glance on both philosophies. Rawls idea resolves the instability in the society brought about by the presence of the innumerable comprehensive doctrines that are construed by the nature of the society itself. He recommends to have neutral grounds among these doctrines thru the overlapping consensus agreed by the members of the society. This consensus works for the fair terms of cooperation guided by the principles of justice. Those principles are the principles of liberty, equal opportunity, and difference principle. These principles guarantee the distribution by the affirmation of basic liberties. It asserts freedom among the citizens that enable them to determine themselves in their participation into the basic structure.

Principles also open opportunities for the citizens; these opportunities moreover, are set equal and fair open for all the members of the society. They also balance the inequalities by favoring the worst-off members of the community; this is a way of justification of the inequalities that are part of the structure. Rawls notion is valued by its distinctive feature and that is the role of the society to appropriate the injustices. This role is carried by the overlapping consensus guided by the principle of justice as a way of justification. Series of loopholes are also seen on Rawls like the frailty on addressing the free-rider citizens, the unparticipative members, and the role of the individual; thus, how could this address the role of the individual that is essential in the making of justice if Rawls notion centers on the function of society?

Nozick on the one hand talks about distribution that is of justice based on the entitlement conception. This conception is guided by the principles of holdings. The entire distribution is just if all are entitled to the holdings that they possess. The principle of holdings is specified in the three formulations: the principle of acquisition which avails of the original acquisition of goods, the principle of transfer that specifies the mode of transferring of the goods, and the principle of rectification that corrects the falsities and violations of the two previous principles. This sort of notion warrants justice based on the role of the individual. An individual conceives justice from his capacity to acquire different goods and services without dependence on societal structure. The individual, as long as he is entitled, provides justice that balances the distribution and evades the injustices. On the other hand, Nozick failed to open equal opportunities for all the individuals. He also has no credit on the inequalities that are existing in the society, the criteria of the principles of holdings, whether the act is legitimate or not, and the role of the society providing justice. In this connection, the question is in how we could really guarantee a just distribution without acknowledging the role of society?

Both philosophers have produced credible and fascinating theories that resolve the issue on instability and injustice within the individual and the society. Yet each of them delves on a different and seemingly contrasting scheme of structuring justice. We are individuals, as such we are not also living within ourselves but in a society. As individual citizens we yearn to receive equitable distribution of justice and as a society we seek to have just and established place. Neither should we only provide justice for individuals nor for the society solely. This necessitates us to synthesize the two notions. What we need is a distribution that is total and comprehensive. Comprehensive distribution entails to assert the role of the individual (Nozick) and at the same time enter into a social cooperation (Rawls) in its ensurance of justice. There should be stress on the position of the self and affirm its primordial duty within himself as individual and towards the society. Society also would devise ways that would provide opportunity for the individual citizens and means to progress itself. A citizen who wants to appropriate himself should cooperate since to do the contrary would even impede justice for himself. This situation is for the reason that he is a citizen who is not living solely but into the structure of society. This emphasis on the role of the self and social cooperation is the central idea ensuring a distributive justice. This central idea covers the affirmation of the equal opportunities for each of the citizen, balancing the inequalities for each individual and society, addressing the free-rider citizens and the worst-off, connecting the primary goods and higher ordered interests, providing criteria on the legitimacy of acquisition, transfer, and rectification. It also entails defining the social structure in which we are in, political culture, values of the citizen and the criteria in which justice should be acquired. It purports us to devise principles and mechanisms to arrive at this conception. These feature the means on how we could arrive at the model guided by the principles and guarantee its feasibility by the mechanisms.

The devising of principles and mechanisms is an imperative requirement to promote a comprehensive model of distributive justice that could address and resolve the problem of instability in the society. These principles and mechanisms portray the possibility of creating a model and arrange the articulation of the process. Utterance of a model without these principles and mechanisms is like creating a building without structure or framework. That model would be null and void without specifying the prescribed principles and mechanisms required for its construction. The content of the model are the substantive principles and procedural mechanisms that make it comprehensive, understandable, and agreeable notion of justice.

Substantive Principles

Distributive justice model should contain necessary elements that support the central organizing idea that is the role of the individuals in social cooperation. These necessary elements are the substantive principles. They are called principles because they serve as baselines in the construction. They structuralize the formation of the distributive justice model and serve as framework in its constitution. Without the framework these notion could not stand since it lacks support that could validate its creation. These principles are also substantive since they are encapsulating and profound thoughts that give essence to the said notion. These substantive principles are as follows: upholding the idea of the reasonable as the core principle in bridging between the identity of the self and social cooperation; instituting the reflective equation as the ultimate criterion for the acquisition, transfer, and justification; and setting the basic liberties and balancing the inequalities.

Upholding the Idea of the Reasonable as the Core Principle in Bridging between Self-Identity and Social Cooperation

Man in so far as man has an identity⁶³ that is peculiar in his own, it is the identity that differentiates him from the rest. A person has a particular likes and dislikes, someone may be attuned to Facebook but someone is not; a person may have different tastes or preferences, someone may like beautiful girls yet another may prefer the not so beautiful ones; we have different attitudes, differing ideas and perspectives, and distinct beliefs. It is very evident that we have different identities. This identity is the self that makes someone distinct from others. The differentiation of someone however presupposes another person⁶⁴. The point of comparison could establish the fact that there is also another person existing although not in a necessary manner but in most possible cases it is. That another person who may be distinct from you guarantees the fact that we are not the sole occupant of this earth but there are also other persons who make a body, a society.

⁶³ To contrast it with Kantian Identity such as the social identity which is the set of descriptions in which someone values himself, his life, and his actions attached to the overall social contingent roles. Moral identity of Kant covers all sorts of identity including the social attachments and roles, this is universal and the seat of the nature of man in which flows the duties of man as human. In this context, this identity is the person's distinct personality which may be brought by his own ideas, beliefs, and attitudes that make a person distinct from the rest regardless of his moral and social identity.

⁶⁴ The differentiation is established if we have a point of comparison; a thing could not be said distinct and unique unless we relate it to others. This differentiation however is made to put emphasis on the fact of being distinct.

This society is the body which is inhabited by different persons having distinct identities who also contend diverse ideas. The diversity of ideas and the identity resorts to instability in the society. How is it possible to close the gap between the self as identified with the rest on the society?

This problem covers the instability in the societal structure. Instability is resolved by the notion of justice that secures the distribution of goods. This solution however precludes a political conception of justice since unstableness in the distribution of justice requires political conception. Political conception of justice goes to its feet on Rawls idea of political conception of the person. The notion of the political conception of the person is chosen since the diversity of ideas and identity asks a remedy that could not be in conflict with the comprehensive doctrines. That comprehensive doctrine is the presence of the plurality and diversity of the ideas themselves and of the identity. To say that the solution prints on non-political conception that is of human nature would put difficulty in letting it go and could even impede the conception of justice. Rawls argues that to have that political conception of the person and one of which is the idea of the reasonable. The idea of the reasonable contains two ideas that is the idea of the rational and the idea of the reasonable. These ideas of the reasonable and the rational are different from the common conception of many of the philosophers idea of the person as rational having the capacity to think. Rawls sees the idea of the reasonable and rational in different context that is on the political conception. Rawls(1993,50) expressed the idea of the rational as follows “the rational is however a distinct idea from the reasonable and applies to a unified agent (either an individual or corporate person) with the powers of judgment and deliberation in seeking ends and interests peculiarly its own.” This idea of the rational entails to the goals that are desired by someone; these ends however are said to be for its own that is only for the individual

person claiming that end. This idea further entails the selection of the ways in which to acquire that end, the most effective ways and to select probable alternatives. This requires someone who is rational to pursue his own end, and to prioritize that particular end using the means that he has. This character of the person puts him to value his own interests and his own good. Rawls (1993,51) however argued that every interest is the interest of the self but not every interest is a benefit to the self. It means that interests are regarded for the self yet not all interests are in benefit of the self only. Say for example a father working to earn money is the interest of the father yet it is not solely for the benefit of the self (self) but also for the family. The state of rationality that the human person has however lacks moral sensibility that is on the connection of rationality to the society and on how someone establishes relationship with the society. This relationship is on how a citizen participates and proposes standards in the society. Here Rawls contend the second idea that is the idea of the reasonable. As Rawls (1993, 50) puts this idea on his words:

Reasonable persons as we say are not moved by the general good as such but desire for its own sake a social world in which they, as free and equal, can cooperate with others on terms all can accept. They insist that reciprocity should hold within that world so that each benefits along with others.

General good is the good that only the majority of citizens tend to accept without consideration to all the members in the society. Reasonable entails that someone proposes standards for the good of the society in which other people recognize and accept.

On the one hand, identity (self) and social cooperation are two components required for a society to advance. Society in itself is composed by different individuals who have distinct identity and

these individuals inhabit in the society. An individual could make himself entitled and the society could also propose laws assuring its welfare. A citizen could appropriate himself yet a society may oppose such appropriation. How could we bridge the gap that exists between the individual and the society? How could we advance the identity of the self in social cooperation? The answer lies on the idea of the reasonable (being rational and reasonable). The identity of the self being entitled to his own could be traced by the idea of being rational that is a person seeks ends for its own sake and looks for means and alternatives to reach that goal. It is peculiar that someone desires for something that interests himself. The idea of social cooperation however could be traced by being reasonable that is one desires and proposes means for the welfare of the society in the terms that all could reasonably accept and recognize. The idea of the reasonable bridges the gap between the self and society since eventhough the two ideas are taken as distinct yet they are not separated. As Rawls(1993,52) said “ the idea of being reasonable and rational are complementary ideas”. This means that one can't exist without the other. Being rational and reasonable can't be separated and divided since they are both the constituents of the political conception of the person. As a citizen living in a society both have these ideas.

Traces of these ideas to the identity and social cooperation however don't totally bridge the gap. It just lays down the means in which we could base our notion. The idea of the reasonable is the core principle that connects the two aspects. They are said to be core principles since they serve as baselines in our articulation. They expose the existence of the gap between the two aspects and connect and substantiate these ideas. Being the core principle however entails that these two should be upheld. Upholding presupposes to validate those ideas, maximizes its utilization and organizes its constitution. Since the two are complementary ideas which spring from the political conception of the person it is

verifiably and profoundly correct that being rational and reasonable exists in the individual person. Thus someone has the desire to acquire ends of his own (being rational) and he has the capacity to propose standards for the welfare of the society in terms that all could reasonably recognize. We should not however put this capacity into stagnant state yet we should put this into inertia. This capacity should be asserted and prioritized! This notion solves the question of the unparticipative or free-rider citizens. There would be no unparticipative members if the idea of the reasonable exists and is asserted by every individual person. Assertion of this idea of the reasonable entails recognition of the individual that he has this capacity of being rational and reasonable. The assertion as a political conception connects him on capacity of the sense of justice and sense of the good that is a reasonable and rational individual desires for good and knows what is just. It also enables someone to recognize primary goods by being rational and connects this to higher ordered interests which is by proposing standards into the society by being reasonable. Just is judged by following the core principle of the idea of the reasonable and injustice comes if there's a violation of such. After such recognition one should maximize this capacity by proposing ends for himself and at the same time for the good of the society. The idea of the reasonable also legislates the fact that as individuals as such we also live into the sociological structure. Thus, part of the assertion is the recognition of others and of the sociological structure. One should desire for his own end to advance himself, in any case that someone desires only for the good of other citizens puts him into stupidity and puts deterioration to himself since he lives into a structure. Neither does someone only propose goods for himself without thorough consideration of other citizens put jeopardy of himself since he impedes the ways that society could offer that would even provide him with better situation. This puts the self having the responsibility to appropriate himself as well as others. Having these responsibilities requires him to enter in the social

cooperation that could advance his conception into progress. The idea of social cooperation guarantees utilization of the capacities and works in which all could reasonably accept, recognize and acknowledge.

Setting Basic Liberties and Balancing Inequalities

Society requires proportional arena for justice to operate. The proportional arena where in justice verifiably operates is necessitated since failure to have such mitigates the problem of injustice and would aggravate the instability. The need to have this area in which justice works is warranted by the notion of basic liberties. In order to arrive at a new notion of justice that is of the distributive justice the need to have vivid concepts of the basic liberties should be strategically put forth. Basic liberties are inalienable and part of public liberty and therefore in a democratic state a part of sovereignty (1993, 365). They are inalienable since a citizen can't be a citizen in a democratic society if he doesn't have these basic liberties. They are termed to be basic since they are the fundamental features that an individual has that could be traced in the political conception of the person. These basic liberties are responsible for the opening of the room for the notion of distributive justice to work through. They open the area since these liberties are located in the political conception of the person that individuals inhabiting in the society have. The area that is being unlocked by these basic liberties is the societal structure. This structure is the arrangement and organization of the society per se. Structure refers to the total aspects and composition of the society including the government, institutions, the state affairs etc.. Basic liberties arrange the structure clearly that enables justice to operate smoothly, suitable for the organization, and appropriate for its constitution.

Opening the room for justice to operate doesn't totally guarantee an equitable distribution of justice. It just opens the basic

structure in the society wherein justice could operate yet it doesn't give immediate comprehensive solution to the problem of instability. Basic liberties aside from unveiling the societal structure also endorse the political conception of the person. One of the basic liberties that an individual or citizen has is freedom. Freedom here is not the capacity to do anything that an individual wants. To define freedom based on its metaphysical definition would preempt the notion of justice. It would put the solution in a distant since we deal with justice as a political conception⁶⁵. The notion of freedom should be anchored on a political conception. For this reason it aids us to sail on Rawls notion of freedom rooted from the political conception. Rawls (1993,30-32) argues that citizens are free in three respects: first citizens are free in that they have the ability to revise, form, and construct their notions of the good. This means that the citizens have the capacity to construct their conception not being tied to a definite concept of a good. Second, citizens are self-authenticating sources of valid claims. Third, citizens desire and promote what they could reasonably expect to achieve. The endorsement of political conception of the person sets an individual to establish his identity. The identity is the self and establishing identity is establishing the self. Freedom establishes the self in that it unveils diverse chances in which the self could appropriate. Because of the freedom that an individual possesses he could be entitled to make claims for his own sake. This is moreover guided by the idea of the reasonable that is being rational and reasonable. The idea of the reasonable is validated by the concepts of freedom based on the political conception that is

⁶⁵ To define freedom metaphysically (Cartesian, Kantian, Leibnizian that is originating on metaphysical notion of the person) would be partly irrelevant in this discussion and would put distant on our solution since we have to do with the political conception of the person.

one could revise, form or construct, self authenticated sources and desire for good that he could achieve. Say for example Juan as a citizen has freedom, he could appropriate himself to possess goods such as income yet this good is not determinate since he could revise or construct it as self authenticated sources based on the idea of the reasonable and rational. Thus, Juan doesn't only perceive that good for his own sake but also for the welfare of others in the society.

The fact that the individual has freedom that gives chances for someone to appropriate himself entails that freedom opens opportunity. Basic liberties are framework of legal paths and opportunities (1993, 325). Opportunities are chances given to each citizen which are so important because they set the basic structure to operate in the room of distributive justice that is to have equitable distribution. Equitable distribution however entails that the opportunity should be equal in consonance with the freedom that the individuals have. The issue on the equal opportunity raises the question of the inequalities present in the society. Inequalities are perceived as the natural endowments that a person has such as the skills, abilities, talents. It's very evident that inequalities so inhabit in the society as part of the endowments received by each citizen. Inequalities however should not be treated as impediments to the construction of equal opportunities. They are just a parcel that constitutes the citizen. They should not hinder our notion of equalities since they are natural occurrences that a citizen can't evade. In so far as we have inequalities we have also freedom that could alter these inequalities. There is a need to balance those inequalities. Balancing requires us to trace back the notion of freedom. In as much as we have freedom, we also have rights that spring from the latter. Rights legitimize freedom since they protect it from its abuses and deterioration. Rights are forwarded to the needs of the citizens in the society. Citizens' needs are the goods in the society. We have different needs to satisfy; the satisfaction lies

on the goods. But how could we appropriate the needs with the limited goods that cater the unequal distribution in the presence of the inequalities?

Thus, the need to posit rights remains implicative. What we need is to assert our rights. Assertion entails to maximize its usage, validate its constitution, and acknowledge its presence guided by the idea of the reasonable. It means that we should acknowledge that we have rights based on our freedom. The assertion works on the idea of the reasonable, it demands the individual to acknowledge that he has rights and guided by being rational subscribe this right for the interest of himself ; also as a citizen living in the society endorses the set of rights that all could reasonably accept as seen in the light of being reasonable. This puts the citizen to assure his own right and at the same time fosters respect the rights of others. Citizens in as much as having these rights and freedom, also have responsibility. Responsibility is the duty of the individual viewed in the notion of the idea of the reasonable. The individual being rational is responsible for his own self, for his acts, for his appropriation, and for his entitlement and at the same time being reasonable makes him to be responsible for the claims that he proposed as accepted by the rests and brings him also to be responsible for the society as a whole. There would be no advantageous efforts for each other if one (guided by the idea of the reasonable) realizes that he has duties to himself and to the society. These rights and responsibilities balance freedom in the society by complementing them with due operations. Thus the two also balance the set of inequalities by setting equal opportunity for the individual and promoting the basic liberties.

Instituting the Reflective Equation as the Ultimate Criterion
for Acquisition, Transfer, and Rectification

The construction of a distributive justice model that aims to resolve the instability in the society requires the articulation of certain principles, formulation of additional concepts, and arrangement of adhered beliefs. The articulation of principles is a requisite in the constitution of justice since it validates the contention, verifies the articulated concepts, and serves as logical account that supports the construction. Principles need to have logical account to ensure the veridicality of principles that operate into certain level of intelligence. This level of intellectuality assures the coherence of the principle. The principle needs also to be grounded on the societal structure. The structure consists of individuals, other citizens and the society per se. It must be anchored on such scheme since it is where the principles operate and find coherence. Coherence is not just woven by the intellectuality of the principle but also by the ground by which these are based. The ground where it is based locates on the political and moral sense of the individual.

One of the principles that has these characteristics is the principle of the reflective equation. Reflective equation is a constructed and articulated principle based on the reflective equilibrium⁶⁶. Reflective equation is the reflective equilibrium with the addition of the construct of society as a new variable. (Sario, 2008) Reflective equilibrium is a coherent account of justification. It consists on working back and forth among our considered judgements or institutions and a mode justification. The addition of the new variable is construed by the societal structure in which we are in that is as citizens we are not just living within ourselves but within a society. Reflective equation pertains to the I and other plus society is equal to a stable state. Expressed in mathematical

⁶⁶ Reflective equilibrium is the principle that holds the end-point of deliberative process in which we reflect on and revise our beliefs about moral and non-moral claims that is utilize in Rawls' conception of justice.

sequence $\{(I+other)+ \text{ society}=\text{stable state}\}$. The I entails that the individuals have certain internal constraints (Sario, 2008). These constraints are the capacities of the I to recognize, acknowledge, and accept himself as self-authenticated sources of verified claims. Then, I should look the other also having the external constraints (Sario,2008). The constraints are the characteristics that serve as the focal point of identity. The society is the set of laws, structures, and organizations that exist in the state. Reflective equation is the core of the deliberative procedures that accounts on the arrangements of our adhered beliefs, ideas, and reasons. Deliberative procedures are the justifications of our judgment on certain categories of understanding. If the reflective equation is the core of those processes, it is also the nucleus of the justifications of our judgment. Justification is so needed that we should not only fix ourselves with the final ends and goods that the citizen has but it asks for the rationalization of those judgments.

In judgment, it is from which the citizens decide what are the beliefs, ideas, thoughts, and the goods are proper. The state of being proper is determined by the rationalization of those judgments and so works in the reflective equation. It is so called as equation to demonstrate the process in order to achieve a well-ordered state. It is also expressed in equation to emphasize the identity of the I or the self as an individual person, the presence of the other as recognition that the I is not just the only existing being, and the situation in the society which is the locus of the individual and other citizens. It is reflective since it contains the element of insightful assertion of the thoughts and means on how a citizen should judge situations. It is also a way of mirroring the self and the other as legitimate sources of claims. Reflective equation as containing the I, other, society clarifies the points on how we could judge with legitimacy the different issues that comprise the societal structure. One of the main issues that preclude us is the subject on how we judge the legitimacy on the acquisition, transfer, and

rectification. every individual person is entitled to a holding, being free gives him the chance to possess a holding(a good or opportunity) and to acquire the holding yet how do we judge the legitimacy of acquisition that is on what certain criterion we judge that it is just?

Reflective equation guarantees the legitimacy of the process of acquisition, transfer, and rectification. This pertains to the assertion of the I having the internal constraints, attitudes, and ideas. Assertion entails the inner power of the self to be self-authenticated source of appropriation that is entitled to claims or even reasons and decisions. These reasons and decisions however as being self authenticated are guided by being rational (idea of the reasonable). His appropriation as an individual is for his own interests. He makes ways on how to achieve the ends that is peculiarly for his own. He is entitled and responsible for his actions since it is for his own self that he appropriates. Treating the second category that is the other, the I perceives the other also as agent or individual citizen who is also entitled to appropriate himself. The perceiving of other as agent is supported by the idea of being reflective that is the I mirrors the other. Perception of the I to the other is also seen in rational basis that is the other is also qualified to claims in which he himself is entitled to. There would be no overriding of appropriation or entitlement if the I(in general) looks the other as it is. It is compounded by the fact that the I is being reasonable that aims for the interests of himself in which he proposes means for the welfare of the society. Moreover, the I and the other live into a society. It is from which they could appropriate themselves with the diverse needs and goods. The society has its own structure since it has laws, organization and institutions. The I and the other guided by the idea of the reasonable that is by being rational and reasonable acknowledges that the society has its own structure. It is acknowledged in the way that the two respects the society as such. Guided by the idea of the reflective equilibrium no

unjust acquisition would happen since a citizen would not take advantage over the other. In the acquisition process, there would be no violations of each other's party since the act of acquisition is warranted by the principle of the reflective equilibrium. Even in the case when the party involves another person or even it's an institution. The same idea is followed in the act of transfer and rectification of the holdings. Rectification however would only enter in terms of the two situations: first is the rectification of the past injustices that in any case the fact of rectification is the only possible solution. Second, rectification is done if the parties failed to operate in the medium of the reflective equation. This could be the case if they fail to assert and recognize the power and the value of the I, the other, and the society. The reflective equation assures that the whole transfer is just and legitimate if it is in accord with the said principle. There would be no mutual advantage because they work in the reflective equation supported by the idea of the reasonable.

Furthermore, this idea of the reflective equation should be instituted. Institution refers to the compounding of the power of the I in general to acknowledge the capacity that he has. It is from the individual person that the institution should start. This purports to enhance the sense of the I to be reflective on the judgments that he articulates. Enhancing includes being reflective about the constraints that the person has. It also includes examination of the society's constraints that help improve the equation. Institution of the equation resorts to work in the identity of the self that should ensure to be in social participation.

Procedural Mechanisms

In order for us to arrive at a viable notion of a distributive justice model that could resolve the injustice and instability in the society we should have to strategize the procedural mechanisms. If substantive principles serve as validative framework that guide the

formulation of the conception of justice, procedural mechanisms on the other hand are articulated structures that make these principles foreseeable and tangible. The former would remain in its abstract constitution without the aid of these mechanisms. They are considered as mechanisms because they strategize and mobilize those principles in their application in the societal scheme. They are termed as procedural in a sense that they ensure the procedures that supply for the application of principles of justice. Procedural mechanisms guarantee the feasibility of the notion of justice by setting the atmosphere into a condition that would suffice for the application of the considered principles. These ensure the principles to operate in a room that is conformable for its application. These procedural mechanisms are as follows: cultivating personal and political efficacy as the ultimate measure for distributive justice, maintaining creative public political discourse in matters of basic justice and constitutional essentials, enhancing the role of the academe in ensuring the notion of justice.

Cultivating Personal and Political Efficacy as the Ultimate Measure for Distributive Justice

The notion of distributive justice marks the demand on how the goods are to be distributed into its recipients. The goods are the income, wealth, opportunities, and chances in the societal scheme. This notion is catered by the idea that merges the role of the self and the society as such. These two aspects are the major components of the structure and from which the notion of justice revolves and is assured. It is from these components that we formulate certain principles, validate reasons, and construct procedures that secure the institution of justice. These two are primordial constituents and at the same time recipients of justice itself. Being constituents and recipients of justice requires them to put emphasis since they are the sources of claims. As sources of claims they are also responsible for setting the environment that opens the room for the distributive justice to be profoundly

articulated. The way in which the environment is set depends the validity of the application of justice. Thus, the need to examine political environment is posited.

Political environment is catered by the political efficacy of the citizens who inhabit the society. Political environment refers to the current political situations with the presence of diverse institutions, organizations, and structure. It also contains how these institutions operate in themselves offering services for the people and for the society as such. They give the people the chances of appropriating themselves thru the services that they rendered. One of these institutions is the church or in other cases the religious institutions in which a particular individual belongs. This is classified by the adherence of the individual to the perceived beliefs. They provide the people with spiritual services in accordance to the contended belief or beliefs. In response, the people serve those institutions by obeying the prescribed laws and prefects. Political efficacy refers to the mode of competence, levels of political adherence, political manifestations, political interrelationships, and morals and intellectual responses. Morals and intellectual responses refer to the answers of the people to the political ideas which are being given. This covers the different attitudes on which they accept and recognize such ideals and how they are able to act with them. Political interrelationships center on how the participants in the society interact with each other and establish relationships. Political manifestations are the result of these established political relationships. Mode of competence refers to the state on how the citizens in the state are situated based on their level of ideas, opinions, and on how beliefs are articulated, formulated, and justified. The mode of competence is not just determined by the level of intelligence of the people rather it is a combination of the intelligence, moral sensibility, and practical and theoretical coherence. This competence determines the level of political adherence of a citizen that is the extent of how a citizen

proposes theories, ideas and solutions to the society. The higher the competence of a citizen, the higher the level of political adherence. Competence is gained through the extent of awareness of a citizen to the current situation, how he is sensitive to problems and on how he projects viable means resolving the problems. Competence is a subjective disposition because it is dependent on the capacity of a citizen to understand the ideals and present resolving principles. Thus, if it is a subjective disposition it requires us to develop that competence. That competence is developed by his personal disposition that is through his personal interest of awareness. It is founded on the fact that as an individual he proposes claims that is of his own interests and in order for that interest to be satisfied. It should be raised to a higher level by becoming aware through the assertion of the self. The assertion is the personal cohesiveness to appropriate himself given the fact that as an individual he has duty on himself that he needs to satisfy.

The mode of competence of a citizen moreover, doesn't cover the entirety of political efficacy. It is just a singular aspect that constitutes the political efficacy. Since a citizen inhabits in a society or community, he is not living solely by his own but has others who are also living. Because he is living in a community he can't satisfy all his quest and appropriation without extending his mode of competence into broader scheme. In order to acquire the political efficacy in a governmental sphere an individual should participate in the civic affairs of the government and should turn the mode of competence into a social participation guided by the idea of the reasonable to fully equip the effectiveness. This demands the citizens to actively participate to the policy making processes, deliberative procedures, and lawmaking body. This requires the duty of civility to cooperate to the terms that are desired for the progress of the state. It proceeds to build political interrelationships made up by established relations. It means that a citizen should build a strong and good relationship with other

citizens. It entails a deeper sense of understanding towards the other citizens and availing a deeper meaning of citizenry. The citizenry is exercised by the political will of the citizens that fights for their rights, values freedom, recognize the dignity and secures their existence against alien invaders and threat.

Both personal and political efficacy should be cultivated. It means that we should enhance both the personal and political efficacy for it to grow and bloom to respond to the demand on justice. This personal and political efficacy becomes the ultimate criterion for distributive justice because it is through which the principles of justice are to be served and find ample room to operate. The ideas of justice require an active and efficient political situation or environment for it to work promptly to ensure justice for its citizenry. These ideas could be articulated rationally and reasonably if there is an operative mode of competence on the part of the citizens. The principles of justice (the self and the society) are dependent on the personal and political efficacy. There would be viable construction of distributive justice if the people are aware of the current political situation and realizes the means on resolving the situation. The articulation of the said principles promotes higher form of standards providing basic justices, offering opportunities and balancing inequalities if the citizens have greater moral sensibility, cohesive practical and theoretical ideas, and higher level of intelligence combined in a definite way. The success and efficiency of the principles of justice are established on how personal and political efficacy works. The higher the political efficacy of the citizens, the plausible the articulation of the principles of justice is. Moreover, once the principles of justice are established in the societal scheme, the level of political efficacy is also improved and enhanced continuously dependent on the needs of the time.

Maintaining Creative Political Discourses in Matters of Basic Justice and Constitutional Essentials

Societal scheme is the avenue where the notion of justice operates. It is from where we try to identify and address the confined problems in the society and grasp the validity of our arguments that forwarded those problems. Societal scheme must be understood in a definite way, its understanding should contain the individual and the other citizens as prime components of that scheme. Societal scheme also contains in itself the notion of basic justice and constitutional essentials.

Basic justice is seen in the entire arena of the societal structure whereas the constitutional essentials are located in the governmental structure that is on the organization and framing of the government. Basic justices are those situations, arrangement, and state where we address the conditions on those situations in the room of justice that is on the distribution. This is termed as basic because this includes common and general conditions in matters of justice. Common and general conditions may refer to the grassroots, daily events and activities of the citizens. Even those basic matters are necessitated by justice since they are inevitably part of it. Matters of basic justice also enclosed the specific matters in terms of justice. Those specified terms are still part of justice but require deliberation. Constitutional essentials are the framed laws, policies, and articulations that guide the government in its operation on justice. It also includes the situations where deliberative processes and procedures require the organization. In order for the distributive justice model to be realized, we have to maintain creative political discourses in matters of basic justice and constitutional essentials.

Political discourse is the deliberative process of discussion that justifies the adhered beliefs, formulated principles, and articulated reasons in the societal structure. It is a process since it

ensures procedures to come up with the foreseen objective. It is not just achieved in an instant array of things and time but with a process. Discourse is a mode of justification since it is an evaluative explanation of the issues at hand. It is deliberative in a sense that it requires weighing up of issues under the parties and systems involved. It is a means in articulating the principles of distributive justice. Political discourse has two elements: first, it is a discourse by the individual or the self. This discourse means that it is a discussion within the individual person. It requires the reflective attitude of the individual person in justifying the different claims. It purports someone to reflect back and forth the ideas concerned before settling into a decision. Second, it is a discourse on the society. It is not just confined into the individual person but it is carried in the society. This requires the citizens to discuss and deliberate regarding the issues of concern in the community. This opens the road to a dialogue. Dialogue is a mode of conversation between citizens that aims to settle issues of concern regarding justice. The need to have a dialogue is precipitated by the diverse views of the citizens that resort to conflicts among them. There is a need to have a dialogue to arrive at an agreed justification that resolves the issues of concern and to advance their conception regarding the issues. It is not only a way of resolving conflicts but it is also a mode of advancement of their conceptions; these advancement makes the citizens grow and progress in their conceptions by hearing not just their own reasons but also the reasons of other citizens. The dialogue however is not just limited into a conversation but has the element of discourse through the actions and proposals that are being adhered to by the citizens, in this way the dialogue traces back the political discourse (both personal and public).

Political discourse moreover has to be objective. Although its element is primarily subjective that is from the individual yet it is also objective that is transcending the boundaries of the self in the

mode of justification. The transcending character is construed by the reflective equation guided by the idea of the reasonable. That discourse should be creative in a sense that it should exhibit a sense of innovativeness. This means that it is inventive, that is being able to set the avenue of deliberation with the presence of differing and contrasting views in the society. Setting the avenue for that discourse leads us to enhance the political and social virtues of the citizens. Virtues aid the establishment of the discourse in such a way that it conditions the character of the individual to be open-minded and fair in the articulation. Trust is one of those social and political virtues. Trust is the conviction and reliance being put to oneself and to someone. Trust is one of the perverted virtues in the society thus this requires that it should be enhance thru social involvement. Trust needs to be mutual, neither should it just center the self nor the other but it should be both the self and the others. Another social and political virtue is respect; it is the value being given to someone. This entails that we should give value to ourselves and to others as agents of justice. This respect is impartial and unbiased. Trust and respect set the attitude of the citizens to work in the room of political discourse.

These political discourses address the fundamental questions in matters of basic justice and constitutional essentials. Certain and simple issues are resolved within the self thru reflection and within the society thru dialogue. An individual discourses with himself; he reflects thoroughly in different areas of concern and in the judgements of his actions in the society. It promotes less disagreement with others because of the element of reflection before making decisions. This discourse being objective and creative, with the virtues of the citizen such as trust and respect is extended in the society when areas of disagreement and areas of enhancement occur which is resolved by dialogue. This dialogue is guided by the reflective equation and the idea of the reasonable that aims to arrive at a consensus or agreement in terms of the

basic justices, of the background institutions of economic and social justice such as the concern of opportunities and inequalities and including the constitutional essentials. This entails cooperation and participation on the part of the citizens to matters of basic justice and constitutional essentials to achieve a productive output. Political discourses govern the issues of decision making, framing of laws, and policy making in the government. If the levels of the constitutional essentials are efficient and followed justice is catered in the society. The advancement and level of basic justice and constitutional essentials are determined by advancement of political discourse made thru civic participation. The more progressive the political discourse is, the more efficient the distribution of justice in the society will be.

Institutionalizing the Role of the Academe

The ideas of justice need to reach the ground of elaboration. They must arrive at the unveiling aspects of truth. It proposes that the ideas adhered to and contended in the notion of justice must be secured into the political knowledge. Political knowledge means that the ideas of justice reached the grassroots of the citizen, understood by the citizenry and managed into the set of structure. The enumerated principles and mechanisms would lose its relevance without transforming those signatures thoughts into the reality that is of bringing those ideas to the ears of the people. This entails that those ideas be known by the citizens and by the society. Knowledge of those principles requires a tool of information that would avail those thoughts. That tool is filled up by the academe.

The academe is the avenue that fills the tool of information and transmits those into the diverse fragments of the community. It is the locus of profound ideas, powerful thoughts, magnificent minds, critical observations, and logical queries. It is a venue where great minds collide with each other, diverse ideas

finds focal points, and agreements made evidence. It is from where we study diverse theories, tackle salient points of information, analyze those theories and see application to the reality. These great minds form the masterpiece that studies the different theories and contextualize these to the society. Students also constitute a great parcel in the academe. They are the agents of study and recipients of wisdom. They corroborate with the teaching and acquire vast knowledge of life. These put the academe as the locus of wisdom. They are the meeting points of great minds that substantiate diverse and variety of theories. It is from where the corroboration of the agents and mentors classifies the academe as the learning that paves the road to advancement. As the locus of wisdom, knowledge is not just limited into the collection of learning materials but by the validation of experience. Experience is the validative factor in the academe that is the meeting point of theories and praxis. Academe is also the site of inquiries, queries, and evaluation. It is where we raise theoretical and practical questions that befit our existence. That factor bends the academe to be a core area that provides new knowledge that is not just confined in books.

Since the academe is the arena of queries and the locus of wisdom, it creates a central role providing information. Because of the fact that the academe is the arena of queries and the locus of wisdom, it is the best tool to transmit political knowledge that is the knowledge about the theory of justice. Being the locus of wisdom and arena of queries in which we become knowledgeable citizens that put the academe a significant role that could substantiate our cravings for justice. The academe should be institutionalized in such a way that it would be a tool in the transmission of ideas to the individual and to the citizens. Institutionalization contains that it should be upheld that is to see its role in partaking the political knowledge to the society. It has its prime duty and responsibility to foster the political knowledge on

human rights, endorse programs on how to encourage the duty of civility, dig the idea of the reasonable in the individual, activate the reflective equation, trigger social participation in the government, generate the socio-political integration, establish interrelationship, elicit the political efficacy, draw the value-cultural relations, maintain the lawful attitudes, elaborate viable norms, facilitate the political discourses, and evaluate the binding rules of conducts thru its teachings. These articulated ideas are the means on how the academe aids in the constitution of the distributive justice.

Summary of the Model

The need to have a model is precipitated to solve the problem of injustice in the society that results to its instability. This injustice is brought about by the improper distribution of goods in the society. Improper distribution is seen on the unequal exchanges, the maltreatment of inequalities, and the failure to open equal opportunities for the citizens. This quandary of injustices is resolved by the distributive justice model that aims to provide a viable and tenable answer to the said issue. The solution should commence on the agents of justice who are the citizens down to its trajectory in the society.

The model is carried by the political conception of justice. Political realm holds the situations in the state, regulates the diverse institutions, clutches the ideas of the citizen living into a democratic state and sets the environment where justice operates. The notion of distributive justice should be carried out by the political arena that stresses the role of the individual thru social participation in its assurance of justice. The political conception of distributive justice promotes awareness of the agents of justice on the current situation. One should first look the grassroots of the situation and the actual scenario of a democratic society. Awareness requires one to be reflective. The examination of the current situation where it manifests certain injustices, builds a

citizen to know that injustices brought unequal distribution of goods and services such as receiving impartial forms of court trials and proceedings, of opportunities like some are admitted to jobs even without certain competence compared to others that makes the other party to undeveloped themselves. A citizen should be aware that these injustices overstep the freedom and rights of the citizens and one should be active in looking for means that would alleviate them in such injustices. This awareness is traced back to the idea of the reasonable (being rational and reasonable). This notion of distributive justice upholds the idea of the reasonable as the core principle that bridges the gap between self identity and social cooperation. One should recognize that he has the freedom to escape from those injustices, has the rights to resuscitate himself and the capacity of being rational. Being rational entails that a person proposes ways and standards for his own interests. Say for instance, when a citizen sees the injustices in the society in the unequal distribution of goods, of wealth, and of opportunities and having this rationality triggers him to persevere in seeking jobs for him to live. The perseverance is attached to ones assertion that he has freedom to appropriate himself and assert that he has the rights as a citizen to allow that appropriation.

A citizen however doesn't only have this rationality but also has a sense of reasonableness. Sense of reasonableness demands that someone proposed ways and standards for the good of the society in ways that other citizens tend to accept. Even though a citizen has personal interest yet this interest is compensated by being reasonable and that is he looks into the ways that the society could also accept. Being reasonable person codifies a citizen to propose ways that others could also accept and be responsible for the other members of the society. A citizen looking for a job would not resort on illegitimate means like stealing money and property from other citizens though he has freedom because he considers that he is not only rational but also a reasonable

individual who has rights as well as responsibilities on himself and onto other citizens. In any case that he only recognizes his rationality is self-defeating since a citizen doesn't only live by his own but he lives into a society and living into the society requires the need of other citizen to fully satisfy his survival. The idea of rational and reasonable is not taken as separate but it exists in the individual and so works conglomerately. These ideas also support the acknowledgment and assertion of the individual that he has freedom but is legitimated by his rights and responsibilities that sets the basic liberties and balances the inequalities in the society. A citizen being rational and reasonable has rights and responsibility for himself in his appropriation as well as for other citizens and sees others as he looks on himself that they have also such rights and responsibilities. This is guided by the institution of the reflective equation as the ultimate criterion for distribution. The *I* having the moral constraints looks the others as he looks on himself as source of verified claims and looks society as a structure that needs to be cultivated for the reason that they guarantee their satisfied survival. Say for instance, persons named Roldan and Roger having misunderstanding with each other in the acquisition of a property, applying the reflective equation, Roldan should look Roger as a valid source of claims same as he looks on himself thus, he would be open for possible reasons, same as in the case of Roger he should also look Roldan the way he looks on himself as having moral constraints and they as persons who are rational and reasonable entitled them to negotiation.

These negotiations are the discourses of the citizens. We should note that citizens have personal discourses. Personal discourse should be enhanced that is a person should think first before he acts and judges things. Before Roldan judges he should had been thought of the consequences of his actions. The society moreover should stress its role in promoting social cooperation among its citizens to fully acquire its end. To recuperate and

strengthen that cooperation in the presence of injustices, a citizen resorts to enter into a discourse on matters of justice and constitutional essentials that would enhance the institution of distributive justice among its recipients. This discourse is even guided by the idea of the reasonable and the reflective equation. For instance, the officials engaged into these discourses doesn't only seek for his own interest and benefit because he has the sense of reasonableness in proposing means that others also accept, likewise there will be no taking of advantages because they are articulate in the presence of the reflective equation wherein they see others as they look on themselves as a source of verified claims.

Moreover, the academe is the primordial institution that could transmit these ideas into the ears of the people who have no knowledge of these. Academe should also promote the teaching of the role of individual and the society in its ensurance of justice as this sort of distributive justice. It also aids in the enhancement of this ideas of justice since it is the meeting points of brilliant ideas and the masterpiece of deliberation. These ideas however would entirely depend on the political efficacy of the citizens as the ultimate measure for distributive justice. Furthermore, once these ideas are set and established on the citizens and on the society, political efficacy of the people will also be enhanced by this model since these ideas guarantee opportunities and appropriation that explore certain level of intelligibility and theoretical praxis as the situation and time demand.

Conclusion

Instability is the primary problem in the society. It is categorically seen in the injustices brought about by the improper distribution of goods in the society. The dilemma of distribution is answered by the entry of distributive justice that is on the measures on how we could provide tenable procedures to guarantee the distribution. Two great social and political philosophers tried to

resolute the problem offering plausible solutions. John Rawls sees it in the light of justice as fairness made possible by the idea of the overlapping consensus. This consensus is the neutral ground among the comprehensive and conflicting doctrines in the society namely the religious, morals, and philosophical. This consensus operates in the principles of justice that is the principle of liberty, equal opportunity, and difference principle that ensures social participation. Robert Nozick on the other hand caters justice on the problem of distribution that is on the allocation and appropriation of goods. This notion is bound on the entitlement theory elicited by the principle of holdings that is the principle of acquisition, transfer, and rectification. This contention centers on the appropriation of the individual in the holdings and goods that he may possess. However, the two endorse theories with seemingly different scheme, Rawls on the social participation and Nozick on the individual appropriation but the problem of instability is founded on the two schemes.

The need to provide a distributive justice model based on the two contentions of justice is necessitated. The distributive justice model caters justice based on the two differing yet related schemes. It is attested by the fact that even if we are individuals within ourselves yet we are and we inhabit into a society together with other citizens. The core principle of the distributive justice model is the role of the individual in its insurance of justice thru social participation. The model contains substantive principles and procedural mechanisms that formulate, articulate, demonstrate and, describe the achievement of the model. Substantive principles serve as baselines and framework that guide the construction. The procedural mechanisms set the atmosphere into a condition in order that the ideas of justice could be applied. This model is a viable solution that could resolve the problem of instability in the democratic societies. Its success on ensuring justice is based on the strength of the model and on how the agents and recipients in the

society are able to subscribe in the propounded model. Its feasibility is dependent on how they substantiate the theories (principles and mechanisms) and able to subscribe, act, and validate its framing.

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HYPER-REALITY IN REALITY SHOWS TOWARDS PRAGMATISM OF IDENTITY

Richard M. Muñoz

Introduction

We are living in a world of technology which helps us in our daily living. Technology makes our life easy in a way that it almost all things become fast and time-efficient. Thus, technology has become an integral part of our life or has been even considered as our life. Developers of technology innovate depending on the needs of the people. A very common form of technology is the television. Television not only updates us about the news locally or worldwide but it also facilitates communication. Communication here is not just a mere exchange of thoughts and ideas but is something that has to do with intimacy between reality shows and their audiences. We relate to such shows by putting ourselves in the situation of the characters. We even reach the point that we are affected by the turn of events in these shows. This happens even if we do not know what happens behind the camera. We get hooked to this kind of show even if we do not really know the very reason why they are doing that. These shows are open to different interpretations depending on the background of people watching them. The point is that it seems we are being compelled to believe the half-baked truth. This phenomenon will continue to exist if we would not think practically. Being pragmatic, one will never consider an event as useful unless he has proved that really works. He will never allow this to be part of his life if it is meaningless.

He will not think just twice but think deeper practically with many considerations. That is why among all the philosophies that exist, I chose pragmatism as a solution to the dilemma that we encounter in the world of hyper reality. The study intends to provide or construct a perspective on hyper-reality in reality shows, that is, pragmatism of simulation. It tries to argue that reality TV shows are hyper real (1); that reality TV shows as hyper real offer a sense or meaning of agency both of the characters and audiences as subjects (2); and that pragmatism of simulation is a resolution to hyper realism (3).

Hyper-reality almost exists everywhere that is why I have no doubt that this world would appropriately be called as world of hyper-reality, a world in which simulation is the main cast. Since hyper-reality is a general term, this study would be specific and that it deals with hyper-reality which we commonly encounter in watching television particularly reality shows. The hyper-reality that we encounter in reality shows means that our agency is being separated once we relate ourselves with the characters involved in a specific reality show. Eventually, it will lead to loss of self-identity because our identity becomes media objects.

A man finds himself born in this world. As he grows, his knowledge and experiences also grow but at the same time he becomes aware of other persons around him. He is born within a family, society, and nation. But man's daily living is sometimes confusing, exhausting, or meaningless at all. He is in a continuous process of searching for his meaning in this world. This concrete reality prompted the author to make this research or study. We find difficulty in finding meaning in what we do because we are being blinded by hyper reality which is a hindrance in attaining reality. Because of the advancement in technology, hyper real also advances to the extent that the reality is covered by this

simulation and it appears more realistic than the real. We should recognize hyper reality and get rid of it through pragmatism or practicality, by not just claiming that these things or events are real. We should be able to test them to derive meaning from them and arrive at a conclusion that they are useful so that we may get something out of it. This study hopes that, if applied, would change the attitude or the way people think and in effect uplift their present position or status in life and in the process find their real meaning and worth. This would lead us to attain our reality which we always ought to become.

Hyper Real on Reality Shows

The most intimate processes of our lives become feeding grounds for the media. All aspects of life are permeated and infiltrated by the media, subjecting everything to visibility, exposing everything to the inexorable light of communication. In Baudrillard's terms, we live in the "ecstasy of communication", which is obscene because it renders the private exposed, pornography of information, and communication. "The obscene is what goes away with every mirror, every look, and every image. The obscene puts an end to every representation. But it is not only the sexual that becomes obscene in pornography; today there is a whole pornography of information and communication. It is no longer the traditional obscenity of what is hidden, repressed, forbidden or obscure; on the contrary, it is the obscenity of the visible, of the all-too-visible, of the more-visible-than-the-visible. It is the obscenity of what no longer has any secret, of what dissolves completely in information and communication."⁶⁷

It is the obscenity of the hidden that is suddenly overexposed and visible. Sex scandal and gossip, once taboo,

⁶⁷ Jean Baudrillard, *The Ecstasy of Communication*. Semiotext (e): (New York, 1988.), 130-131.

explode in public onscreen. In this dissolution of the exterior and the interior, Baudrillard likens the contemporary subject to the schizophrenic⁶⁸ - a subject who cannot distinguish between inner and outer and who is subject to all the vagaries of the external world⁶⁹. The subject's sense of individuality and distinction from external objects is dissolved. He becomes obscene, as is the world he or she inhabits. The subject is the total prey of hyper reality, a pure screen, a switching center for all networks of influence. For Baudrillard, the body and the "self", both of which conform to images, can be divided and can be modified, as governed by the capitalist/advertising code⁷⁰. To see the "self" as a technology possessed by the media's cape, as Baudrillard does, is to become schizophrenic oneself by splitting one's own subject between image and reality. Baudrillard's subject is therefore completely decentered and dominated by the image. While hyper reality performs an act of decentering and impinges on our identities, is there not some sense by which we derive identities (albeit simulated and virtual ones) from the virtual worlds we inhabit? Is it not possible that the hyper real also functions as our ontological frame of reference, an interpretive framework from which we derive our sense of agency? I would argue that television in a way functions as an existential source of meaning, a source of agency for characters themselves and also for the subjects gazing upon them.

Reality television explodes the division between the hyper real and the real, but what it ultimately represents is the triumph of the hyper real and the manufactured image. Specifically, when a consciousness loses its ability to

⁶⁸ An offensive term characterized by conflicts and contradictions (insult).

⁶⁹ *The Ecstasy of Communication*, 14.

⁷⁰ *Ibid.*, 42.

distinguish reality from fantasy, and begins to engage with the latter without understanding what it is doing, it has shifted into the world of the hyper real. The nature of the hyper real world is characterized by “enhancement” of reality. As Derrida argues, it is an “art factuality” that is produced and made rather than a record.⁷¹ Record here means something that is an exact representation of events. It also serves to satisfy our thirst for voyeurism and invasion of privacy, for as Baudrillard states, it increases our fascination with the obscene.⁷² This is an exercise of “desiring to be seen” and desiring the other to return our gaze, as we desire the mock celebrity that reality television affords - for instance, the mock celebrity Anna Nicole, who rides more on instant fame than on a substantive career. In witnessing the privation of its participants through elimination rituals, we are also simultaneously celebrating our comforts, so that there is a sadistic element to taking pleasure in watching the sufferings of others at work as well. In coming across as “more real than real” and in our fascination with the hyper real and manufactured image, Baudrillard’s statement that we no longer watch television and that it is television watching us seems remarkably prophetic in the surge and success of reality television programmes.⁷³ Reality television appeals to us because of its “live” element, its telepresence, and in Derrida’s terms, the space it allows for the “arrival” of an event, whose expectation is made of a ‘no expectation.’ In so doing, it offers a certain variety, diversity and spontaneity that

⁷¹ Jacques Derrida, *Echographies of Television*. (Malden, Mass.: Polity Press, 2002.), 41.

⁷² *The Ecstasy of Communication*, 33.

⁷³ *Ibid.*, 31.

we cannot find in scripted television programmes. Reality television, though scripted, offers the illusion of being spontaneous and undirected because it captures the “authentic” and often unsavory aspects of characters onscreen. Derrida also argues for a “*messianism*”⁷⁴ that guides the event, a promise of futurity; hence, perhaps it is the openness and heightened anticipation in which we take pleasure.⁷⁵ There is also an element of “testimony” and truth to live television which separates it from more scripted programmes, like talk shows and sitcoms. As it happens only once in live real time, there is a precious singularity and uniqueness to the moment; Derrida once again explains that the seized moment captures the irreplaceable present and bears witness to the fact that “this was there”.⁷⁶ One might also argue that the addressee enjoys its status of “being addressed” in reality television, thus enabling the addressee to participate in production of meaning, as the confessional scenes in reality, as well as reporting in broadcast programmes, are directed towards engaging the audience in being “participants” of an event, as with audience voting on shows like “American Idol”. There exists an ineluctable “reality effect” when the specters on television seem to be watching us⁷⁷. We appear to be gazing back when we vote in the results of the reality show competitions and when the

⁷⁴ Belief in the coming of the Messiah or Messianic.

⁷⁵ *Echographies of Television*, 13.

⁷⁶ *Ibid.*, 94.

⁷⁷ *Ibid.*, 123.

reality television shows' participants directly address us in dialogue onscreen⁷⁸.

For Baudrillard, reality television signifies that what people deeply desire is a spectacle of banality. This spectacle of banality is today's true pornography and obscenity. It is the obscene spectacle of nullity, insignificance, and platitude. This stands as the complete opposite of the theater of cruelty, which is not cruelty in the sense of being violent, but the cruelty it takes for actors to strip away completely their masks and the cruelty of showing an audience a truth that they do not want to see. The text had been a tyrant over meaning, and there was a need for theatre made up of a unique language halfway-between thought and gesture to be conceptualized, at which point "reality television" intervened. But perhaps there is still a form of cruelty, at least a virtual one, attached to such a banality. At a time when television and the media in general are less and less capable of accounting for the world's (unbearable) events, they rediscover daily life. They discover existential banality as the deadliest event, as the most violent piece of information: the very location of the perfect crime. People are fascinated (but terrified at the same time) by this indifferent "nothing to-say" or "nothing-to-do," by the indifference of their own lives, as seen when the cast of *Big Brother* engages in idle gossip, mundane banter, and squabbles over trivial domestic issues. Contemplating the Perfect Crime - banality as the latest form of fatality - has become a genuine Olympic contest, the latest version of extreme sports. Indeed, as we see with a reality series such as *Big Brother*, it is existential banality and the boredom of our

⁷⁸ All the "confession" scenes on *Big Brother*.

own lives that we desire as spectacle. Very little happens that would not take place outside the context of the indifference of our own lives. In elevating the banality to spectacle, we are elevating ourselves as media objects. Banality to spectacle is the manifestation that we are no longer living on our own example; instead, we are now to be considered as media objects because we are being controlled emotionally and physically by the objects that we see in television, or in other words we dedicate ourselves to the media objects to the extent that we partly, if not, totally forgetting our true identity of who we really are. That is why I consider it as a fatal event that is really in existence in our life.

For Debord, the spectacle is a tool of pacification and depoliticization; it is a “permanent opium war” which stupefies social subjects and distracts them from the most urgent task of real life - recovering the full range of human powers through revolutionary change.⁷⁹In Debord’s formulation, the concept of the spectacle is integrally connected to the concept of separation, for in passively consuming spectacles; one is disengaged from actively producing one’s life. Capitalist society disconnects workers from the product of their labor, art from life, and spheres of production from consumption, which involve spectators passively observing the products of social life. We are allowing hyper reality to reign over reality and hence celebrate reality as interplay of signs and the collapse of the signified. Reality television demonstrates Baudrillard’s thesis that the obscene lies in the fact that there is “nothing to see” and that

⁷⁹ Guy Debord, *The Society of Spectacle*. (Zone Books, 1995.), 44.

the spectator, rather than desiring difference from others, desires sameness with the subjects that were witnessed on television. As Baudrillard notes in *The Ecstasy of Communication*, all that matters now is to resemble oneself, to find oneself everywhere, multiplied but loyal to one's formula. It is the universe of the fractal subject, dreaming of a formula to reproduce himself to infinity.⁸⁰ Consequently, reality television incarnates our desire for sameness and our fascination with the obscenity or pornography of objective reality. In *The Ecstasy of Communication*, Baudrillard once again reminds us that with the advent of television, as in hyper reality, the subject-object distinction collapses and we are immersed in its reality - "television becomes a control screen".⁸¹ He uses the metaphor of driving to relate our relation to television - no longer controllers of a device; we are now subjected to its control, becoming a "computer at the wheel," not a "drunken demiurge of power".⁸² He argues that television creates a space of hyper reality that overtakes reality and hence displaces metaphysics. Our subjectivities are dissolved – we are no longer 'subjects of interiority'⁸³; in control of television, but are instead subjected to the controls of multiple network satellites. Television becomes an intrusive actor in our domestic space, overtaking our lives from work, consumption, play, social relations, and leisure. Baudrillard further explains that the hyper real displaces the real and renders it useless, thus turning the spectatorship into one of simulation, as we become simulated according to

⁸⁰ *The Ecstasy of Communication*, 41.

⁸¹ *Ibid.*, 13.

⁸² *Ibid.*

⁸³ *Ibid.*

television events. Social relationships within the home are destroyed as face-to-face and interpersonal communications are diminished. Reality is “miniaturized” - television replaces our desire for human relationships or ideals and renders organic and real bodies and events superfluous.⁸⁴ The obscene fascinates us and replaces the organic with the machine. In this regard, advertising also becomes an omnipresent reality—materializes its “obscenity” - monopolizing public life with its exhibition. This is also precisely what reality television shows are: simulations and the triumph of the hyper real and mediated reality over actuality, if this does in fact exist.

In *Echographies of Television*, Derrida, contrary to Baudrillard, argues that the subject has never been simply a passive viewer. Derrida occupies a middle position, arguing that while images have politics that threaten to determine us, we are also in a position to have strategies of appropriation, selection, and critical thought with regard to the image. While it is a fantasy to believe that the consumers will completely reappropriate the images which come to him or her, Derrida states that the addressee does not become completely passive. A relative reappropriation is under way, what Derrida calls “expropriation”.⁸⁵

According to Derrida, we are in a state of quasi-illiteracy with respect to the image. We must learn to discriminate, compose, paste, and edit images to gain mastery over them. This is a skill that must be developed within and

⁸⁴ *Ibid.*, 14.

⁸⁵ *Echographies of Television*, 58.

outside of schools. For Derrida, this strategy involves developing a new relation to the politics of memory. Derrida contends that any politics of memory would imply the intervention of the state—a state that legislates and acts with regard to nonfinite material to be stored.⁸⁶ While today we can almost claim to archive everything, or keep a record of televisual events, Derrida wonders if it is ultimately the state that decides what is worthy of preservation, and will always privilege the national and the public over the private and personal. If we were to delegate this responsibility of the politics of memory to a state institution, then it will be a minority or a fraction of the nation rather than “integral” or “general will” by Rousseau that preserves this memory. Although Derrida says that a politics of memory might exist, he also emphasizes that it is nevertheless necessary to educate citizens, subjects, or televisual audiences to be vigilant with regard to the politics of memory: to be alert that it was a particular politics, as well as essentially politics, that intervenes in the viewer’s experience of an event in a manner fashioned by the producers. One must simultaneously practice and be critical of a politics of memory.⁸⁷ In Derrida’s view, this means developing an awareness of selectivity, which he defines as “a reappropriation of images”.⁸⁸ Derrida argues that this awareness will never be a spectatorial critique, or a theoretical vigilance. To politicize these technical events alternatively and to democratize them, one must also be wary of politicization.

⁸⁶ *Ibid.*, 59.

⁸⁷ *Ibid.*, 63.

⁸⁸ *Ibid.*

Here, Derrida's reading of developing a critical stance towards politics of memory proves to be immensely liberating in light of Baudrillard and Virilio's pessimistic assessments of the potential for agency with regard to television. His is the most optimistic reading of the three, fostering a meta-awareness of politics of memory in order to politicize it alternatively.

Virilio's subjectivity comes close to Baudrillard's in being passive and manipulated, but Virilio also argues that as voyeurs we are granted the powers of the divine and that we are made partners in the propaganda that we choose to believe. Virilio also argues that the media authenticity which "real time" television seeks to promote is an illusion and a deception. Virilio provides the instance of the Gulf War and likens its media spectacle to theatrical production - arranged by directors of media channels.⁸⁹ News channels skillfully construct the theatre of "real time" - we take as true the mediated reality of "real time" in place of live spectatorship. Virilio likens such a presentation of war to a game played in a stadium where audiences take sides, keeping track of goals scored between the two countries at war. He discusses the notion of "telepresence," where our positions as voyeurs allow us simultaneously to participate in events that take place on screen. This phenomenon is similar to us being metamorphosed into divine beings, having gained powers of omniscience.⁹⁰ Iraq in 2007 replicates this theatrical

⁸⁹ Paul Virilio, *Desert Screen: War at the Speed of Light*. (London: Athlone, 2002.), 41.

⁹⁰ *Ibid.*, 42.

production of images as we are consistently presented with spectacles that affirm and justify the war on CNN.

Television now controls public opinion and replaces the public space of politics as broadcast news becomes the medium for disseminating the “reality” of events as they unfold. It is the forum of all emotions and opinions. Interestingly, as Virilio explains, democracy takes place via television and incites one to vote—it is not accidental that these images are also controlled and manipulated. Hence, the entire world is under telesurveillance and we become passive witnesses of an orchestrated production. As Virilio says, one does not discuss a live image, one undergoes it. Derrida, however, offers a solution to the hegemony of this art factuality - by promoting, through discussion, education, and culture, occasions for preferring alternative productions in the consumers or addressees, who are beginning to participate in production and to undermine the politics of mainstream media. For instance, round-table discussions and forums should be held to discuss alternatives to the dominant ideology that is being perpetuated onscreen. Derrida terms this the “cultural exception”—the pursuit of singularity and identity against hegemony. This is the seeking of individual opinion against the grain of the slanted ideology of broadcast media. Interestingly, the novelty of the war coverage is the communication with worldwide viewers by satellite - instantaneous retransmission in homes around the world. This development is novel because of the instantaneous communication of the event, for instance, when we witness the Hussein lynching as caught by a cell phone and broadcast on YouTube, it has an immediacy that reaches us as if we

were really present at the event. Tele-spectators are constantly being emotionally manipulated in what Virilio calls a “publicity clip”.⁹¹ As mentioned earlier, Virilio argues that mass communication possesses traditional attributes of the divine: omnivoyance and omnipresence. War is no longer a war of images but one of waves, war that takes place at the speed of light, this indirect light which illuminates and blinds the minds of a dumbfounded public. News channels alert the entire world to their version of real-time conflict, presenting their version of the truth of events.⁹² Thus, Virilio argues that we become victims of television. Virilio makes a convincing case, like Baudrillard, for decentered agency being passive and manipulated by images which are deceptively produced and orchestrated by television networks. Finally, in the essay “Reality Gulf”, Baudrillard states that the virtual war which takes place on television usurps the place of the actual war in our minds; it desensitizes us to the actual horror of war and replaces actual war in our minds.⁹³ According to Virilio, television manipulates our ideological stance on events and perpetrates a theatrical reality rather than an actual one.

The general term unscripted entertainment embraces reality TV but also a professional sport, political debates (more or less, on both counts), dog shows, and so on. In short, our reasons for thinking about the reality TV phenomenon will necessarily shape what we mean by reality TV, and rather than attempting to make all of the various formats fit one general definition. I will focus on the subset

⁹¹ *Ibid.*, 51.

⁹² *Ibid.*, 52.

⁹³ *Ibid.*, 100.

of unscripted entertainment reliant on willing submission to comprehensive monitoring of the rhythm and events of daily life. My goal is not so much to provide an exhaustive analysis of the reality TV genre in general—a futile undertaking—as to use elements of the reality trend as a means of thinking about the deployment of the promise of mediated interactivity in the emerging information economy. Guiding this approach is Theodor Adorno’s assessment of the promise of the “real”: “The mind is indeed not capable of producing or grasping the totality of the real, but it may be possible to penetrate the

detail, to explode in miniature the mass of merely existing reality.⁹⁴

With the development of documentary film, recording the rhythm of daily life has become not just a historical genre, but, as Barbash and Taylor note, an anthropological one—a way of presenting the lives of other people, often in far off lands. In this sense, the medium served as a means of overcoming spatial and temporal boundaries, recreating either historically or geographically distant lives. The advent of the reality genre takes place when documentary techniques are used not to document the daily life of geographically and culturally remote peoples but to study the lives of proximal, contemporary figures as representatives of typical—hence real—people. “If reactions were modified because of the camera, those reactions were

⁹⁴ Theodor Adorno, “The Actuality of Philosophy,” in *The Adorno Reader*, ed. O’Connor (Oxford: Blackwell, 2000), 38.

still valid.” In other words, the conditions might have been artificial, but the responses were real. What might be meant by this definition of “validity” will become a central concern of the upcoming consideration of the audience response to the artifice of reality TV. Television played in eroding the boundaries that enclosed the private lives of the powerful and famous bringing them down to the level of “real” people: “Most people who step forward into the television limelight and attempt to gain national visibility become too visible, too exposed, and are thereby demystified. The more we see them, the more ordinary they appear. We have the perspective of stage hands that are aware of the constructed nature of the drama. Rather than being fooled, we are willingly entertained, charmed, courted, and seduced. Ironically, all the recent discussions of how we are being manipulated may only point out how relatively visible and exposed the machinations now are.

The ostensible challenge to the rigid hierarchies of mass production promised by the “return of the real” aligns itself with the formal challenge to the authenticity of the visual image itself. In the digital era, not only is it easier to capture and record reality, it is also easier to manipulate the images that are captured. Thus, Arild Fetveit has suggested that the push for the real is a compensatory reaction to the increasing loss of faith in the evidentiary (or indexical) character of photography: “The proliferation of reality TV could be understood as a euphoric effort to reclaim what seems to be lost after digitization. And what seems lost is not only a belief in the evidential powers of photography, but as much a sense of being in contact with the world by way of

indexicality”.⁹⁵Fetveit’s formulation captures the ambiguity of the promise of digital flexibility, for the promise to reinstate indexicality to capture evidence of the real -is facilitated by developments in the very digital technology that undermines trust in representation. The emergence of total surveillance as a means of capturing reality and the virtualization of reality go hand in hand. In the case of a show like Big Brother, the technology works in the direction of restoring access to the real, thanks to the round-the-clock surveillance enabled by the video feeds.

In formal terms, then, the revitalization of the visual medium promised by reality TV requires the rehabilitation of indexicality and, with it, the dense substantiality of the real. This is the promise of shows that offer to revitalize fictional formats by injecting them with elements of the real. The relation between reality TV and pornography is voyeurism, an undeniable aspect of the appeal of reality TV that lends this appeal a distinct erotic charge. Indeed, the question of sex embeds itself in any format based on the perpetual monitoring of the private lives of a group of people (especially when they are cooped up together in a house or on a tropical island). At the same time, pornography carries with it the promise of the real: that the act of copulation is neither imitated, as in fictional movies, nor stylized, as in erotica, but presented in all its raw, mundane, reality.⁹⁶

⁹⁵Arild Fetveit, “Reality TV in the Digital Era” *Media, Culture, & Society* 21 (1999), 798.

⁹⁶ In the other countries context of Big Brother.

The promise of *Big Brother* lies in the fact that it grants access to reality via electronic surveillance. The viewers are put in the position of authenticating reality in the Big Brother house. Thanks to the extensive surveillance to which they have access to, Big Brother represents the triumph of hyper reality which seems more real than real and our fascination with the obscenity of objective reality. Big Brother is exemplary of the hyper real because of the mundanity and banality of its images. The heightened participation it allows in surveillance and telepresence is also part of its appeal. As Baudrillard clarifies, the obvious goal of this kind of reality television is to enslave the spectators, who are its victims. But the victims are quite willing. They are rejoicing at the pain and the shame they suffer, such as when reality television assaults us with the obscenity of its banality and the crudity of its dialogue. Everybody must abide by society's fundamental logic: interactive exclusion.⁹⁷ As defined by Baudrillard, interactive exclusion is the illusion of participation when one is really an outsider to an event.

The entire scene on Big Brother is certainly hyper real because it is, after all, a staging of roles and performances before a camera that the participants are aware of. Hence the implosion of the “real” and “reel,” as life and television dissolve into each other and we are simultaneously voyeurs and the subjects being watched by television. In other scenes, many arguments take place as characters grate on each other's nerves due to excessive time together. For example,

⁹⁷ Jean Baudrillard, *Dust Breeding*. Theory, 2001.

<http://www.ctheory.net/articles.aspx?id=293>, 1.

characters are offended by the idiosyncratic behaviours of certain housemates, such as Angela's (code name) rampant flirting with the men that creates excessive sexual frissons in the household, and decide to complain about their behaviour onscreen. Jason, on the other hand, is opinionated and critical of housemates in each of his confessional scenes and reminds the producers of Big Brother to keep tabs on the items he had brought into the household, as he found it unfair that he had brought more than others, thus reflecting a certain calculative streak in his character. There seems to be a greater realism than in most scripted television shows. The worst part of this obscene and indecent visibility is the forced enrollment, the automatic complicity of the spectator who has been blackmailed into participating. Yet there is a voyeuristic appeal at work in such programmes. Spectators are empowered as omnipresent voyeurs. Thus, these shows decenter in the sense of exploding our sense of the real, but empower simultaneously by the omnivoyant gaze they grant us. While we are complicit with the images, our power as spectators is that of our omnipresent, demiurgically gaze. The content of Big Brother, which documents rampant flirting, exhibitionism and sexual innuendos, even characters stripping their clothes off in front of the camera (Big Brother edition in other countries), demonstrates Baudrillard's thesis that obscenity and pornography are our fascination, as well as the fact that sexuality is a ritual of transparency.⁹⁸ On *Big Brother*, sexuality is over-exposed and overly visible rather than hidden, as in days of old when sex was taboo.

⁹⁸ *The Ecstasy of Communication*, 32.

Images have become our true sex object. We exalt sex on a screen because we seek to reduce it into partial objects. We reduce sex to partial objects in reality television when we fetishize body parts in the many occasions of partial or full nudity that occurs on reality television as participants decide to expose themselves in their desire to turn the programme into a near pornographic performance on their part. We fulfill desire in the technical sophistication of the body, which is a metastatic body (where desire has traveled from its origin to be sublimated secondarily in the body), a fractal body which can no longer hope for resurrection. In other words, sex is desublimated, objectified and made technologically consumable.

We have seen how television assaults our subjectivity and decenters us by imploding the “real” and the “reel”, as Baudrillard argues. Hyper reality threatens to dissolve subjectivity and to control minds; we are subjects of domination by the image and the politics that are encoded within it. The politics encoded in Big Brother is that of the popularity contest and the survival of the contestant who endures the show’s tricky political intrigues to win the cash prize. The obscene, which are the pornography of banal images, and the spectacle of insignificance, which is the elevation of the banal to spectacle, finally triumph in these reality series. This obscenity also threatens to undermine agency, as real life and television morph into one another and the line between hyper reality and reality collapses. The only agency we are assured in these situations is that of omnipresence as a voyeur, but this is an impotent and passive subjectivity. However, the path out of this radical

decenteredness, as Derrida argues, is an awareness and vigilance towards the politics of memory and the politicization events alternately in a way that conceptualizes the image and thought. To conceptualize differently is to reframe events politically and incorporate them into one's individual narrative rather than into a hegemonic one. Our only hope for reclaiming agency, hence, is the critical awareness and distance from the image for which Derrida argues. While Baudrillard and Virilio argue for the triumph of the manufactured image that dominates and usurps us as simulacra, Derrida provides us hope for reclaiming agency by reappropriating images and assigning an alternative political meaning to them, one that is different from hegemonic ideology.

Hyper Reality

Hyper reality is used in semiotics and postmodern philosophy to describe a hypothetical inability of consciousness to distinguish reality from fantasy, especially in technologically advanced postmodern cultures. Hyper reality is a means to characterize the way consciousness defines what is actually "real" in a world where a multitude of media can radically shape and filter an original event or experience. The world we live in has been replaced by a copy world, where we seek simulated stimuli and nothing more.

Like Borges' famous map story, where cartographers draw an imaginary empire so real that the territory underneath the map is obscured, and the people come to relate more closely to the imagined map than they do to the original, so too are we humans at a critical juncture in being

able to distinguish the line between the real and the hyper real. Where does the line between the real and the hyper real, and the territory which belongs to each, in fact become blurred?

On Whitney Houston's death, for instance: Did it happen in one room of known hotel after dark, or did it happen on the small screen, on the screen writ-large of our mind, or in the nightly regurgitation of the world's people lamenting the loss of the people's diva? It would seem that reality itself has become removed from the realm of experience (as Baudrillard has already said) as a result of the proliferation of representations in society, of the media spectacle surrounding any event, or our understanding of the event, or any war, or any tragedy, or even any scandal. One could easily make the case that all "traditional theories of reality are now powerless to explicate the difference between the real and the hyper real",⁹⁹ or the difference between the simulated event, the replay or reconstruction of the event, and the event itself. Because of this, we can say with some certainty that the intellectual revolution of cybernetics and communications and of the expansion in the power of digital technology all have a considerable part in creating, like the map in Borges' story, an imaginary empire, a simulated environment. What is interesting is, it would appear that the territory under the map no longer precedes the map, does not go before it, nor does it even seem to survive it. It appears that the map itself, the simulation of reality, has begun to come first before the real.

⁹⁹ Albert Borgman, *Crossing the Postmodern Divide*, (Chicago: University of Chicago Press, 1992.), 82.

The environment we now live and function in seems to be constructed on a model of the real, but the origin of that real is often obscured, or even completely obliterated. And I have no doubt that the blurring of these boundaries between the real and the hyper real, the simulated, is possible chiefly because of the enormous advances in technology in the last several decades.

Baudrillard has developed his theories of simulation and hyper-reality as a tool to emphasize the way in which the media, particularly TV, has rendered information meaningless. For Baudrillard, simulation is no longer that of a territory, a referential being or a substance. It is the generation by models of a real without origin or reality: a hyper-real.¹⁰⁰ Signs, according to Baudrillard, do not point at any reality, but only at other signs and significations. This means that signs have lost the representational character with the consequence that ideological analysis is meaningless since there is no reality to be found behind any signification. Baudrillard explains the rise of this hyper-real information world with the “death of god”¹⁰¹ which has caused a “desert of the real”.¹⁰² The pre-modern way of life in which God gave ultimate meaning to all representations has been “murdered”¹⁰³ and we now experience representations through “substituting signs of the real for the real itself”.¹⁰⁴ Real meaning, therefore, is ever increasingly imploding in itself to the extent that it is no longer appropriate to theorize about *one* media culture or *one* audience. Baudrillard’s

¹⁰⁰ Jean Baudrillard, *Simulations*, (New York: Semiotext, 1983), 12.

¹⁰¹ *Ibid.*, 6.

¹⁰² *Ibid.*, 40.

¹⁰³ *Ibid.*, 13.

¹⁰⁴ *Ibid.*, 4.

simulacrum also affects wider social issues like social change or politics, for instance, since any social activity has been rendered impossible through the implosion of meaning into individualistic simulations.

In addition, Baudrillard takes up Roland Barthes work on semiology and argues that, “We are in logic of simulation which has nothing to do with logic of facts and an order of reasons.”¹⁰⁵ The media just simulates more spectacles and there is no truth and authenticity to be found in anything. Baudrillard goes even further than Lyotard by arguing that not only the social world has diminished, but also the individual and the self since the modern meaning of the self has imploded like any other meaning in this world. The consequences of hyper-reality are that information or knowledge can be nothing more than “noise”¹⁰⁶ or indifferent disturbances. In the *Ecstasy of Communication*, Baudrillard argues that television has created a world of “obscenity and transparency”,¹⁰⁷ but his more striking interpretation of the media is that he subscribes to a very narrow and one-dimensional view of passivity among the audience. Baudrillard assumes the audience to be in a state of “inertia”. Whereas he acknowledges inactivity as some form of resistance, a Baudrillardian audience would necessarily be passive and has no opportunity to attach meaning to the simulacrum of information society. Douglas Kellner has extended this line of Baudrillardian thought to the fact that

¹⁰⁵ Ibid., 31.

¹⁰⁶ Jean Baudrillard, “The Masses: The Implosion of the Social in the Media,” in Poster, M. ed. *Baudrillard: Selected Writings*. (Stanford: Stanford University Press, 1988), 96.

¹⁰⁷ Jean Baudrillard, “Metamorphosis Metaphor Metastasis,” in *The Ecstasy of Communication*, ed. S. Lotringer (New York: Semiotext[e], 1988), 44.

Baudrillard leaves us in a state of “nebulous nihilism”¹⁰⁸ since information and signification would diminish the audience’s potential to learn about new content and gain real knowledge.

One of Baudrillard’s most famous case studies is his analysis of Disneyland through which he illustrates his theory of simulacrum: “Disneyland is presented as imaginary in order to make us believe that the rest is real, whereas Los Angeles is no longer real, but belongs to the hyper-real order and to the order of simulation”.¹⁰⁹ According to Baudrillard, therefore, Disneyland would already have become more real than the USA or, on the other hand, the USA has never been genuinely real in the first place.¹¹⁰ The way in which Baudrillard takes such dramatic statements about the social world as seen in his view that one can no longer distinguish between reality and signification remains critical since he does not provide any empirical justification or critical theory. Another contemporary application of Baudrillardian information society can be found in the video game industry: Within the last two years there has been a “dramatic shift from high-end, time and investment intensive” PC games towards casual, mobile gaming applications on devices such as android phones.¹¹¹ Whereas video games like “Half-Life” or “Act of War” were expensive productions with realistic graphics and developed storylines; more playful but also less sophisticated low-budget games have now become more popular. It is in line with Baudrillard that even video games,

¹⁰⁸ D. Kellner, *Baudrillard: A Critical Reader* (2nd ed.), (Oxford: Blackwell, 1994), 238.

¹⁰⁹ Jean Baudrillard, “The Masses: The Implosion of the Social in the Media,” in Poster, M. ed. *Baudrillard: Selected Writings*. (Stanford: Stanford University Press, 1988), 88.

¹¹⁰ *Ibid.*

¹¹¹ J. Brown, All the world’s a game. *The Economist*. 6th ed. (December 2011), 10.

which are unreal to begin with, seem to ever increasingly deteriorate towards indifference and mere playfulness.

Indeed, hyper reality takes charge or controls of our own mind that is why we encounter the dilemma of identifying our identity as media objects which are controlled by the media itself or identity as controlling the media. As earlier stated, we are in the world of hyper reality, a world of simulation. We cannot deny the fact that although it is just a simulation we enjoy it because of the aforementioned reasons and we even make ourselves as one of the characters of a reality show, especially the popular reality show *The Big Brother*, the search for the next TV icon by relating to their doings, attitudes, lifestyles, and experiences. An audience sees or feels that a particular character looks like him/her physically or otherwise. What I am trying to say is that an audience who watches reality shows and finds himself or herself as one of the characters is a proof why reality shows are just a reality in name because an audience does not even look at what is behind this certain character, the real person behind that show. Worst, if he or she might not live by his or her own example but according to the character shown in reality shows an act which might entirely affect his or her whole life. The audience would simply form their judgment about a character based only on what they see which is seemingly true but is absolutely not. This reality is the measurement of the television networks to declare that their respective shows are the number one reality show because of such impact on the audience. This is the very big problem encountered by almost all of us. I have read and analyzed the anomalies found in watching reality television that affect the agency and led me to the idea of how we are going to get rid

of this world of hyper reality. It seems impossible because as I have reiterated we are in this world and this world is considered as hyper reality. Now I am trying to get rid of it. It may sound ridiculous but it is absolutely true. Through pragmatism or by looking at things practically is the way to get rid of it.

Pragmatism

Though pragmatism is not common to all of us, it contributes significantly in our daily living. Pragmatism is more of a method of solving problems than it is a metaphysical system of the world. Our idea of anything is our idea of its sensible effects; if words mean anything, we should be able to test them. Thus, a word has no meaning if it refers to an object about which no practical effects can be conceived. There are no absolute truths. Rather, there are postulates. Postulates are true when they function to explain our experiences. All so called truths are empirical and are all man-made. They are valid or true only if within our experience they produce practical results. In other words, a statement is true if believing it provides the most benefit at this moment. The "Law of Pragmatism" is simple: "If it works, it is true."¹¹² Pragmatism is the philosophy for which the test of truth is the usefulness of the consequences of an act. There is no static or objective truth. Rather, truth is constantly updated through the process of the mind working on the ever increasing store of our experiences.¹¹³ Truth is the

¹¹² S. Stumpf and J. Fieser, "*A History of Philosophy*." (Mcgraw-Hill: New York, 2008).

¹¹³ Ibid.

instrument or tool by which human beings solve their problems, and it changes as their knowledge and problems change.¹¹⁴ Without an objective moral compass to guide our actions, pragmatism causes us to ask, "Does it work?" rather than "Is it right?" Pragmatism does not look backward to axioms, premises or conjectures, but rather it looks forward to conclusions, results, or consequences.

Pragmatism is the distinctive contribution of American thought to philosophy. Pragmatism is a method of philosophy begun by Charles Sanders Peirce, popularized by William James, and associated with two other major early representatives, John Dewey and George Herbert Mead. Pragmatism was defined by Peirce as follows: "Consider what effects that might conceivably have practical bearings, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of the object".¹¹⁵

According to James for the experiencing individual, practical events mark the test of ideas. As he puts it in pragmatism: "The whole function of philosophy ought to be to find out what definite difference it will make to you and me at definite instances of our lives. Will this world-formula or that world-formula be the true one?"¹¹⁶ Philosophy is taken by James to be a means for practical life, whereas for Peirce,

¹¹⁴ Ibid.

¹¹⁵ Charles Sanders Peirce, "How to Make Our Ideas Clear" (1878), in *The Essential Peirce: Selected Philosophical Writings, Volume 1 (1867-1893)*, 1992, 132.

¹¹⁶ William James, *The Writings of William James: A Comprehensive Edition*, 1977, 379.

pragmatism is a method for attaining clarity of ideas within a normative conception of logic, that is, within the norms of continuing, self-correcting inquiry directed toward truth. Logical meaning, for Peirce, is not found in “definite instance of our life,” but in the context of the community of self-correcting inquiry. And truth is that opinion the community would reach, given sufficient inquiry, and which is known fallibly by individuals.

What works today, in a practical sense, may not work tomorrow, and may not work tomorrow because conceivable consequences not yet actualized today came to fruition, and may yet come to further fruition. “You may know them by their fruits,” is pragmatic, when one considers those fruits as conceivable consequences, capable of further fruition, that is, as general. The pragmatic meaning of a stop sign is that it will determine consequences in general, and not simply the individual autos which stop. It is also the autos which would stop, that is, the conceivable consequences.

The central idea of James’s pragmatist theory of meaning – or the “pragmatic method” as he calls it – is entailed in James’s famous question: “What difference would it practically make to anyone if this notion rather than that notion were true?”¹¹⁷ Pragmatism, of course, needs to begin by investigating our initial understanding of and antecedent definitions given to a concept or conception.¹¹⁸ However, no

¹¹⁷ William James, *Pragmatism*. Ed. Frederick H. Burkhardt, & Fredson Bowers & Ignas K. Skrupskelis. (Cambridge: Harvard University Press, 1907), ch 2.

¹¹⁸ It is often forgotten by commentators that the pragmatic method can only be applied to conceptions which

mere “word or name” can ultimately solve the question about the meaning of our conceptions. To find out what our conceptions mean, we need to “trace (their) respective practical consequences”.¹¹⁹ If, despite differing verbal expressions, two conceptions or theories result in the same practical effects, they are one and the same conception differently formulated. And if no practical bearings can be traced, the conception is meaningless. James’s discussion on and applications of the pragmatic method have proved too often invite questions of what exactly is meant by the central concept of “practical consequences”. The task of the Jamesian pragmatist is to find out not only how philosophical conceptions, assumed as beliefs, would influence our conduct, but also to investigate the practical bearings of these conceptions is what we may expect to occur in experience.

According to Lovejoy, a proposition is meaningful if it refers to future experiences that will be experienced, by someone, regardless of whether that proposition is believed or not.¹²⁰ Thus, a proposition has “practical bearings” if experiential predictions of some kind can be deduced from its being true. However, according to Lovejoy, a proposition is

we are already somewhat familiar with and to which we can give a verbal definition of some sort. Peirce stressed this point already in his “How to Make Our Ideas Clear”. According to him, the pragmatist clarification is devised to attain a “third grade of clearness” about a concept or conception (Peirce 1878), 106.

¹¹⁹ Ibid., ch 2.

¹²⁰ Arthur O. Lovejoy, *Pragmatism and Theology*. *The American Journal of Theology*, 12:1, 116–143, 1908b.

meaningful if belief in that proposition will lead to some experiences. For a proposition to be meaningful, it suffices that it leads to “emotional or other” experiences when believed, no matter if any predictions about future experiences can be deduced from its truth.¹²¹ Further, Lovejoy is pleased with neither of these criteria: he holds that the first criterion is too limiting and “positivistic”, while the second criterion is “so inclusive a doctrine that it can deny real meaning to no proposition whatever which any human being has ever cared enough about to believe”.¹²²

However, our conceptions may have some sort of practical consequences of an “emotional” kind despite the fact they do not entail any reference to anything that may be expected to occur in experience, emotional or otherwise. Of course, our expressions of our beliefs may differ in the emotional reactions to which they give rise: differing expressions of one and the same belief by, say, a scientist and a poet may lead to entirely different aesthetic and emotional reactions. But such emotional adjustments are not part of the meaning of the beliefs expressed. For example, someone might find a string of symbols used in formulae of predicate logic aesthetically pleasurable. Although he may or may not know predicate logic, his aesthetic appreciation of the symbols has nothing to do with the propositions they

¹²¹ Lovejoy 1908a, 8; cf. Lovejoy 1908b, 130–131.

¹²² Lovejoy 1908a, 9; Meyers 1971, 371.

express: the “emotional” consequences in question are akin to those that may ensue of listening to a piece of music.¹²³

In his introduction to *Reconstruction in Philosophy*, Dewey clarified the key point of his historical approach to philosophy. Contemporary society has inherited from classical philosophy a set of dualisms that must be exposed and dismantled if we are to make real progress toward improving the human condition in an age of industrialization and world war. Dewey undertakes the task of exposing what he sees as the unfortunate consequences of the bifurcation of reason from experience in the work of the classical philosophers. He argues that classical philosophers, in seeking to preserve the threatened beliefs of a fading tradition, attempted to cast their own interests as ultimate truths. In attempting to anchor traditional forms of authority under conditions of social flux, the ancients demanded a normative and final distinction between truth-yielding reason and mere experience. Reason, “which in its metaphysical rendering became the world of the highest and ultimate reality,” was thus placed in a position to debase, subjugate, and thereby discipline the other “ordinary empirical” realm of everyday experience. The result was that philosophy, from the classical

¹²³ Peirce, who was typically more precise in such matters, differentiated among three kinds of interpretants to which a sign may give rise in the interpreter. The feeling, which the sign arises, is labeled by Peirce as the emotional interpretant; pragmatism in its turn is concerned with the logical interpretant, the ultimate form of which is a habit of action.

age forward, “has arrogated to itself the office of demonstrating the existence of a transcendent, absolute or inner reality and of revealing to man the nature and features of this ultimate and higher reality.¹²⁴In turn, the everyday lived experience has been relegated to the lowly and unenlightening position of mere experience and cannot, therefore, be viewed as a legitimate or authoritative resource for critical reflection. Dewey argues that the demarcation of reason and experience is especially troubling because it derived in part from a distortion that served to mask particular entrenched interests.

As the classical philosophers debased lived experience, the power to criticize existing institutions and arrangements was essentially taken out of the realm of ordinary people’s lives, while those who had a vested interest in maintaining the status quo had recourse to the “transcendent and ultimate realm” to buttress their authority.¹²⁵ The implication of this prioritizing split is that reason became a remote realm, accessible only to the elite few, while the more properly democratic realm of lived experience was sapped of its power to inform or guide critical reflection. As the few made themselves the sole guardians of truth, the many lost the footing from which a challenge to dominant norms and practices might have been launched.

¹²⁴ John Dewey, *Reconstruction*, 91–92.

¹²⁵ *Ibid.*

Pragmatism of Simulation

Considering this philosophy of being practical or pragmatic about the things that surround us in this world which I consider as world of hyper reality, this world would be defeated and the real world would really be in existence. I already presented the reality shows and analyzed them and came up with the idea that television is a hyper reality because of the reasons mentioned above. We are not merely living or dwelling in a hyper real world, but we also allow this hyper real to dwell in us. We cannot deny the fact that when we are watching a certain reality show we feel the level of enjoyment and often take pleasure out of it in different ways. Upon reaching this feeling of enjoyment we no longer dwell in our own identity because we are now with the one we are watching. I am not saying that when we watch reality shows we are being tricked. By watching I mean we reach the point that we cannot live without watching reality shows. And worst, we live the way the characters on TV do. This is clearly a manifestation that we are not who we are. It is like being possessed by evil spirit which is the hyper real and the only way to get rid of this is the process of exorcism which is pragmatism. For one to be pragmatic, he believes something as true if it has been tested to have an effect; otherwise it is considered as void. When a certain audience is pragmatic and he watches reality shows especially Big Brother, he would immediately ask how realistic is the said show. He would not immediately look at the characters involved in that show if they are showing their true selves when they know that they are closely monitored and that their every action is recorded. With full consent they would be willing to be recorded but

they have different purposes or reasons why they consented to such set-up. Each character would give his/her best in order to win the prize at stake and I am pretty sure that one would do his best not to divulge his true self for it might affect his chances of winning. As I have observed, we Filipinos are too emotional; we always judge according to compassion without even thinking if that particular character deserves the compassion we give him/her. Like what I have said, characters in reality shows have two personas - the positive and the negative. If we give our judgment which is accompanied by compassion to the character with positive personality, merely our judgment would be one sided because we do not even care to look at the other side before arriving at a judgment. Therefore we did not judge the character based on his entire personality. In which case, we did not judge at all in the real sense of the word. First and foremost, we cannot arrive at a conclusion without a comprehensive basis. If that is so, it is not to be considered as reality; it is just merely scripted. It is the characters who sustain the show's existence on television.

The purpose of reality shows aside from searching for the next television icon is for a certain television network to test the abilities of the participants and, of course, their talents. That is for the networks' interest which they could not attain without the participation of the audience who are primarily the patrons - watching, criticizing, and judging the characters. Soon, they are the ones who will idolize their icon who is the product of the show. Because of this, aside from watching, which is the easiest part of audience participation, the audience are also asked to vote who among the characters

are deserving to stay or be eliminated from the show. From this point, the phenomenon that I cited above would prove that the audience would simply judge according to what they saw which is not the whole truth. They merely judge the cover not the content; for it is impossible for the audience to see the content if the character keeps hiding his being through television alone. Of course, on the side of the audience, before he votes and judges according to what he sees, it is necessary for him to watch the show often and reach the point that he would have this intimacy with the character he liked most. In that intimacy is the very essence of hyper reality because the one he liked is seemingly true but in digging deeper it is merely a hyper reality. It is the very advantage of a pragmatic person; one is not blinded by the white lies and he has the power to see behind the camera or at least judge something reasonably. If an audience is pragmatic, he would have a different point of view about a specific reality show. He would look at it as a mere show whose purpose is merely for entertainment. He would not derive meaning from it because of such reason. A pragmatic person would always make it a point to believe in things that are real because they have been proved as such. In other words, to the audiences who are not aware about pragmatism, dwelling with truths is dwelling with senseless facts.

Upon giving some points on the importance of being pragmatic, one who lives in a hyper real world, a concern suddenly arises. Perhaps the reason why we encounter difficulties in becoming pragmatic aside from the reason that we live by it almost all our lives is that we live the way the characters on the television do. In idolizing a character, it is

possible that what an audience sees in the character on television would be imitated - the lifestyles, fashion, the way the character speaks, and even his principle in life. In which case, these shows become useful because they create impact on the audience. We cannot deny the fact that sometimes these consequences that audience gets inspire him to do something good or bad. This phenomenon is a proof that television does not only give or emphasize a world of hyper reality but it also gives a source of meaning to the agency or identity. Yes, it is possible and it actually happens. I mean the source of meaning that they get is indeed real. So what I am trying to say is one can never have something genuine from something that is not genuine. He can only get authenticity if in the very first place his source is authentic; something that reality shows cannot give. In other words, reality shows do not have the capability to provide a source of meaning to the agency.

Being practical is not difficult but to live practically is not that easy. What I am trying to say is that with the many temptations in this world, even being practical per se means becoming a victim. I consider it as becoming a victim of temptation because I consider pragmatism as a righteous act which must reign while the hyper real world is the temptation. As our religion teachers said temptation will never be good. In other words, we are vulnerable to temptations. Basically we are good as we are and it is our choice to succumb to temptation. I hope it is clear that what I am referring to by good is pragmatism and temptation is hyper real. So it is up to us to allow that hyper real to reside in our consciousness. Let us have this scenario about a

romantic or love relationship. A man and a woman are in existence—a reality so they live in a real world. Time will come when this man will not be content with the woman so the man longs for another and, fortunately, he finds one. The love of the man towards the woman is surely not genuine. The man will pretend that he loves her so much—woman A. Then woman A trusts him so much that whatever he says, she always believes. So this scenario is a clear proof of hyper reality. Pretense is the keyword. The man is like one of the characters in a reality show. He will do everything just to catch the attention of the audience. He continues to like and love the woman for the sake of winning. In this case, the heart of the woman while in the hyper real world is the trust and heart of the audiences. It is very easy to pretend and to practice hyper real. The woman is like an audience, she believes whatever she sees because of the effort and seriousness of the man. Obviously, the woman is being tricked by the man. In the same manner, we are tricked and being continuously tricked by the character we see on reality shows. If the woman is pragmatic, then she would test the man if he would do everything just to prove to her that he loved her and for sure it would not be easy. If we are pragmatic, we would never be swayed by hyper-reality.

Each and every one of us has our own purpose and it is up to us to create the meaning of our existence. Being responsible is not far from attaining reality or the truth. Aside from considering his duty to attain the truth, he also participates with others for their attainment of the truth as well. In other words, we have obligations with each other. We

not just mind our own business but also of others, especially if it concerns the attainment of truth which we ought to do.

Conclusion

The study presented the problem that we encounter in hyper reality through television, specifically reality shows as well as pragmatism which is the solution to hyper reality and, of course, the pragmatism of simulation. Being pragmatic is very simple and easy; it does not require too much effort to achieve it. It is just a matter of self discipline and self-control. Since everything that exists in this world is hyper real,(that is why I call it as hyper real world), we are dealing with hyper reality and living with it. For example, smartphones, text messages, and even pictures are hyper real because pictures bring back the memories or moments captured by the camera. When we try to look at them, they seem alive, but, in fact, they are not. They are merely illustrations - a pure simulation. Let us go to the main problem of this thesis which is the hyper reality in reality shows. When we are watching a certain reality show, we cannot deny the fact that we are influenced by it, I mean emotionally and physically and that is reality. But when a person is pragmatic and responsible, he sets his limitations to what he sees in that show. For example, if an audience notices that this specific scenario does not conform with the reality, or should I say over acting, or that scenario will lead to destruction of the identity of an individual through believing the seemingly true, then he will act to prevent the destruction. In other words, in watching television we should have limitations and be responsible enough in distinguishing real from fantasy. It is our moral obligation to set limitations upon ourselves, absorb

the things that will benefit us most and leave behind the nonsense things. We must learn how to discern. Having limitations is not just an individual moral obligation but also a responsibility of the whole society. Individuals alone cannot attain it although when we speak of identity, it is possible. But sometimes, the society at large becomes irresponsible to the extent that it promotes or dictates unauthentic truth to the individual that is why an individual exerts so much effort on what he will take or leave. The irresponsibility of the society can advocate hyper real outcomes. The outcomes of the society's irresponsibility will never destruct our identity if we have this power of limitation by being pragmatic.

Truth, which is unauthentic nowadays, rapidly, emerges because of technology. Because of this technological development, we find it hard to discern the essence of each invention or event because when there are innovations we patronize them. We easily get swayed by propaganda, which are often times half-baked truths. But thanks to the help of pragmatism. We are able to set limits on how we deal with the artificial. We learn how to distinguish the truth from authentic and prevent it from destructing our identity, the very purpose of our existence. If we let hyper reality steal our identity then we will walk in the wrong path towards truth and the path will lead us through the world of seemingly true and simulation. So our life or identity will all be pure unauthentic. Worst, we are not living by our own example which contradicts what we ought to do to attain the truth. And by being practical we find the authentic source of our meaning, our agency as individual. We cannot get an authentic source of meaning from television which is one of

the sources of hyper reality. We only get our true meaning by living in our own example and we can only attain it when we set limits to the offers of hyper real.

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A CRITIQUE OF MONEY BASED ON KARL MARX'S "CAPITAL" VOLUME 1

Glenn Ian P. Barcebal

Abstract

Based on Karl Marx's "Capital Volume 1" and, consequently, the social and economic issues created by early capitalism, this study aimed to critique the concept of money in the Philippine context. The study's goal is to answer the following problems: 1. What is the nature of money in the age of neocapitalism?; 2. What is the implication of the surplus value to economic growth, economic development, and human flourishing given liberal democratic framework?; 3. How does money function given neocapitalism, democracy, and technocracy?; 4. How does money promote creative labor?; and 5. What are the principles for an ethic of money given liberal democratic framework? To answer the mentioned problems, the study used Critique Analysis, Reconstructionist, and Constructivist approaches. Using the Critique Analysis approach brought forth four strengths of money and five weaknesses of money were engendered. The four strengths of money are 1) money serves as the compensation for labor, 2) extension of capitalistic business, 3) money has the purchasing power, and 4) money boosts economic growth. The weaknesses are 1) money caused self-slavery, 2) emergence of social conflict and alienation of labor, 3) money triggered societal cheating and over-greediness, 4) money is inaccurate and 5) money caused deadly competition. Meanwhile, the Reconstructionist approach converted the weaknesses of money into strengths by advancing creative labor, equal and equitable opportunities, societal honesty and equity, by setting the standard value of money, and through cooperation. Finally, through the Constructivist approach, two new principles of

Ethics of Money namely Societal Harmony and Societal Competition were revealed. Through the adaptation, practice, and turning of these principles into habit, the society will be converted into a well-developed society. The study, then, concluded that money's nature is found on the strengths and weaknesses of money; that the surplus value implies, positively, the extension of the capitalistic business, and negatively, the social conflict and alienation of labor; that on the side of neocapitalism, democracy, and technocracy money determines the type of technology and the type of lifestyle a business and a person may have; that money promotes creative labor through the ideology of Social Harmony and Social Competition, the new Ethics of Money.

Keywords: Money, Capital, Equity, Harmony, Competition

Introduction

People, may they be students or not, have their own things when they go to school, to work, or to wherever he or she may go. As a student, one must have his school materials that will help him participate well in school and ultimately learn. Nevertheless, how would a student learn properly if he does not have notebooks and sheets of paper to write on, books to read, a pen or pencil to use for writing, and a bag to put his things in? It is quite unfortunate for a student not to be able to optimize his learning potential due to the difficulties he encountered throughout his academic years. That is the use of the possession of necessities.

Necessities are found in a student's life, and are the media in order for the student to learn. For example, a student needs to put all the lessons he learnt from school in his notebook because it is difficult to memorize all the lessons. Likewise, a student must also possess a necessity that will help him in writing all the facts he learned – the pen. In addition, a student needs books to use as guide or references in studying. Lastly, a student must possess a necessity that will

help him carry the various necessities that aid him to learn, and this is the bag. A student must own all these necessities so that his burden will be lessened.

Learning is only a part of a student's life; thus, a student must also consider other factors such as his health or his physicality, his social relationship, and his spirituality. Speaking of physicality, it is necessary to make a student healthy in order for the student to learn in a right way.¹²⁶ Food, drink, personal hygiene, clothing, and shelter are some of the important necessities of a person.¹²⁷ Internal and external organs of a student will be healthy if these are given consideration. Food and drinks are for the nutrition of the internal organs of the body, while the hygiene, clothing, and shelter of a student is for the external organs. If both internal and external organs are free from defects, and if both dealt with corresponding necessities, better results for a student's learning will be realized. Moreover, a student is also affected by his social connections with others, which is a form of entertainment for a student. Students should not only focus on the serious parts of a student life; rather, a student must also have time for himself and for his families and friends. Finally, a student must also consider his Creator who gave him existence by following the practices of the religion he is part of.

Necessities can take the form of needs and wants to achieve a person's satisfaction. According to Abraham Maslow's hierarchy of needs,¹²⁸ there are two main divisions of human's needs: the basic needs and the growth needs. The

¹²⁶ Health is always considered in learning because with a bad health, a student will not be able to learn well.

¹²⁷ Saul Mcleod, "Simply Psychology: Maslow's Hierarchy of Needs," <http://www.simplypsychology.org/maslow.html>, (accessed November 26, 2012).

¹²⁸ Ibid.

basic needs are the physiological, safety, love, and esteem, while the growth needs are the cognitive, aesthetics and self-actualization of a person. The original hierarchy of needs is composed of five man's needs: the biological needs, safety needs, belongingness and love needs, esteem needs, and self-actualization needs, it is now eight.¹²⁹ The three new components of the Maslow's hierarchy of needs are the cognitive needs, aesthetic needs, and the transcendence needs.

Furthermore, all of these needs have different necessities. First, the biological and physiological needs are the needs of the human body to live such as air, water, and food. These are the necessities of man in order for his body to function well. With air, man is able to breathe. When a person breathes in, the air goes down into the moist and spongy lungs. It fills tiny pockets called air sacs. Behind the thin walls of each air sac is a network of fine blood vessels. The blood teems with saucer shaped red cells, which contain chemical called hemoglobin. The oxygen atoms in the air sac are attracted through the thin walls and form loose bonds with the hemoglobin. Meantime, the pulsing heart sends the blood stream circulating throughout the body. The cells take the oxygen they need from the blood and give up their waste carbon dioxide. With water, the body will be saved from dehydration that causes degradation of a person's ability to exercise and burn calories, and reduction of protein synthesis, which is needed to build or repair muscles.¹³⁰ With food, the stomach of a person digests the food, turn it into a sugar called glucose, and this glucose is released into the

¹²⁹ Ibid.

¹³⁰ Unauthored. "Importance of Water."

<http://www.spartafit.com/nutrition/water.php> (accessed February 12, 2013).

bloodstream through which the glucose can be turned into energy.¹³¹

Second, safety needs are the needs that secure the person in order for him to survive against others such as shelter, order, law, and stability. These needs become necessity because it gives a person security from the harms that his surroundings may inflict upon him. Shelter can be a secured place against calamities. Order and law gives security to a person by giving him rights (i.e. personal rights, territorial or property rights, freedom of speech, etc.), and economic stability will give a man economical security.

Third, belongingness or love needs include the emotional stability of a person such as relationship, family, and affection. Just like in the analogy above, people must also be in contact with their relatives and friends. This is a necessity for a person because of the fact that a person cannot live all by himself. There are these people who are with him in his daily life.

Fourth, the esteem needs are the necessities that give a person recognition and value such as independence, prestige, achievement, and mastery. One of man's necessities is his self-acclamation by which he also wants to be recognized, to be attended to, and to be shown his worth. For instance, a child who got a high score in his quiz and a student who finally accomplished his thesis, their tendency is to show their grades to their parents. After the parents looked at the grades, they congratulated their children and celebrated. This is a form of satisfying a person's need for esteem; him being appreciated for who he is and who he is not.

¹³¹ David McCulloch, MD, "How Our Bodies Turn Food Into Energy," <http://www.ghc.org/healthAndWellness/index.jhtml?item=/common/healthAndWellness/conditions/diabetes/foodProcess.html>(accessed February 12, 2013).

Fifth, the cognitive needs are the needs related to person's mental act of perception such as knowledge. A man needs to be enrolled in a school, be geared with books, notebooks, and academic materials. These needs are essential because according to Aristotle, "Man is a rational being," and to fulfill this rationality is to learn.

Sixth, the aesthetic needs are the needs for beauty, harmony, and appreciation from others, which are connected to the esteem needs given the particular view. In aesthetic needs, a person can be considered as beautiful, which is one of the metaphysical essences of a being, depending on his or her appearance. People now curl their hairs, apply make-up, apply teeth braces, and purchase expensive and branded clothes in order for them to be appreciated.

Seventh, the self – actualization needs make a person self-fulfilled, find personal growth and know his personal potential. Finally, the transcendence needs are the needs that can be fulfilled if a certain individual helped others to achieve their own self – actualization. These two are more on the personal and spiritual aspect of man, and which can only be fulfilled by self-examination and self-knowing inspired by God, Jesus, the angels and the saints, that are represented by images which man worship.

All these human needs have reason why they exist. Human beings need to attain these needs in order for them to exist as themselves. To exist is to live,¹³² to live is to possess the necessities,¹³³ and to possess the necessities will bring man to the realization of his purpose, his aim, his end, which is to

¹³² Man's existence is always accommodated with man's nature, which is to live; otherwise, if he does not live, his existence will cease and perish.

¹³³ Man can only live if he possesses his necessities. If man is deprived of his necessities, there will be conflicts in himself and in his body. Then, when malfunction arrives, he will get ill, or worse, he will die.

be happy or to live a happy life.¹³⁴ Living a happy life is all what an individual wants, and to live a happy life is to lessen the difficulties or burdens of life, and to make the flow of life smooth.

On the other hand, human wants are similar to their needs but the difference is that needs are necessary or indispensable, but wants are not. The latter is just a desire of a person that seeks for a realization in order to suffice the not-necessarily-needed material objects of a person. For instance, a person, in spite of perfect teeth, applied braces; a person, in spite of good sight, applied eyeglasses; a person, in spite of black and healthy hair, dyed his or her hair; a gay person desiring to be a woman underwent plastic surgery; and a lot more. Therefore, the human wants are the greedy desires of a person, or the impracticality of people,¹³⁵ while the human needs are the essential desires of a person.

To attain these necessities, man must purchase it as commodities in the market (i.e., malls, groceries, and stores). The needs are the reason for a man to purchase a necessity, and for a vendor to sell his commodity. There is an exchange of commodities between the buyer and the seller because of the use-values of the commodities each individual possesses. For example, a hungry person, in order to satiate his hunger, must purchase food from a vendor, who is the seller, using money. The man exchanges his money for him to possess the food, while the seller exchanges his commodity, the food, for him to possess the money. This is the process for the biological needs, which is the same with the safety needs, cognitive needs, transcendence needs, and aesthetic needs. For the love needs, esteem needs, and self-actualization

¹³⁴ With all the existence of necessities, man has the capability to exist, too. If he exists, man can accumulate necessities in order to suffice his needs and wants. Thus, it will lead him to his happiness.

¹³⁵ Purchasing of useless, unimportant things.

needs, there is a personal exchange of commodities. The commodities, however, do not refer to physical needs but to emotional needs and psychological needs. For example, in the process of exchange in the love needs, a person possesses a commodity called love, so does with another person. A person gives his love to the second person, the second person receives the love from the first person, and consequently reciprocates the love given by the first person. Thus, the first person also receives the love from the second person. The process is the same with the two other needs. Therefore, the needs are commodities because they possess use-values, and satisfy man's needs and wants, and are exchanged into and from the market.

All necessities have been given prices corresponding to their utility or usefulness. The price will depend on the use of a certain object. If an object is of high quality, it will be expensive. If it has low quality, it will be cheaper. Now that all necessities are given prices, we can now move on. Establishing the thought of pricing a necessity, it is now realized that to possess a necessity, money, must be paid, and without money, a person will find it difficult or will not be able to buy a certain necessity.

Furthermore, money expresses the value of a certain commodity. Given a greater value a commodity possesses greater money and vice versa. Money is significant to human life because it gives the people opportunity to purchase a certain quantity of commodity. In the contemporary human existence, money is universally used as a form of equivalent for all the different commodities produced. The human needs and wants cannot be purchased from the market without possessing the equivalent money. For example, a child wants to have a candy. The only way to have and to eat the candy is to purchase it. However, the candy, a commodity, has a specific value that is represented by money, let us say 2 pesos. If the kid has 2 pesos, he can purchase a candy; otherwise, he will not be able to buy and to eat the candy.

With this way of thinking, people will now cling on the possession of money to satisfy their needs. In fact, money is the ultimate cause of the purchase of a necessity.¹³⁶ If a person does not have enough money or, perhaps, does not possess any money at all, he will not be able to attain a certain quantity of needs. If there will be no possibility for one's possessions of the needs, the person will no longer attain his ends, which is to live a happy life. If a person no longer lives happily, there would be 'chaos' or violation in his way of living. However, if a man has a lacerated ends, he will, in any way, do anything to survive and to live happily. Perhaps, he may apply for a job in the nearest agency or he can do anything for a living so that he would be able to possess money and, finally, to buy necessities for his survival. On the contrary, it will never be a fortune for that person to fulfill his happiness. There may be times that he will not possess the money sufficient for his survival, thus problems will arise again.

Furthermore, people aspire to finish their academic studies so that they can be involved in businesses that will grant them salaries or incomes, which are a gain benefit, in a form of money, in a period. Today, the only way to live and to survive is to get a job and to receive a certain amount of income. Through the accumulation of salaries, man will possess his own worked wealth, and an increasing amount of wealth will make a man translate the wealth into capital. After the accumulation of wealth, man can purchase whatever he

¹³⁶ In the current times, barter is not anymore the way to exchange necessities with other people. Because of the development of different societies, they were able to come up with a new medium to exchange necessities, which is money. Money is now the common medium to buy or sell a certain material object. The cause is not the person because he has no capability to gain certain quantity of commodities.

needs, even more than what he needs. Hence, wealth becomes a means of realizing his conception of the good life.

Moreover, there may be two main events on one's economic life. There could be a successive increase in wealth, or a fall or loss of wealth. With the scarcity of resources, many would dare risk everything for the possession of wealth. It is, therefore, an ultimate dream for a man to gain a lot of wealth.¹³⁷ In gaining wealth, one may achieve it in two ways: through hard work or through crime.¹³⁸ Achieving wealth through hard work is the best way possible, but the problem relies on the span of time to gain money. On the other hand, achieving wealth through crime is the easiest way but it is immoral. Actually, most of the people nowadays follow the easy-but-immoral way because of certain factors.¹³⁹ It may be because of the lack of education in their part, there is an immediate need for a certain thing, such as medicine, or it is really the nature instilled by that person to himself. Thus, these circumstances may affect a person's successive increase in wealth.

However, a man may also experience the fall or the loss of wealth. There can be factors causing man's loss of

¹³⁷ Tom Bude, "*Embrace Wealth With the Right Mindset and Habits*," <http://ezinearticles.com/?Embrace-Wealth-With-the-Right-Mindset-and-Habits&id=7395640> (accessed February 12, 2013).

¹³⁸ Juanita Bellavance, "*THE Secret Weapon For Gaining Wealth*," http://www.ignitepoint.com/?THE_Secret_Weapon_For_Gaining_Wealth&articleid=49160 (accessed January 8, 2013).

¹³⁹ This statement means that because of the personal problems and scarcity of the resources in the world, and with the problem of man to gain enough income or money that enables him to solve the problems, man becomes impatient and immoral that makes him choose the immoral human acts.

wealth. Some of the factors are racial discrimination, home foreclosures, lack of infrastructure, lack of development of local job markets, lack of support for farmers and for those in the lower class, and the existence of import tariff.

Racial discrimination, especially in the United States of America, is one of the reasons why some people cannot produce wealth. With the existence of discrimination, these people do not have the opportunity to work, which caused the racial economic injustice.¹⁴⁰

Home foreclosure can also cause a person's loss of wealth. It is caused by the mortgages given that are priced with more than the value of people's homes.¹⁴¹ Because of this, renters cannot afford to pay the taxes for their houses due to their small financial gains. Hence, this will hinder their wealth production.

Particularly in the Philippines, the lack of infrastructures, the lack of development of local job markets, the lack of support for farmers, and import tariffs make life difficult.¹⁴² The lack of fund for projects in building new and productive infrastructures (i.e. schools, factories, offices, etc.) hinders the development of the wealth production of the people. The schools will educate people, and after the years

¹⁴⁰ Unauthored, "From UFE's January 2008 Enews," http://faireconomy.org/news/subprime_lending_causes_greatest_loss_of_wealth_for_people_of_color_in_modern_history (accessed February 14, 2013).

¹⁴¹ James H. Carr, "*Wealth Stripping: Why It Costs So Much to Be Poor*," <http://www.democracyjournal.org/26/wealth-stripping-why-it-costs-so-much-to-be-poor.php?page=all> (accessed February 14, 2013).

¹⁴² Unauthored. "*Poverty in the Philippines: Lack of Vision and New Solutions*," <http://www.poverties.org/poverty-in-the-philippines.html> (accessed February 14, 2013).

of education, people will apply to factories and offices to work and to establish relationship with wealth. The lack of infrastructures is directly linked to other hindrances such as the absence of the local job markets that gives employment opportunities to the jobless, and the absence of support for the farmers who produce the crops for the country. Lastly, import tariff is another hindrance to be considered. With the expensive value for import of the local products, many Filipinos eventually purchase foreign goods because they are cheap. Hence, all the aforementioned factors lead to the decline of wealth.

Other misfortunes of the people are the aggressive wealth accumulation or the abuse of others, and one's failure to maintain his status. Misfortunes may happen to anyone. There can be accidents, the bankruptcy of one's business, and the damages caused by calamities to a person. Other's greedy accumulation of wealth may affect that of another. For example, a poor man is collecting trash to earn money, but he is robbed by evil people, and has no choice but to surrender his earned money. Finally, if the second factor is caused by other people, the third factor is caused by the person himself. Failing to comply with the requirements for a certain necessity may cause a loss of wealth from a person. For example, a man forgot to pay the rent of his apartment. The tendency, now, is that the landlord will take back his property from the tenant. Another example is when a person failed to turn in paper works to his boss for quite a number of times, there is a high probability for the person of being fired. Therefore, if man does not possess wealth, specifically money, problems will arise. If he cannot handle the pressure of the problems, he will be forced to commit a crime. If the person cannot withstand the cycle of his possessing and lacking of necessities, there will be hopelessness, which may cause depression and may lead to crime, and suicide or death.

The world is suffering from the loss of wealth leading to different immoralities. Caused by the fall of the world

stock market and the collapsed financial institutions, it led to the different economic problems. These economic problems are hunger, corruption, deaths, and unemployment.

Over 9 million people die worldwide each year because of hunger and malnutrition. Five million are children, approximately 1.2 billion people suffer from hunger (deficiency of calories and protein), and 2 to 3.5 billion people have micronutrient deficiency (deficiency of vitamins and minerals).¹⁴³ Despite the number of hungry people, there are still food wastes. Thirty to 40% is never eaten in the United Kingdom, 40-50% is never eaten in the United States, families in Sweden throw almost one-fourth of their food, while a quarter or more of the crops in some parts of Africa deteriorates before they can be eaten.

Corruption is a prevalent societal ill. In the United States of America, the government is accused of the more than half outsourcing 21% federal contracts without an open bid process. In Italy, Silvio Berlusconi, the prime minister, was charged of mafia collusion, false accounting, tax fraud, *corruption*, and bribery of police. Moreover, there is the United Nations oil for food scandal where the UN Security Council monitored the funds of 2 billion dollars, giving the United States a high kickback.

Another problem is the high mortality rate, especially in children. Some 21,000 children die every day around the world. That is equivalent to one child dying every four seconds, 14 children dying every minute, a 2011 Libya conflict-scale death toll every day, a 2010 Haiti earthquake occurring every 10 days, a 2004 Asian Tsunami occurring every 11 days, an Iraq-scale death toll every 19–46 days, and

¹⁴³Anup Shah, “*Causes of Hunger are related to Poverty*,” <http://www.globalissues.org/article/7/causes-of-hunger-are-related-to-poverty> (accessed February 14, 2013).

equivalent to just under 7.6 million children dying every year, and 92 million children dying between 2000 and 2010. It is stated that the silent killers are poverty, hunger, easily preventable diseases and illnesses, and other related causes.¹⁴⁴

Proofs of crime caused by the despair of money are evident in the economic conditions of some of the capitalist countries such as China, Great Britain, Cuba, and Philippines. In China, capitalism contributed to economic inefficiency and instability of the regime causing fragmentation and the gap between the interior and the coastal provinces were widened¹⁴⁵. In Cuba, the worsening economic situation arises from the worsening living standards, food shortages, and the deteriorating quality of life.¹⁴⁶ The Philippines, a feudal country for centuries ago, had become a bureaucrat capitalist country, which is ruled by a party system, and which is run by elites for their benefit and the advancement of their agenda.¹⁴⁷ Problems arise, mostly, because of unemployment which is 7.5% to 8.0% high since 2006,¹⁴⁸ and 2.8 million since 2011

¹⁴⁴ Anup Shah, “Today, around 21,000 children died around the world,” <http://www.globalissues.org/article/715/today-21000-children-died-around-the-world> (accessed February 14, 2013).

¹⁴⁵ Unauthored, “China’s Capitalist Revolution,” <http://lrp-cofi.org/PR/ChinaPR53.html>, (accessed December 9, 2012).

¹⁴⁶ Tony Saunios, “Cuba: Threat of Capitalist Restoration – New Pro-Capitalist Measures Introduced by Raul Castro,” <http://www.socialistalternative.org/news/article11.php?id=1454>. (accessed December 9, 2012).

¹⁴⁷ Jack Stephens, “Three Basic Problems of the Philippines,” <http://www.scribd.com/doc/14124838/Three-Basic-Problems-of-the-Philippines>, (accessed December 9, 2012).

¹⁴⁸ Ibid.

ranging from 15-24 years old.¹⁴⁹ Unemployment is caused by the factories that use machineries, which are used by the capitalist to produce more use-values. The increasing unemployment rate, especially among students who recently graduated, affects the people in a way that they will want for money, as they want for their own necessities. Thus, this economic problems result to a personal crisis, societal crisis, and ultimately, a world crisis.¹⁵⁰ Furthermore, these crises result to children being sent not to school, but to work; hence, the 2011 statistics which tallied over three million child laborers¹⁵¹.

This world crisis is what Karl Marx contradicted. According to Karl Marx, human history is a history of emerging and conflicting classes: the bourgeoisie and the proletariat, who comprise the capitalism. The bourgeoisie or the capitalist class is the class who has its own business or the ones who own the labor. They are the ones who purchase the human labor of the proletariats. On the other hand, the proletariats are the working class. They submit themselves to

¹⁴⁹ Ana G. Roa, “2.8 million Filipinos jobless; rate unchanged since 2011,” <http://newsinfo.inquirer.net/273202/2-8-million-filipinos-jobless-rate-unchanged-since-2011> (accessed February 14, 2013).

¹⁵⁰ Ibid. With all the existing economic problems, man will encounter a series of conflicts. First is personal conflict. He will be fighting against himself because he is the main agent who is affected by the uprising problems. With all these circumstances, from personal, it will lead to societal conflict, then, finally, to the international problems.

¹⁵¹ Unauthored, “Over 3M Pinoy children in risky work conditions,” <http://www.bworldonline.com/content.php?section=Nation&title=Over-3M-Pinoy-children-in-risky-work-conditions&id=54154>, (accessed December 11, 2012).

the rule of the bourgeoisie. Without equality, there is a friction occurring between these two classes. The capitalists abuse the laborers, while the workers go against these abuses and seek for a bloody revolution in order to remove the alienation from their products, labor, species-being, and other people¹⁵². The workers are estranged from their products because they do not own the products, but are just makers. They are estranged from their own labor because they do not own it. They are estranged from their species-being, from being human. Lastly, they are estranged from other people and even from themselves. Therefore, Marx wanted to remove these classes so that abuses will be abolished, equality will reign, economy will rise, and capitalism will be demolished to build an egalitarian society.

This egalitarian society will destroy the discrepancy in man's morality. Power of money and power in money are two cases possible in gaining wealth. With the power of money, the owner of the money is not man himself; rather, he is ruled over by money. With all the immoralities of man because of his greed and pride, instead of holding money, he lets money hold him. On the other hand, power in money is money's tendency to give a person enormous wealth.

With all the past and current economic issues, the study solved the following problems: 1. What is the nature of money in the age of neocapitalism?; 2. What is the implication of the surplus value to economic growth, economic development, and human flourishing given liberal democratic framework?; 3. How does money function given neocapitalism, democracy, and technocracy?; 4. How does money promote creative labor?; and 5. What are the principles for an ethic of money given liberal democratic framework?

¹⁵² Karl Marx, "*Economic and Philosophic Manuscripts of 1844*" (Moscow: Progress Publishers, 1959).

This research was anchored on Karl Marx's concept of money in his book "Capital Volume 1." Other Marxist concepts in more of his works such as "Capital Volume 2" and "Capital Volume 3" are, however, excluded from the study. Furthermore, the study focused on the concept of money solely in the Philippine context.

Karl Marx's goal was to expose the issues regarding the abuses of people, particularly in monetarial problems. People always seek for money in order to satisfy their desires, to possess money to purchase commodities in exchange for the possessed money, and to survive. The study generated a set of principles that will aid man for his survival and for lengthening his existence.

The principles that were generated were concerned on man himself. However, since man is a social being, he needs to be in intercourse or to be in interrelation with others. Included in the concerns of the study were the relationships of man towards money, towards himself, and towards the society.

Through this study, man will benefit because of the values and the principles that will aid him in order to save, to maintain, and to preserve his rationality, and the view of equality towards others. Towards money, this study will guide man how to use money and to moderate his excessive desire. Towards himself, this study will guide man and let him realize his superiority over material objects. Finally, towards others or the society, man will be guided on how he must act and think towards others, and to realize others' rights, the right of equality, and the right not to be abused.

Lastly, this study will be an aid to stop alienation, to put an end to social conflict, to give rise to social justice, to build a straight and right path for political economy, to lessen poverty, deaths, and crimes; and to improve infrastructures and markets.

This conceptual framework established the means of finding solution to the problems. The concepts were

interpreted and were understood, and were categorized into strengths and weaknesses. This was the first phase – the Critique Analysis. After categorizing the concepts and their meanings, they were reconstructed, and a set of newly constructed principles were generated from the preceding stages that led to the final stage – the revelation of the new principles of the ethics of money. Thus, the newly generated principles aided this study to an approach that strengthened and enhanced man’s view towards money, towards himself, and finally, towards society.

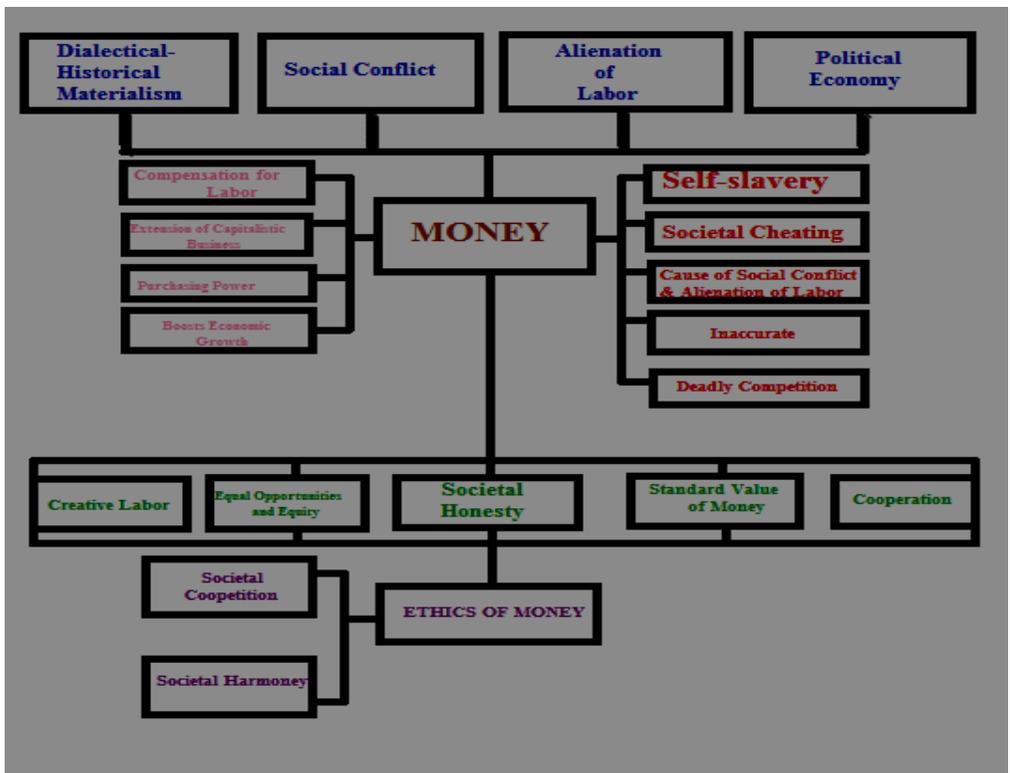


Figure 1. Conceptual Framework Model

In order to realize the conceptual framework, the researcher used the following approaches: hermeneutical approach in order to interpret money in the context of neocapitalism, democracy, and technocracy; reconstructionist approach, and constructivist approach. Hermeneutical approach is a way by which literary materials are interpreted and analyzed. Reconstruction is a way of recombining and reorganizing the facts in order to create a theory. Finally, Constructivism is a way of creating new principles or theories.

Critique Analysis

Karl Marx's Capital Volume 1 began with the explanation of man's necessities, which he called Commodities. These commodities became the means of subsistence and means of the happiness of both capitalist and workers. It became subsistence in such a way that the possession of the commodities will help the possessor to continue with his life. For example, to possess food is to be able to eat, to possess drinks is to be able to drink, to possess car is to have a convenient transportation, and so on.

Commodities are also means of happiness of the possessor. If people possess commodities, it means that the people have the feeling of satisfaction within themselves. Satisfaction is one of the desired feelings of many people, and the only way to attain happiness is to attain commodities. If people will attain or will have the capability to attain commodities, they will have a euphoric feeling because of the certainty of being subsistent. For instance, there is a desire for a person to possess foods, and to possess and to eat food will make him happy because he is certain that he will live.¹⁵³

¹⁵³ Here, the connection between happiness, possession of commodities, and life becomes visible. When the three are confronted to one another, there is a certain reason – for the happiness of the person possessing the

Therefore, this notion leads us to the fact that people need commodities to be happy. But the problem lies within this notion itself, is it really materialism that makes people happy? Yes, it is. People have been turned into a being that deals only, most of the time, with material things. Food is a material thing, and so are drinks and cars. What make people happy are material things. This has been the center of Karl Marx's discussion in his historical-materialism.

Possession of commodities is limited because of the fact that the possessor's desire to possess a particular commodity ceases. Just like a child towards his toy, there is a certain point of time that that child longs to have the toy, but after some time, that desire ceases because he already satisfied his desire, and starts to desire another toy.

The circulation of commodities is just like this. A commodity, with its built-in use-value and value, enters the circulation, goes out, and returns to the circulation. What gives the commodities the power to enter and to exit the circulation is its use-value. The use-value of a commodity refers to the benefit given to the possessor. This benefit is what enables the commodity to be marketable; to be sold by one, called seller and possessed by one, called buyer. This act by which the buyer attains a commodity, by which the seller loses the commodity but attains another commodity is called the Act of Exchange.¹⁵⁴

The act of exchange may be seen in different forms or in different sequences. These are the C-C, M-M¹⁵⁵, C-M-C,

commodity. To possess commodity is to live, and to live will make a person happy, therefore, the possession of commodities will make a person happy.

¹⁵⁴ Samuel Moore and Edward Aveling, trans. Frederick Engels, ed. "Capital: A Critique of Political Economy," Vol. 1. (Moscow: Progress Publishers, 1887), 59.

¹⁵⁵ "A price...must be so exchanged." Samuel Moore and Edward Aveling, trans. Frederick Engels, ed. "Capital: A

M-C-M, and M-C-M', wherein C is commodity and M is money.

First, C-C is the type of exchange used by the primitive people when money was not yet invented. This type of exchange is called the barter system, where a commodity is exchanged for another commodity. Person A used his commodity and lost its use-value so he will find person B who possesses a commodity which he finds useless. The two persons will confront each other and will exchange their commodities since person A found person B's commodity useful, and vice versa.

Second, M-M is the act of exchange in terms of money. People exchange money for money. Third is the act of exchange illustrated as C-M-C or the Commodity to Money to Commodity form. It is divided into two metamorphoses: C-M or selling and M-C or purchase. The two metamorphoses show the flow of exchange between sellers and buyers. In this notion, the use-value of commodities are equated into the value of money or some may say, the price of money, on how money is standardized.

The fourth form of exchange of money is the inverted form of the previous type. The fourth form is M-C-M (broken into two: money to commodity and commodity to money. The buyer released his money to gain commodity, and will gain money after selling the bought commodity. Karl Marx added an apostrophe to the last M of this form to expose the capitalistic way of losing money and creating more money to be confronted in the market.

The form M-C-M is turned into M-C-M' in which M' is the one with the increment or with the additional money.¹⁵⁶

Critique of Political Economy," vol. 1. (Moscow: Progress Publishers, 1887), 70.

¹⁵⁶ Samuel Moore and Edward Aveling, trans. Frederick Engels, ed. "Capital: A Critique of Political Economy," vol. 1. (Moscow: Progress Publishers, 1887), 104.

For example, a capitalist¹⁵⁷ buys a means of instrument, which will be used in the labor. He loses the money in exchange for the instrument, but to gain the money lost, he will innovate the instrument so that it may be useful to another buyer. The capitalist will, then, find a buyer, and he will sell it not at the same price as it was bought, but with the price greater than the instrument's in order to regain the lost money.

If he sells the commodity with the same price as before, the problem lies with the equality of the previous and the new price. According to the capitalistic way of production, there must be no equality because of the fact that no capitalistic way of production will survive with equality.

Equality issues are inherent in the discussion of capitalism. It is manifested in history. Even from the start, from the primitive part, feudal part, until in the capitalism part of history.

To determine the continuous circulation of exchange of commodities, the important things are the use-value, value, and surplus value. Use-value, just what has been discussed a while ago, is concerned with the benefit of the commodity possessor or the usefulness of the commodity to its possessor. Value is considered as the intrinsic part of the commodity or what is called the form of the commodity. It cannot be seen, but it can be determined by the capitalists alone. The same goes with the surplus value. Surplus value is a part of the determining factor of the price of a particular commodity. This value is created by the extended labor or the surplus labor which will benefit not its worker but the capitalist himself.

Value is determined by the capitalists through the parts deduced from it: the human labor, the mechanical labor

¹⁵⁷ Based on Karl Marx's History, there exist two different and opposing camps: the bourgeoisie (capitalists) and the proletariat. The capitalists own the business, while the proletariats work for the capitalists.

and the surplus labor. Human labor is the labor acted upon by human workers directly. Mechanical labor is the labor acted upon by the machines, which are manipulated or headed by the workers. This is the indirect human labor. And lastly, the surplus labor is the extended necessary labor. For example, the necessary labor is four hours, but the capitalists want their workers to extend two more hours for the production of surplus value. Out of six hours, two hours is considered as the surplus labor.

All these three kinds of labor are bought and are owned by the capitalists. This means that the mode of commodity circulation has affected the capitalistic way of production. Evidently, the labor is the commodity needed by the capitalists in order for his own way of production to progress. In exchange for the commodity called labor, the workers and even the sellers of machines will be compensated by the capitalist. In this part, the circulation of exchange underwent improvement and turned its material-material way of exchange into material-humanistic one.

This compensation has evolved. According to Marx in his *History*, way of production has improved from primitive to feudal and to capitalistic way of production.¹⁵⁸ This evolution included the focus on humanism. Since the primitive time, the workers have been alienated. They have been slaved – turned man into animals, and for centuries, this alienation decreased but it never perished. It has decreased because of the fact that after so many trial and errors in the mode of production: slavery in the primitive and feudal period, and the inhumane treatment of the superior people over those who are below the pyramid¹⁵⁹.

¹⁵⁸ Karl Marx, “A Critique of the German Ideology”, (Moscow: Progress Publisher, 1968). *History: Fundamental Conditions*

¹⁵⁹ Pyramid has been used as the symbol for social hierarchy.

Until the capitalist period, the same treatment has been evident in the first struggle between capitalists and workers – the determination of the working day.¹⁶⁰ For the sake of the production of the surplus value, the capitalists have been trying to increase the working day of the laborers. Laborers worked for a half and more than half the day per day with unjust food intake.

“Of the witnesses that Commissioner White examined (1863), 270 were under 18, 50 under 10, 10 only 8, and 5 only 6 years old. A range of the working day from 12 to 14 or 15 hours, night-labour, irregular meal-times, meals for the most part taken in the very workrooms that are pestilent with phosphorus.”¹⁶¹

Children and women were used as laborers too, given the fact that children will not long for a greater wage because of their unskilled, immature, and weak bodies. The men will work in the day, while the children at night. This was the strategy of the capitalists to lessen the wage of the workers and to train the children to replace the older and dying men. Thus, giving a chance for an eternal labor for the proletariat and the eternal accumulation of money for the greedy capitalists.

But what really is the true worth of money? The true value of money has been hidden from the society. The society has money but it does not know its true value. This had been

¹⁶⁰ Samuel Moore and Edward Aveling, trans. Frederick Engels, ed. “Capital: A Critique of Political Economy,” vol. 1. (Moscow: Progress Publishers, 1887), 161.

¹⁶¹ Samuel Moore and Edward Aveling, trans. Frederick Engels, ed. “Capital: A Critique of Political Economy,” vol. 1. (Moscow: Progress Publishers, 1887), 167.

enforced by the capitalists in order for them to continue their diabolical mission – the perpetuation of the circulation and the accumulation of capital. They have made money forcedly accepted without even realizing what it is.

One of Isaac Newton's constructed laws of motion is "In every action, there is an equal and opposite reaction."¹⁶² Everything has its positive and negative effects. It may harm or it may benefit the society or it may do both. Accordingly, the existence of money as the means of expression of the value of commodities posits some positive and negative effects.

As this study is a critique of money, it was able to yield money's strengths and weaknesses. Four strengths and five weaknesses were generated and are further discussed in detail.

Strengths of Money

The strengths of money are as follows: (1) money as compensation for labor, (2) money as extension of capitalistic business, (3) money as the medium of purchase of needs and wants of the society, and (4) money boosts economic growth.

Based on the act of exchange, the labor of an individual is equated into a particular compensation, and this compensation, the first strength, is mediated by money. There are two kinds of labor: the mental labor and the physical labor. Mental labor is present in the capitalists, while the physical labor is exclusive to the laborers. The capitalists have been given the task of the mental labor because they are the ones who think, control, and command for the business to maintain its level and its existence. On the other hand, the physical labor is for the laborers because they are the ones who do a lot of work, realizing, and complementing the ideas of the capitalists.

¹⁶² Unauthored.

<http://teachertech.rice.edu/Participants/louviere/Newton/la w3.html>. (accessed August, 31, 2013).

The compensation serves as justice for the hard work and the decreased health of the workers. With money, the labor and the health spent by the workers will be regained after purchase of means of subsistence such as foods, drinks, and other necessities.

Compared to the tribal or primitive, throughout the feudal and the early part of capitalism there were many problems emerged because of compensation. During the primitive period, there was an undeveloped stage of production¹⁶³ leading to no compensation. There was only slavery that time, wherein the slaves were owned by the chieftains and there was no necessary compensation served. The same with the feudal period, the serfs were owned by the landlords and there is no sense of justice.¹⁶⁴ In the early part of capitalism, there were also instances of problems in compensation. It involved the problems on working days, alienation, and physical, mental, social, and emotional abuse of the workers. As regards working days, the issues prevalent that time were the abuse by the capitalists wherein they require the workers to render labor beyond their capacity. Health deteriorated, and the social living, self-esteem and the health of the proletariats were severely affected. In exchange of the production of many products, the laborers were used as the solution to the desire of the capitalists to lengthen their business, thus leading to their selfish pleasures.

Money as compensation for labor or as wage is an appreciation for the help and for the hard work of the workers in exchange of the enjoyment of the capitalists. It is an act of exchange by which the two parties played their part. The laborers were bought in exchange for the labor, and after the labor, the workers will be given a particular amount of the

¹⁶³ Karl Marx, "A Critique of the German Ideology", (Moscow: Progress Publisher, 1968), 4.

¹⁶⁴ During those times, the slaves or the serfs were not given their worth. They were abused and treated inhumanely.

money earned by the whole company. This appreciation is visible because of compensation, and this appreciation is the internal happiness felt by the worker from the gain of something due to his hard work; thus, felt the justice appropriate to his productive fatigue.

In some sense, there is a certain equality present here – both parties gain money. This attainment of money would not be possible without the cooperation or teamwork of the two divisions. This will be specified in the fourth strength.

Unfortunately, this strength posits a duality because of a weakness that emerged. The first weakness is that of the hierarchy in the compensation. The higher the position of a person, the higher the wage, while the lower the position, the lower the salary.

The raising of wages excites in the worker the capitalist's mania to get rich, which he, however, can only satisfy by the sacrifice of his mind and body.¹⁶⁵

Since not all are permitted to be in the higher position, the equality slowly diminishes on this phase. Because of the impossibility of making everyone on top, there emerged the extreme desire to attain more wage. Those people above the hierarchy will even make their position and wage go higher, resulting to the possibility of the extreme diminishing of the wage of those in the lower area. This strong desire to have more money is the problem. The greed of man and the pride of man destroy equality.

This destruction of equality is the hidden form of compensation that gave rise to the strategy of the capitalists:

¹⁶⁵ Karl Marx, “Economic and Philosophic Manuscripts of 1844”, (Moscow: Progress Publishers, 1959), 5.

“Buyers always want to buy cheap, and sellers want to sell dear.”¹⁶⁶

With this method, the capitalists, those in the higher grounds, will be able to accumulate more money not for the sake of the increase in wages, but partially for the sake of the maintenance of the business, and totally for their own sake.

Second, the growth, extension and perpetuation of capitalistic business are dependent on money. It is understood that a business must be self-sufficient in order for it to grow and to be in the circulation for a long time. One of the tasks of the capitalist is to find a way to extend his business. After all the thinking processes, the capitalist easily found a way to maintain his business, and that is through the capital.

With the capital, the capitalist will have it doubled for a certain period time giving rise to the possibility of the perpetuation of the company. This perpetuation has its criteria: the existence of the capitalist, the existence of the raw materials and equipment, and the existence of the laborers. All of these should be maintained in order for the capitalist to succeed in his mission of making his business eternal. Otherwise, the business would not survive. If the business fails, there will be no use of the raw materials and equipment, and there will be no employment for the workers. Without employment and without money as compensation, many lives will be affected, and worse, many will die. Therefore, businesses should be perpetuated.

First, the capitalist must exist as the source of the ideas of the business. The capitalist plans the creation and the perpetuation of the business. In order for this to be possible,

¹⁶⁶ Terrell Carver, ed. “The Cambridge Companion to Marx,” (Cambridge, UK: Cambridge University Press, 1991), 57.

money must exist. Money will make way for the starting capital, purchase of the raw materials and equipment.

The raw materials and equipment will be used after the purchase of the capitalist, but the capitalist will not be the one to use it; rather, he will purchase laborers who will manipulate the purchased materials and equipment, and turn it to the unique product of the company. These purchases will not even be possible without money. That is the second strength of money – the power of purchase for the sake of the company’s perpetuation.

But a problem arises again. Given the secret of buying cheap parts, the capitalist will have his secret, and this secret of the accumulation of money was revealed by Marx. The capitalist will pay the laborers with lesser amount of wage giving way to the higher accumulation of money in the capitalist’s part. Thus, the second weakness drawn from a strength.

The third strength of money is its purchasing power of different commodities. As explained in the act of exchange that a commodity will be for sale in exchange of money, and this money will be used for purchase in the second metamorphosis. In this part, the commodity is the labor of the worker. The labor power of the worker is used by the capitalist for his personal endeavor, and after some time, the labor power is paid in the form of wages. After the worker has been paid, it is now time for him to purchase his necessities in order for him to live and to continue working.

“First, this standard yields not comforts but merely necessities for the typical worker in the typical year. Second, what counts as relevantly necessary is determined not just by requirements for physical survival but also by a socially established standard of neediness, “not merely physical life, but...the satisfaction of certain wants springing from

the social conditions in which people are placed and reared up.” Third, the value of labor power is value of Marx’s standard kind, the time that would be expended by workers using typical techniques with typical intensity, to produce the commodity in question – here to sustain the worker at the relevant standard of subsistence for a day.¹⁶⁷

Subsistence is a responsibility of every person. Making himself exist every day is a must, and every people should make a way to live for many years. This desire is what motivates all people to strive hard to live every day, and the solution is to produce money. In order to produce money, people should work, in order to make one self self-sustaining.

Lastly, the fourth strength of money is its capability to boost economic growth. One of the problems of the capitalists is the coercive law of competition. This law has been a nightmare for the capitalists. This made the capitalists think of better ways of producing commodities, and it leads them to enhance the way of production from cooperation, manufacture, and factory. The greater the value of the equipment used, the greater the productivity and the lesser laborers needed. Thus, this will heighten the amount of money gained by the capitalists per year, and allowing them to regain their lost money.¹⁶⁸

With the coercive law of competition, the capitalist will welcome more inventions. With the emergence of the new inventions, the economy was enriched, enhanced, or

¹⁶⁷ Terrell Carver, ed. “The Cambridge Companion to Marx,” (Cambridge, UK: Cambridge University Press, 1991), 59.

¹⁶⁸ Capitalists lose money because they sacrifice it in order to attain more.

improved. What money boosted, specifically, are cooperation and teamwork, individual's employment, and the society.

Bayaniban is one of the good traits of Filipinos in which people help one another if problems arise. Cooperation and teamwork are good examples of people helping one another. Cooperation, as defined by Karl Marx, exists.

“When numerous labourers work together side by side, whether in one and the same process, or in different but connected processes.”¹⁶⁹

Truly, through cooperation, there is a sense of camaraderie among the laborers, and between the laborers and capitalist. The laborers are made one by the capitalist in order for them to work together. As they work together, they create a large number of commodities for the capitalist. Likewise, the laborers and the capitalist team up in order to have a better result. If theories¹⁷⁰ and applications¹⁷¹ are combined, then they form a productive partnership.

This productive partnership is caused by money. Through money, the two complementing sides agree, or, in other words, money is the connecting force between the laborers and the capitalist. Through money, the laborers are encouraged to follow the commands of the capitalist, and

¹⁶⁹ Samuel Moore and Edward Aveling, trans. Frederick Engels, ed. “Capital: A Critique of Political Economy,” vol. 1. (Moscow: Progress Publishers, 1887), 225.

¹⁷⁰ Theory is represented by the capitalist because of the fact that in the structure of capitalistic mode of production, the capitalist is in charge of the theory or ideas.

¹⁷¹ Application is represented by the laborers because they are in charge of the physical power in order to produce commodities.

through money, the capitalist is encouraged to join force with the laborers as they fulfill the ideology of the capitalist. Therefore, money causes cooperation and teamwork.

On the other hand, this strength posits a negativity leading to another weakness. The capitalist wants to benefit more than the proletariat. He has been driven by the forces of abuse and pride. Meanwhile, the proletarians have two potentials: (1) to take over the position of the capitalist, or (2) to be equal with the capitalist. These personal desires of the two complementing and cooperating partners destroy the good essence of the teaming up notion, which resulted to the antagonism between the social classes leading to class struggle.¹⁷²

Also, in the individual's employment, given the fact that man has to make himself exist for another day or for another decade, he is required to be employed because only then he will earn in a certain period. But, in order to be employed, there are lots of struggles needed to be surpassed such as acquiring a college degree. After finishing school, a person should be lucky¹⁷³ enough to find a job, to be employed, and to gain wage. Wage is a form of labored money, a hard-earned money. The society has been imbedded with the fact that only employment can make a person earn money and buy commodities for his subsistence. Therefore, diploma, employment, and wage make people live. For a person to live and to be happy, which are the ultimate goals of every person, he should have money, and, thus, money becomes the motivator for employment.

¹⁷² Terrell Carver, ed. "The Cambridge Companion to Marx," (Cambridge, UK: Cambridge University Press, 1991), 57.

¹⁷³ Employment is a struggle nowadays because of the fact that there are few job opportunities, but unfortunately, there are many people unemployed.

From the particularity of a single person, the function of money as the motivator of a particular person becomes the motivator of the whole society. A single person aims to be economically stable for his subsistence. He would be able to have money, to buy food, shelter, clothes, and many more commodities. Given that all people desire this kind of life, there would be unity among their desires – to be productive and self-sufficient. Productivity and self – sufficiency are the forces that empower a single person to make himself live longer. With this ideology, the whole society will be one and will be productive and sufficient.

The problem with this is the false motivation and false ideology evident in the present situation. The flaws will be discussed more in the weaknesses of money.

Weaknesses of Money

Now that all the strengths of money have been presented, the study arrived at the weaknesses of money and these are the following: (1) Money is the cause of the continuous self – slavery, (2) Money is the cause of societal cheating and over – greediness, (3) Money is the diabolical cause of emergence of social conflict and alienation of labor, (4) Money is inaccurate, and (5) Money causes the deadly competition.

First, the effect of money towards man, particularly on the part of the laborers, has been self-suffocating and self-slavery, and these points of view of laborers manifested man's self-sacrifice and self-surrender for the sake of money. Man has the conception of "to gain money is to live." This means that the only way for man to live is through the existence of money in one's life to purchase different types of necessities in order for him to exist, and the way to attain money is to work. Through work, man has concluded that he will gain wage after particular time, then he will live.

Man has his needs and wants in life. To attain these, he must work first. With work, man will achieve his needs

and wants, will live, and will be happy. However, on the other hand, without work, man will fail to attain his needs and wants.

With this ideology, the condition of existence of man revolves around labor. That in labor, man will provide himself with money. That in money, man will provide himself with substantiation and that in substantiation, a new set of laborers will emerge.

“For the proletarians, on the other hand, the condition of their existence, labour, and with it all the conditions of existence governing modern society, have become something accidental, something over which they, as separate individuals, have no control, and over which no social organization can give them control.”¹⁷⁴

This ideology has become true for the past centuries. Man always thought that the only reason of his existence is to work. What went wrong is that they allowed work to rule them. Workers should be the one in control of work, not the other way around. This self-surrender of man to work has been termed in the study as the self-slavery for money.

Self-slavery for money has many parts. Self means the involvement of the self, of the worker, by which the self is the one in control. Slavery means the inferiority of someone by which that someone will do something in favor of the superior person. Thus, self-slavery is the involvement of the self by which this self is handled or commanded over or is under the rule of the same self for the sake of something, and that something is money.

¹⁷⁴ Karl Marx, “A Critique of the German Ideology”, (Moscow: Progress Publisher, 1968); .Proletarians and Communism, 3.

Lastly, money is also part of the concept. Money is the prize for self-slavery. Man enslaves his own self for the sake of attaining money in order to achieve the needs and wants man so ardently desires.

Due to the self-slavery of man for money, man failed to see the true essence of life, man's goal which is "to be happy" became "to earn money," self-abuse became present in which man is lowered to the state of animals for the wealth of the same animals, man became inferior to machines and puppets to capitalists.

Thus, the end of self – slavery is,
 "The production of the means to satisfy these needs, the production of material life itself."¹⁷⁵

Second, on the part of the capitalists, money infused societal cheating and over-greediness to man. If the first weakness focused only on the laborers, the second weakness focused on the capitalists. The capitalists are given the task to think. They think about the business, they think about the work of the laborers, and they think about the enhancement of the capital.

With this ideology, the capitalist not only think about the business, but thinks more about himself. Of course, the capitalist believes that he should have the greater part of the division of the total wage because of the fact that he was the one who established the business. Therefore, the capitalist is now thinking to enrich himself to avoid bankruptcy and the closure of the business.

If the business falls, there will be no more money accumulated and the capitalist will take more time and more

¹⁷⁵ Karl Marx, "A Critique of the German Ideology", (Moscow: Progress Publisher, 1968); History: Fundamental Conditions, 7.

money again in order to build a new business. To regain the lost money is difficult, just like a lost trust.¹⁷⁶

“Production of capital to have more capitals to make capitalistic production, and greed and pride eternal.”¹⁷⁷

In keeping with the second weakness, money is a luxury, which is the source of the greed and pride of the capitalist. It is always himself that he thinks of. He forgot the essence of the people working just to turn his ideologies into reality. All of these are caused by the ego of the capitalist who is in-charge of the business. Therefore, the problem is, greed and pride. According to Karl Marx,

“Capital is thus the governing power over labor and its product.”¹⁷⁸

Capital has been the main cause of the capitalist’s ego leading to so much avarice and pride. Greed is the extreme desire to attain every material thing for the sake of the self without thinking about the welfare of others, and pride is the extreme enthronement of the own self on top of everything and everyone. These are the determining factor why the capitalist has the power over his subordinates – workers, labor, and products.

The workers are under the rule of the capitalist because they are dependent on the work that was given by the capitalist. Given that they need work in order to gain

¹⁷⁶ Trust is hard to gain, and if lost, hard to regain.

¹⁷⁷ Karl Marx, “A Critique of the German Ideology”, (Moscow: Progress Publisher, 1968); Historical Act.

¹⁷⁸ Karl Marx, “Economic and Philosophic Manuscripts of 1844”, (Moscow: Progress Publishers, 1959), 11.

wage and to live, the workers really need to lower themselves and surrender themselves to the rule of the capitalist.

The labor and products are also under the supervision of the capitalist because he owns them for he has bought the labor of the workers and the workers themselves. Thus, making him the owner of the products. For example, the workers of Nike are entitled to the ownership of the owner of Nike because they are employed and paid by the owner. The workers have no right to claim that they are the owners of the products, but unfortunately, the products are now theirs and those material things, which they made, will never be theirs, unless they purchase them. These certain situation claims that the capitalist is the ruling person. That's why Karl Marx said,

The ideas of ruling class in every epoch are ruling ideas...¹⁷⁹

The ruling ideas are the ideal expressions of dominant material relationships. Such relationship is evident among the workers and capitalists. This relationship was built since the meeting of the two classes and their unity in order to live. They are united because they need to survive. But, the imposed idea is that the capitalists should be the one ruling the millions of workers for the intellectual class (capitalists) are the ones knowledgeable to make the business survive many years of existence.

Because of this power, the capitalists were able to manipulate the system. This manipulation turned into societal cheating. In societal cheating, there are people cheated and there are people cheating, and the proletariats were the ones cheated upon and the capitalists were the ones cheating. Until today, this societal cheating is still prevalent. With the first

¹⁷⁹ Karl Marx, "A Critique of the German Ideology", (Moscow: Progress Publisher, 1968): Ruling Class and Ruling Ideas, 6.

two weaknesses mentioned, it is presumed that money affects man and morality.

The injection of self-sacrifice and self-cheating to both sides caused a delirium that is evident in mankind's history, the emergence of social conflict and alienation of labor. Social conflict and alienation of labor are the primary reasons why Karl Marx encouraged the proletariats to revolt against the capitalists.¹⁸⁰ Social conflict and alienation of labor have been present decades ago, even before capitalism evolved. It has been evident from the primitive times as presented by Karl Marx in his historical-dialectical materialism.¹⁸¹

Back in the primitive and feudal times, social conflict and alienation of labor were manifested as the superior people rule over the inferior people. Those in the higher class are the property¹⁸² owners, and those in the lower class are the slaves. With the extreme development in technology, man has then created money as the universal equivalent of commodities. Money, as the universal equivalent of all commodities, created a gap among humanity, specifically between the capitalists and the laborers. This gap is characterized by the quantity of the money possessed by a certain person. For example, those with more money are the rich people, while those with fewer money or those unfortunate ones are the poor people.

¹⁸⁰ The author of this study agrees to Karl Marx's ideas, but one. The only idea that the author is against is the idea of revolution. A bloody revolution can never be the best solution to resolve the class struggle, however, the author of the study will try to find a better solution to this issue.

¹⁸¹ Terrell Carver, ed. "The Cambridge Companion to Marx," (Cambridge, UK: Cambridge University Press, 1991). First Premise.

¹⁸² A material being which can be an object (i.e. land, house, business) or a person.

The gap created by money destroyed the equality of all men. This gap is visible in the competition between the capitalists and proletariats. That is not all, because even inside the circles of the capitalists and of the proletariat compete for the sake of their own welfare.¹⁸³ Therefore, this situation has resulted to the extreme competition among all humanity, despite age and sex.

On the part of the alienation of labor, it was shown that the wages and labor are unjust.¹⁸⁴ This was evident in Karl Marx's *Economical and Philosophical Manuscripts*.

“The relation of the worker to the product of labor as an alien object exercising power over him.¹⁸⁵In estranging from man (1) nature, and (2) himself, his own active functions, his life activity, estranged labor estranges the species from man. It changes for him the life of the species into the means of individual life. First it estranges the life of the species and individual life, and secondly it makes individual life in its abstract form the purpose of the life of the species, likewise in its abstract and estranged form.”¹⁸⁶

¹⁸³ Capitalists against capitalists, and proletariats against proletariats.

¹⁸⁴ Given that the laborers have low salary, and the labor is estranged.

¹⁸⁵ Karl Marx, “Economic and Philosophic Manuscripts of 1844”, (Moscow: Progress Publishers, 1959), 30.

¹⁸⁶ Karl Marx, “Economic and Philosophic Manuscripts of 1844”, (Moscow: Progress Publishers, 1959), 31.

The extreme coercion of the capitalists against the will of the workers has great impact. It has been clear that man needs necessities to live and to be happy. The social, economic, personal, spiritual, and psychological aspects of man are very important to him. If he is deprived of these aspects, man will have a self-dilemma.

As what the quoted statement asserted, the workers were deprived of so many things such as his own creation or the product he produced, and the external world. The laborers' species-being was lowered – treated like an animal, which he is not.

In the alienation of labor, one of the problems is ownership. The products and all the laborers are bought by the capitalist. Therefore, the aforementioned are owned properties of the capitalist. This ownership is exploited because of the abuse of power triggered by extreme competition.

The alienation of labor and social conflict emerged because of the extreme competition just for the sake of the diabolical aspect of money. Therefore, the diabolical cause, which caused the problems, both societal and personal, is money.

A cause of these negative injections is the uncertainty or the inaccuracy of money. The inaccuracy of money is the cause of class struggle. The question on how money is determined is the real problem. For example, how is it said that a certain commodity is equivalent to a certain price? How is it said that a certain book costs Php300? How is a price determined to be absolute? The consumer is just hypnotized by the price of the commodity and just paid for the indicated price of the certain commodity.

According to Marx,

“The price is determined by the capitalist.”¹⁸⁷

There is a cycle of production and that is manipulated by the decision of the capitalist. The circle consists of the materials for production and the laborer. These should be carefully taken into account because the capitalist needs these parts in order for the circle to continue running perpetually. If the capitalist will only think of the materials and the wage of the laborers, there will be great inequality on the part of the capitalist. Due to the egoistic notion of man, specifically of the capitalist, he must also have his share of the pay for commodities sold. Hence, the capitalist will add a certain percentage of the total cost of a certain commodity, and will turn that percentage to surplus value.

Surplus value is the part of capital on which the accumulation of capital and the perpetuation of the business anchor. This part of capital makes it determinable so that the capital will be regained for a particular period. The problem is that this part of capital can be manipulated by the capitalist himself. He is the one who will decide on this part of capital rendering.

Given the formula for capital, $C = \text{materials} + \text{labor} + \text{surplus value}$.¹⁸⁸ The materials and labor are easy to be determined, but the surplus value is not. With the fact that the surplus value is a percentage of the capital, the capitalist is the one who determines the percentage for the surplus value. The laborers will be more exploited if the surplus value is higher. On the other hand, if the surplus value is lesser, the capitalist is the one exploited. The capitalist will not allow

¹⁸⁷ Samuel Moore and Edward Aveling, trans. Frederick Engels, ed. “Capital: A Critique of Political Economy,” vol. 1. (Moscow: Progress Publishers, 1887), 376.

¹⁸⁸ Samuel Moore and Edward Aveling, trans. Frederick Engels, ed. “Capital: A Critique of Political Economy,” vol. 1. (Moscow: Progress Publishers, 1887), 147.

that to happen. So, he will make his action fast and will make the laborers exploited. Thus, the surplus value is proven to be always higher than the total of the materials and the labor.

There are no exact criteria to determine the money equivalent; rather, it is only the capitalist who determines the money. In this sense, there is no exact determination of the ideal or mental money or the value, and the real or material money. There can never be an exact distinction of what a commodity should cost. Therefore, money is inaccurate.

Finally, the effect of these self- and class- injections is the deadly and coercive competition. In everything, there is competition. It is impossible for competition to be removed from human history. It is the result of man's dedication to live,¹⁸⁹ which is the leading doctrine of the Catholic Church. People compete in order to live, because if man does not fight for his life, man will fail and fall. Because of this reality, man should strive hard to find an employer, to be employed, to work, and to gain money in order to gain commodities to survive.

But this competition turned out to be a deadly competition. An extreme competition has evolved due to the existence of money. According to David Harvey,

“They are forced by the coercive laws of competition to accumulate and reinvest on the one hand and are plagued by the desire to consume on the other.”¹⁹⁰

¹⁸⁹ Hans King. *Global Ethic and Human Responsibilities*. http://www.scu.edu/ethics/practicing/focusareas/global_ethics/laughlin-lectures/global-ethic-human-responsibility.html. (accessed September 1, 2013).

¹⁹⁰ David Harvey. *A Companion to Marx's Capital* (London: Verso Books, 2010), 258.

The deadly competition has worsened alienation of labor, social conflict and the dialectical-historical materialism. First, the alienation of labor has become worse because the capitalist competes with other capitalists, making his workers suffer more or be alienated more just for the sake of the capitalist and the business alone. Second, the worsening of alienation of labor leads to the worsening of social conflict. Since the laborers are greatly affected because of the harsh treatment, they will harbor ill feelings or despise the capitalist, thus, worsening the class struggle. Lastly, these two lead to the worsening of history. This struggle will only result to another generation of class struggle, thus, needs to be fixed.

This sequence of the existing problem of the world results to the immorality of man. This immorality leads to the emergence of two types of power: the power of money and the power in money.

On one hand, the power in money is the power received by the money-user in order to purchase different commodities. The problem with this power is that man himself and the society might go beyond the real essence of money. They might be overwhelmed by the brilliance of money as it grants a particular person with such commodities. The corruption of this power will create societal problems.

On the other hand, the power of money is evidently conjuring. It may conjure positive and negative aspects of man. Positively speaking, money may be used as a help to many people. However, money may also be destructive. It may destroy physical, spiritual, and even the totality of certain person, and the whole community. Therefore, power of money and power in money are the problems of the existence of money.

Reconstruction

The second approach used in the study was Reconstructionism. Its aim is to retain the strengths of money and to convert its weaknesses into strengths. The question is

“Will the weaknesses be converted into strengths?” and “How will the converted weaknesses be accepted?”

Just like the movie *Wreck-It Ralph*¹⁹¹, the main character, Ralph, was depicted as an evil guy because of his capability to destroy anything, or everything. Tired of being the evil guy, of sleeping alone in the dark, and of being the one not rewarded with medal, Ralph decided to go out of his own game to find his desired reward, until he met many characters, changed himself and proved himself to be a good guy, and the people accepted him and started treating him nice.

As already ascertained, deep within the weaknesses of money lie new strengths, which the study aimed to reveal. These weaknesses converted into strengths are the following: Creative Labor, Equal Opportunities and Equity, Social Honesty and Equity, Standard Value of Money, and Cooperative Competition. These are the conditions in order to achieve the ethics of money.

The only aim of labor is to create commodities so the labor appropriate and the right goal for the proletarians and capitalists should be Creative Labor. Both classes work; the capitalists work theoretically; they think and accumulate capital for the business's sake, while the proletarians work physically to realize the theories of the capitalists. The two classes strive to work in order to gain money to live through the compensation with the use of money. These two ways of production, theoretically and physically, are the production of the capitalistic business in general. Furthermore, the two classes, theoretically and physically combined, produce three types of production: (1) *from each class*, (2) *to each class*, and (3) *for both classes*.

The first type of production is production *from each class*. This means that the two classes produce from their own

¹⁹¹ *Wreck-It Ralph*, directed by Rich Moore (Walt Disney Animation Studios, 2012).

will, from their own capacity and from their own strength. For example, the capitalist produces with his intellect or his ideas, while the laborers produce with their body. Without this type of production, the remaining two types of production are void. Therefore, *from each class* type of production is the basic type of production.

Meanwhile, the second type of production, *to each class*, aims that the particularity of the first type of production will generate unity between the two classes through the second type of production. This unity will determine that the two classes participate in the holistic dynamism of the capitalistic mode of production.

Finally, the third type of production, *for both classes*, means that the productions made from the first type of production and the unity between the two classes produced by the second type of production should benefit both classes. The final type of production is to ensure the beneficial effect of the productions made in the first two in order for the first type of production to engage again into another cycle of the types of production.

The only problem is that the two put more burdens to their shoulders by having the ideology that too much work equals more money. This has been the self-slavery of man, wherein he enslaves himself to work. The study contradicts this enslavement with the concept of creative labor.

Both classes should perceive work or labor as a means of creating commodities that would benefit all. Commodities, in its deeper essence, should be beneficial to the people who purchased them. Being beneficial is an important factor in order to determine the usefulness of a commodity. Commodities should be beneficial or should have useful effect to the buyer in order for them to be bought and used.¹⁹² For example, bags help one to carry his things easily,

¹⁹² The use-value of commodities determines the price-value. The price-value, however, is determined by the

food and drink satisfy hunger and thirst of an individual, clothes cover a person's body, medicines cure sick people, and so on. Thus, commodity aims to benefit the buyer.

Therefore, labor should not only create commodities, it should also create impact to those who purchase the commodities, and this impact is the benefit the commodities provide. The creation of commodities and the creation of something within the buyer are the important impacts of creative labor to the society. Instead of self-slavery, people should think this way to create a civilized society and the elimination of the social conflict and alienation of labor.

Second, to remove social conflict and alienation of labor is to imply Equal Opportunities and Equity to both classes. The awareness brought by the study to both classes – which is to be wise and balanced awareness towards labor – led to the removal of self-slavery. This elimination of self-slavery led to the equal opportunities and equity, which is the solution to the social conflict and alienation of labor. The self should be considerate to other selves. Social conflict and alienation of labor are the effects of the egoistic nature of man. This egoistic nature of man should also be modified in order to alleviate social problem. Man's nature is to think of himself. There is no harm in this, but the harm is when man excessively thinks of himself and forgets about others.

On the side of the capitalists, as the theorists of the capitalistic business and as the employers, they should give equal opportunities to workers by giving them work for them to gain money and to live, and to think about the equity of the workers. With all the abuse evident from the number of working days, the abuse of the labor power of children and

possibility of the commodity from being bought. The higher the use-value, the higher the price-value. This means that when a commodity or an article of commodities give high benefit to the society, the businessman or the capitalist will put a higher price to the commodity.

women, and the inappropriate and insufficient compensation of the workers' labor, the capitalists should be repentant from what happened before¹⁹³ and change their point of view by giving equal opportunities and consideration to the laborers.

On the other hand, the proletarians or the laborers should obey the capitalists since the latter were the ones who gave the former their employment, but they must be duly aware of the work given to them, the harm and the benefit of the work, and the compensation of their work. They must ensure that their employers give them justice and security.

Both classes should realize these conditions and both should aim for equality in the distribution of opportunities with due consideration given to factors such as sex, age, and social status. Thus, these conditions will lead to the abolition of self-slavery, social conflict and alienation of labor.

Third, to remove Societal Cheating and Over-greediness of man, Societal Honesty and Equity should be elevated. Since the capitalists aim to extend and perpetuate their business, they should secure the continuous flow of exchange, wherein money continuously enter their business as they produce and sell their products or commodities. Capitalists should never let their business fall because everything in it will also fall. The system will fail, the laborers will lose employment, there would be crisis in the production and purchase of commodities, and it could be the end of the capitalistic business. This should not happen because social conflict would only heighten.¹⁹⁴

The question is how should the capitalists approach capitalism. Since the start of the capitalistic era, societal

¹⁹³ Before means those events that happened in the past by which the abuses are prevalent.

¹⁹⁴ This study does not aim the defeat of the capitalists and the rise of the proletariat; rather, this study only focuses on how money should be properly handled.

cheating and over-greediness of the superior class has been prevalent. They only aim to enrich the business and themselves, without considering their employees. Such egoism is reflected in the societal cheating. Capitalists cheat their employees by making them believe that they are equally and properly compensated even though they are not. False hopes and false knowledge are given, thus, resulting, again, to social conflict and alienation of labor.

To resolve the problem, the study presents societal honesty. Honesty is being true to the self and to other selves. This is a contradiction to the societal cheating as societal honesty aims for the awareness of both sides to the truth of their labor and their relationship to each other. Both sides should be true to how they must perform, and what they should perform and produce. Capitalists should help the proletarians to be aware of their true part in the business, not as slaves but as cooperative individuals, and together, both should be united and should cooperate. This duty as cooperative individuals will be discussed thoroughly under the principles of New Ethics of Money.

Fourth, to remove the inaccuracy of money, there must be a Standard Value of Money. What made it difficult for both sides was the inaccuracy of money. The price of a certain commodity revolves around the decision of the capitalist. This decision was based on the parts of the production of commodities: the raw materials, the machines, and the human labor. These three were infused in the commodities, and were the bases of the capitalists in determining the price of a commodity or an article¹⁹⁵. Only the capitalist has the determining power of the price of a certain commodity as it enters the circulation.

This inaccuracy caused the problem, and to solve the problem, it should be modified. Given that only the capitalist

¹⁹⁵ A collection of the same commodities. For example, all bags are in one article.

has the only power to determine prices, the study counters this by stating that the decision of a single person is impractical; hence, the decision of majority or a democratic way of determining the standard value of money should be considered. This study encourages that both sides, capitalists and proletarians, should set a standard value of money.

The specific standard value of money is not the concern of the study; rather, it only asserts that both social classes should arrive at a common decision. Thus, this will lead to equal chance of economic growth to both social classes.

Finally, competition is not enough; rather, there must be Cooperation. Both social classes have been in a war for the past centuries, and this has been unhealthy especially to the part of the proletarians because it adds to their suffering. Competition has been prevalent ever since. From children to old adults, from family to school and to other places, in social living and events, competition was never abolished.

Even in capitalism, competition arose between capitalists and proletarians, capitalists and capitalists, and proletarians and proletarians. Such competitions are still prevalent nowadays. The competition between the two classes of people as the capitalists and proletarians aim to gain money and to grow. The competition between two or many capitalists creates friction among all the capitalistic business to use high and post modernistic technology in order to enrich the process of production and to produce better quality and quantity of commodities. In addition, the friction among proletarians has raised crimes in order to be superior to other proletarians.

The study found a solution to this problem. To eliminate the deadly competition, there should be Cooperation. The former kind of competition is a competition where both classes compete with each other, and wherein there is selfishness, greed, pride, and death. However and fortunately, because of the latter, there would be

harmony among those competing individuals. Competition is prevalent, but if cooperation will be observed, and both resulting to something new, there will be an equal opportunity between the classes, both classes will grow and the society will be better.

Ethics of Money

The third and final approach used in the study is Constructivism, by which the study now deviated from Karl Marx's ideas regarding money, and constructed new principles of money. To start with the constructivism approach, the study presented the definition of Ethics, Money, and Ethics of Money. Ethics is the set of principles followed by a group of people aiming for the betterment of all or for the common good. This set of principles includes concepts such as means and ends, consequences, human acts and acts of man, voluntariness, responsibility, etc. Furthermore, ethics is correlated with morality, which is the practice of these principles or ethics.

Moreover, there are two types of ethics: communist ethics and the Christian ethics. The former, on one hand, focuses on matter as its primary element, on earthly goal as the ends of man, that the end justifies the means, believes on the evolutionistic view of morality, and uses force, conflict, and revolution to attain the goal. The latter, on the other hand, focuses on the spirit as the primary element, on the other world as the goal, that the end does not justify the means, and believes on the absolute, immutable and eternal view, and teaches love, right living, and prayer to attain human goal.¹⁹⁶ Moreover, communist ethics is described as the negation of spirituality that it ignores the rights and dignity of the human person, that it refuses to submit to the moral law, and that it preaches class-welfare as inescapable

¹⁹⁶ Felix M. Montemayor. *Ethics: The Philosophy of Life* (Mandaluyong City: National Bookstore, 1994), 56.

law of history and duty, which binds workers in their pitiful fate.¹⁹⁷

Money is a medium of exchange used in the circulation of commodities and in capitalism (e.g. wages). There are many types of money present: money as capital, money as wage, and money as commodity purchaser. As capital, money enables the bourgeois to start a business and to perpetuate that business. As wage, the bourgeois pays the laborer, and the laborer pays the wage in exchange for subsistence, which is the third type of money, as commodity purchaser.

Thus, Ethics of Money is the set of principles that should be followed with regards to money and the use of money. The study presented various principles or ethics of money in order to achieve the betterment of a person, of the society, and of the whole world. The New Ethics of Money revolved around main virtues and the main elements of a state¹⁹⁸, and the roots of the Ethics of Money, or the main virtues involved in the Ethics of Money are love, justice, hope, and truth. All of these were correlated to money to produce new ethics or new ethical principles of money.

First, production, achievement, accumulation, and possession of money should be rooted on **LOVE**. Love is the first and the core most virtue where money should be based on. What is love? Love is defined as the sacrificial action for another.¹⁹⁹ The study would say that Love should be a sacrificial action for the self and the other self. As sacrificial or sacrifice, it means that there should be

¹⁹⁷ Ma. Imelda P. Nabor-Nery, PhD. *Christian Morality and Ethics* (Madaluyong City: National Bookstore, 2010), 227.

¹⁹⁸ The main elements of the state are the people, territory, government, and sovereignty. Only the people and government, however, are the main concerns of the study.

¹⁹⁹ 1 John 4:7-10

willingness or voluntariness²⁰⁰ of giving up for the sake of the betterment of the self and of the other self. As an action, it means that love is not only thought of nor theorized nor planned; rather love should be put to a habitual practice or should be habitually applied for it to be called love. Therefore, love is a habitual practice of voluntariness towards the betterment of the self and of the other self.

Love must come first from the self because it will not be true love if a person does it to another person without loving himself first. Everything must have its own basis before transferring that thing to another. For instance, in the chemical world, two elements ironically or covalently bonded into a compound. Before being bonded to each other, these two already possess certain unique characteristics and properties before they were bonded, and after being bonded, they create compound with a more powerful and more useful characteristic and properties. Deep within the self should be a certain characteristic, and this characteristic is love. Everyone must possess love first within the self before sharing that love with others. Therefore, love cannot exist without the self and the other self, for love exists when there is a self and the sharing of the self with the other self.

Second, production, achievement, accumulation, and possession of money should be rooted out of JUSTICE. Out of love, justice is one of the virtues that follow. Justice is defined as being fair and reasonable, equitable, and giving what is due or what is necessary.²⁰¹ Justice ought to reward those who are worthy and to punish those who are abusive

²⁰⁰ Voluntariness is the surrender of the self by the self itself; not the surrender or the coerced surrender of the self by other self.

²⁰¹ *Webster's Universal Dictionary and Thesaurus* (Scotland: Tormont Publications, Inc., 1993).

and who are evil²⁰². This is the aim of the study – to end the abuses and the evilness of those in power of having money in order to end social conflict and alienation of labor.

Justice should not be viewed simply as doing an action for the sake of gaining rewards or for the sake of evading punishment; rather, it should be viewed as a reminder for the society to improve. If each and everyone participates in this kind of justice, societal growth will be hindered. They will be stuck in the idea that they only do that because they are obliged to do such. Obligations are obligations but these obligations must not remain as obligations. These should go beyond the realm of the obligations done. Obligations will remain obligations if people treat such actions in the shallow part of understanding. These actions should not be taken for granted because this is the starting point of reaching the true meaning of obligations and actions. People ask, “What am I doing?” and that is the shallow part of understanding. To go beyond, there must be a reflective and serious transcendence of understanding why we do such actions. The question must not be “What?”; rather, it must be “Why?”

This type of question will transcend the doer from the shallow part to the deeper essence of every action. Thus, this will lead that person to the realization of the real meaning of obligation, which is to do what is good. It should not solely be “because it is my obligation,” but it must be “because it is the right thing to do.” To know and to do justice is not only

²⁰² “Who do evil” and “who are evil” are two different things. Those who do evil may still have goodness in themselves. For example, a person who committed theft may have done that action because of a good intention for the purchase of the medicine of someone who is sick. Therefore, that is not pure evil. The evil done is only caused by the immediate need of medicine. On the other hand, “who are evil” are those people who are totally evil or those who are lax.

an obligation but it is showing love that is due to the “other selves.”

Third, production, achievement, accumulation, and possession of money should be rooted on the TRUTH. *Truth is that which is consistent with the mind, will, character, glory, and being of God.*²⁰³ Epistemologically, truth is the conformity of the mind and the reality. For example, if the subject or the person perceives an object, and if that perception brings forth an idea to the person and that idea conforms to what is real, therefore, it is true.

In relation to the study, truth here refers the honesty of both classes. It was discussed in the Societal Honesty how and why the two classes should think and should act in accordance to honesty or truth, and the effects of doing so. Positive things and events will arise if such mentality is adapted and acted upon in everyday life.

Truth is always interconnected with justice and love. Justice in truth is being true to one another. Everyone deserves to know the truth and not the other way around. If justice is related to truth, then selfishness will be annihilated from the people. Truth must be realized because it leads to trust. If two sides are true to each other, then trust will flourish between them. If trust is developed, there will be no problem in the relationship within the society. Thus, this makes truth a necessary root in the Ethics of Money because such mentality is needed in the new principles of Ethics of Money.

The last root of the Ethics of Money is that production, achievement, accumulation, and possession of money should be done for HOPE. The modern idea of hope is “to wish for, to expect, but without certainty of the fulfillment; to desire very

²⁰³ *Unauthored.* What Is Truth?

<http://www.gty.org/resources/articles/a379/what-is-truth>. (accessed: September 22, 2013).

much, but with no real assurance of getting your desire.”²⁰⁴ Hoping is not that easy because with hope alone, nothing will happen. Hope must always be linked with action in order for this hope to be realized, for this hope to be physically true.

Hope should not always remain as hope. Every person hopes but this hope should be put to reality because its realization ends hope and begins happiness. Hope is the beginning of something big for a particular person and leads to the acquisition of that dream.

In the study, this hope is related to truth. A person, first, should be sure that what he hopes for is true because that dream would never come true if, in the first place, it is impossible to achieve. Hope should be related to justice because that hope should be hope for the self and for the society. Hoping only for the self is selfishness, and hoping only for the society is foolishness. Thus, a person should hope for the betterment of both. Finally, hope should be related to love because these two will enhance the hoping stage, which is being concerned to the society.

Therefore, the combination of Love, Justice, Truth, and Hope will create new ethical principles in relation to money, on how to produce, how to acquire, and how to use money. Moreover, from these roots, the study presents the two new principles of Ethics of Money: (1) Principle of Social Harmony and (2) Principle of Social Cooperation.

Before discussing the two new principles, the study defines each element present within the principles. In the first principle, the first element is Society, the social relationship among human beings. Second is Social, which is living in a community or relating to human beings in society. Third is Harmony, which is agreement in actions and ideas or pleasing agreement. Fourth is Money, which is the medium of exchange allowed by the government, and the last is Harm, which is being hurt, damaged, injured. In the second principle, the elements present are Society, Social Competition (which is a contest in skill or knowledge), and Cooperation (which is to act together).

²⁰⁴ J. Hampton Keathley III. *HOPE*.

<https://bible.org/article/hope> (accessed: September 22, 2013).

The Principle of Social Harmony relates the elements society, social, money, harm, and harmony together. The relation made among the five elements became a strong standard or rule that is needed to be followed in order to achieve human happiness. This study believes that Man is a social being, that he belongs to a group of people, and that this belongingness makes him related to each person within that group. Culturally and traditionally speaking, the society where person belongs – in this study, the Philippine society where people use Peso²⁰⁵ as means of exchange for commodities – has already structured its own way of living.

This principle adopts the economic and capitalistic mode of production, with some modifications, however. The principle believes in the rightful exchange of commodities whereas people enter employment, work, gain money, purchase needs and wants, and work again. The exchange is visible in the work and the acquisition of wages by the workers, and also, in the work of the capitalists.

Without these two classes, there would be no growth in economics and technology because they are the basic elements for such growth. As it is written that both are needed, it means that the capitalist or the workers alone should be given importance; rather, both should be considered. Pope Leo XIII stated in his encyclical,

“Each needs the other: capital cannot do without labor, nor labor without capital. Mutual agreement results in the beauty of good order.”²⁰⁶

It means that there must not only be the laborers for the laborers cannot work without the existence of the conceptualizers of the labor, and that there must not only be the capitalists for the capitalists cannot realize their concepts without the existence of the hard-working laborers. Hence, both classes should always work hand in hand in order to promote order for them to reach their ultimate dreams.

²⁰⁵ The money used in the Philippines.

²⁰⁶ Pope Leo XIII, *Rerum Novarum*,
<http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/rerum.pdf> (accessed October 7, 2013), Paragraph 19.

The two classes should unite and as the two unite, each class should always put in mind that they need

“...to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty.”²⁰⁷

There must be a connection between the two and this connection should be based on duty. Each class has its own distinct duty and such duties should be realized in order to construct a holistic society for both classes. In order to construct such society²⁰⁸, every people should remove every negative emotion, every negative thought, and every negative action towards one another. There is harm in this principle because every change implemented will create harm within the culture or the tradition of the said country. Harm, in the sense of the study, means that it will injure the past views on the political economy, social conflict, and the alienation of labor.²⁰⁹ There is harm because this principle will change the negative view on the said concepts, and will turn that into positive, positive in such a way that social conflict will be converted into social harmony.

²⁰⁷ Pope Leo XIII, *Rerum Novarum*, <http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/rerum.pdf> (accessed October 7, 2013), Paragraph 55.

²⁰⁸ “...*We see them put aside their quarrels, assembling in fully harmony in a single battle line with a completely united effort, and work to achieve their common purpose.*” Pope Leo XIII, *Rerum Novarum*, <http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/rerum.pdf> (accessed October 7, 2013), Paragraph 146.

²⁰⁹ The problem is that people always think that the two classes should always conflict with each other. Instead of the mutual conflict, both classes should think of mutual unity. Pope Leo XIII, *Rerum Novarum*, <http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/rerum.pdf> (accessed October 7, 2013), Paragraph 19.

The principle of social harmony is rooted on love, justice, truth, and hope. The said roots are never taken individually as they were related to the principle; rather, they are collectively considered. Social harmony will be achieved if and only if it is correlated with all the roots. Each person should think and act out of generosity and charity²¹⁰ towards the self and others.²¹¹ They should always think of equity, wherein each person is given what is necessary to him, they should be true to one another, and they should hope together for a brighter future in order to reach man's happiness.

Linked to the principle of Social Harmony is the principle of Social Coopetition. Social coopetition believes that each person lives in a life of competition since childhood until adulthood, that a person lives a life of struggle that he needs to surpass in order to survive and that a person solves problems by himself against other selves. Competition created a rough but productive road for humankind. Through competition, technologies evolved, but through competition, many lives, especially children and women, were abused economically and physically in order for the previous capitalists to perpetuate their businesses. This deadly competition is rejected by the principle of social coopetition.

This principle believes that it should never be competition; rather competition should be combined with cooperation in order to resolve social conflict and remove alienation of labor. Cooperation²¹² is an action that shows unity, camaraderie, and service for the self, for others, and for the whole society. Through social coopetition, each person will compete with one another, but,

²¹⁰ “..all must earnestly cherish in themselves, and try to arouse in others, charity.” Pope Leo XIII, *Rerum Novarum*, <http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/rerum.pdf> (accessed October 7, 2013), Paragraph 63.

²¹¹ Charity would never be given totally if the person does not care for himself. In order to care for others, man should care for himself first.

²¹² Pope Pius XI, *Quadragesimo Anno*, <http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/quadragesimo.pdf> (accessed October 7, 2013), Paragraph 49.

the difference is the people living in the community will not think only of the self against other selves; rather, the self in cooperation with other selves in order for them to grow together. Thus, it will result to the abolition of social conflict and will give rise to social unity, camaraderie, and teamwork. All people will be united as they aim for one goal – to find happiness in the co-existence with others. The social life of each person will be enhanced and life will be easier.

These principles imply two important things on people. First is what people ought to think, and second is what people ought to do. These principles may be theories, but, of course, theories should always be applied into practice in order to realize them, and this practice should be thought of and done habitually to achieve the common good and the betterment of the whole person, the whole society, and the whole country.²¹³

First, people ought to think of self-existence, others' existence, and co-existence. The self should exist because the self aims to exist. Without existence, the self is not the self. For the self to exist, the self should exist in the first place. Given the fact that the self should exist, the next question is: "how should the self exist?" The self, in the neocapitalist world, should work in order to gain wage and to purchase enough necessities to live. As the self lives, that self should recognize the existence of other selves because that self lives in a world of many selves, and not a world of an only self or an alone self. The self is a social self wherein that self participates with other selves. This participation should be the aim of every self existing, and this participation is called co-existence among selves.

²¹³ "Profit is useful if it serves as a means towards an end. Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty." Jeff Israely. *The Pope on the World Economy: Prophets, Not Profits*. <http://content.time.com/time/world/article/0,8599,1909020,00.html>, July 07, 2009. (accessed September 23, 2013),

Such co-existence will heighten the positive intuition of the self towards the self,²¹⁴ such co-existence will heighten the cooperation of the self with the other selves,²¹⁵ and such co-existence shall heighten the positive ideology of improving the country.²¹⁶

The different selves are divided into two classes of selves: the laborer selves and the capitalist selves. Equality between the two classes of selves is that both should work. Furthermore, the determination of work for the two classes should be based on equity. Equity, in this sense, is what type of work should be given to the selves depending on the age, sex, and expertise. Those not of legal age, women, and unprofessional should be given lighter work, while those in the right age, men, and experts should be given the heavier work.

Moreover, both classes of selves should not only work, but should benefit too. The benefits given should also depend on equity. Equity, in this sense, is how much benefit should be given to a self. If a self has lighter work, then that self should earn less benefit than those with heavier work. Every person should aim to have the heavier work in order to earn more benefit. Thus, both

²¹⁴ The removing of the conflict in the mind of the self in order to start a new harmonious cooperation. Pope Pius XI, *Quadragesimo Anno*, <http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/quadragesimo.pdf> (accessed October 7, 2013), Paragraph 81.

²¹⁵ The instilling in the mind of the self and the other selves that they should cooperate for a common good for everyone to feel they're one as a family of God. Pope Pius XI, *Quadragesimo Anno*, <http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/quadragesimo.pdf> (accessed October 7, 2013), Paragraph 137.

²¹⁶ Pope Pius XI, *Quadragesimo Anno*, <http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/quadragesimo.pdf> (accessed October 7, 2013), Paragraph 85.

classes should aim to perpetuate not only the business, but also the existence of the self, other selves, and co-existence.²¹⁷

Conclusion

With the discussions set forth, it is concluded that problems advanced in the earlier part of the study had been answered. First, the nature of money in the age of Neo-capitalism is categorized into two: the positive nature or the strengths, and the negative nature or the weaknesses. On the positive side, money compensates labor, extends capitalistic business, power for purchase of commodities, and boosts economic growth. On the other hand, which is the negative side, money is the cause of self-slavery, social conflict, alienation of labor, societal cheating and over-greediness, is rendered inaccurate in terms of standard, and as the cause of deadly competition. These negative characteristics of money were turned into positive characteristics through the reconstructionist approach, which gave rise to Creative labor, Equal Opportunities and Equity, Social Honesty and Equity, Standard value of money, and Cooperation.

Second, the surplus value, or the additional value imbedded in the old value present in the Capital, implied two effects, both positive and negative, in the realm of capitalism. The negative effects led to social conflict, alienation of labor, deadly competition, and societal cheating and over-greediness. In short, surplus value, in the past, gave negative impressions to both classes, which led them to go against

²¹⁷ Through these three, the disorders in man's selfishness, the passion to acquire excessive and petty commodities, the disorder between the two sides, and the disorder that destroyed the harmony will now be revived into a better harmony through Social Harmony and Social Cooperation.

Pope Pius XI, *Quadragesimo Anno*,
<http://xroads.virginia.edu/~ma01/Kidd/thesis/pdf/quadragesimo.pdf> (accessed October 7, 2013), Paragraph 132.

each other. However, the positive effect posited by the surplus value is the extension of the capitalistic business because through this extension, employment never ceases, thus, it gives both capitalists and laborers enough and sufficient means for their subsistence. Moreover, using reconstructionism, the study arrived at social honesty, creative labor and cooperation as key to combat the negative effects.

Third, on the side of democracy, money functions as a means of purchase for the subsistence of both classes because as money is given to the laborers and capitalists, they already have their choice of commodities to be bought. However, what only hinders the two is the quantity of the money they possess. The higher the price of the commodity, the more money a person needs. This is why the study advanced equitability in order to give each person what is due to him, that he earns money that corresponds to the type of work he does. On the side of technocracy, especially on the part of the capitalistic business, money functions as a determinant of what kind of technology a business can possess. If a business has a high quantity of money, then a business can possess high type of technology.

Fourth, self-slavery, the existence of emergence of social conflict, and alienation of labor forced humankind to abuse themselves and others coexisting with them. Man negatively affects others because of this way of thinking towards labor. Thus, the study advanced Creative Labor in order to remove the former ideology and to shift into a better paradigm that is more effective and beneficial to the society. Through creative labor, the society will develop more, thus, it will enable a better habitat and lifestyle to humankind.

Lastly, the newly formulated principles of money are Societal *Harmony* and Societal *Coopetition*. These two new principles, if adopted, practiced, and turned into a habit, will turn humankind into more ethical social and economical beings.

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THE DECONSTRUCTION OF THE PHALLUS

Al Prince S. Rellon

Introduction

Since the dawn of civilization, men have always been in the limelight. In the annals of the ancient and medieval world, men have dominated the civil society. Why are men the protagonist of every famous story? Why is history all about men's victories? Why are there no women?

These questions will be answered if we look back at the same annals of our civilization. If we look at history once again, the accomplishments of men are written everywhere. But if we dig deeper into our understanding of history, we can see that men formed a society which favored them. They constructed a society that they can control and manipulate; in other words, whatever they say, it must be done. This society where men are the rulers is called patriarchy. Patriarchy is a term for societies in which male is the favored gender, and in which men hold power, dominion, and privilege.²¹⁸ Seemingly, if we criticize this concept, we can tell that before human civilization begun there is now a script wherein the flow of the history will depend on what patriarchy wills. Yes, we can tell it is.

In the area of religion, all gods are depicted to be in male form like Zeus as a man capable of reproducing demigods and gods.²¹⁹ Also, Zeus is the most powerful among the Greek gods. In the Roman Catholic, the superior being is in the appearance of a man, Jesus Christ. He chose

²¹⁸Hooks, Bell. Understanding Patriarchy. Retrieved from imagineborders.org/pdf/zines/UnderstandingPatriarchy.pdf on December 4, 2014.

²¹⁹"Greek Mythology." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007.

his first twelve male apostles to help him to spread the word of God.²²⁰ In the account of creation, the woman was just from the rib of man.²²¹ Due to loneliness of man, women were created. In Islam, the prophet who promulgated the religion is in the manifestation of man, Mohammed²²². Buddhism which is centered on the idea of reincarnation was also transmitted by a man named Siddhartha Gautama Buddha; he's here on Earth as a reincarnated man in order to help mankind to attain enlightenment.²²³ Confucius would say that in order to be an immortal being one should write a book, plant a tree and father-a-child.²²⁴ In Norse mythology, the powerful gods were men; Thor, Odin, Loki, and the Frost Giants.²²⁵ People must worship these gods to attain Ragnarok²²⁶. Satan was depicted having a large penis.²²⁷ God

²²⁰"Jesus Christ." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007.

²²¹Alexander Jones, Genesis 2:22-23 of The Jerusalem Bible (Darton, Longman and Todd, Ltd., 1966), 394-395.

²²²Ibrahim, I.A. A Brief Illustrated Guide to Understanding Islam. Retrieved from www.islam-guide.com/islam-guide.pdf on December 5, 2014.

²²³Chan, Wing-Tsit. "Buddha." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007.

²²⁴Eno, Robert. The Analects of Confucius. Retrieved from [www.indiana.edu/~p374/ Analects_of_Confucius_\(Eno-2015\).pdf](http://www.indiana.edu/~p374/Analects_of_Confucius_(Eno-2015).pdf) on December 5, 2014

²²⁵Munch, Peter. Norse Mythology Legends of Gods and Heroes. Retrieved from www.norron-mythologi.info/diverse/munch-legends.pdf on December 5, 2014.

²²⁶Ragnarök, in Norse mythology, the ultimate cataclysmic battle between Norse gods and the forces of evil, in which the old gods would perish and a new peace would come. In Germanic mythology, this is known as Götterdämmerung (twilight of the gods). "Ragnarök."

was a Father and a Son. Priestly ministers as representations of God must be Male. Men were basically god-like humans.

In the area of politics, man ruled the government and its whole body, and led their own nations to prosperity. In the United States of America all its presidents are men²²⁸. There is no room for women to join the list and this is the reason why they are called a super power because of these men. In the United Kingdom, they have a monarchy led by kings who successfully colonized lands all over the world.²²⁹In ancient times, the Greeks like Plato would say it is moral to follow the insights of the Philosopher-King because it is just; it is ethical to follow our duties in the society following the male blueprint anatomy.²³⁰ Women are not citizens; they are just objects of sexual desires. Only men can penetrate, women are penetrated and never penetrates. This is a symbol of male domination. During the medieval period, men were the only ones who can be knighted.²³¹ In contemporary philosophical thought, we have the idea of Übermensch²³².

Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007.

²²⁷"Incubus." Microsoft® Student 2008 [DVD].

Redmond, WA: Microsoft Corporation, 2007.

²²⁸Scott, Susan. Portraits of the Presidents from the National Portrait Gallery. Retrieved from www.npg.si.edu/inf/edu/pteach.pdf on December 4, 20 14.

²²⁹Monarchies. Retrieved from www.demos.co.uk.pdf on December 4, 2014.

²³⁰Philosopher, King, Prophet. Retrieved from www.sunypress.edu/pdf/60659.pdf on December 4, 2014.

²³¹Gravett, Christopher. English Medieval Knight 1300-1400. Illustrated by Graham Turner. Retrieved from brego-weard.com/forall/English_Medieval_Knight_1300-1400.pdf on December 4, 2014.

²³²Übermensch (German for 'superman'), in the writings of German philosopher Friedrich Nietzsche, the

In the background of physical dominance, physical prowess is the fundamental show of man's strength over women. In Ancient Egypt, Ramses II captured a lot of male Israelites in order to build great pyramids as his burial place. It gives one a perception that men are strong because the pyramids provide an evidence that man is strong. Even though it was built through fear, man still created one of the eight wonders of the ancient world. Man is physically more powerful than a woman. In relation to profession and labor, men always do the hard work and the women stay at home or at least they do only the easier task. It dictates that a woman's strength is feeble than man's strength. During sex, the common position of the intercourse is the missionary style wherein the female is underneath the man and the man is on top of the female. It denotes a notion of the superiority of men over women.

The reality of these events and conceptions that happened in the history of humankind has dictated a paradigm that exhibited, in all things, the dominance of the male anatomy. Man's sexual organs represent this dominance; the dominance is depicted in the erection of the penis or the phallus. The dominance of the phallus has brought inequality and definition. These definitions affected how humankind has viewed reality, further affecting his conception of morals and power.

This phallus is one of the ideas of Sigmund Freud that it is an erect object and it represents power because it can be found anywhere in the world. For example, human beings in general have vertical development from infancy to maturity; man in particular has an organ that is 'phallic in shape. The way people construct infrastructures is upward,

ideal to which humans should aspire, set out in his Also sprach Zarathustra (1883-1885; Thus Spoke Zarathustra). "Übermensch." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007.

creating ascending floors. Basic utensils for eating have phallic shapes. The force of gravity creates a downward vertical motion upon an object without external forces acting upon the object. Seemingly, the free fall of the object is phallic in nature. The machines and tools for destructions like missiles, guns, tanks, planes, spears, swords, warplanes, and warships are phallic in shape. These machines and tools portray that males have innate strength. The instrument for learning like pencils and ball pens are also phallic thus we can say that the writers of history, even if it is also used by a woman, the output is still the product of males. Given these examples we can now conclude that the world is dominated by man.

Literally, the concept of the phallus, which is the symbol of patriarchy, has shaped the history of the word as we know it. Phallus is the dominator of all. In accordance with the history of humanity, patriarchy was formed through time; step-by-step, little by little, slowly but surely. But as patriarchy grows, there is something we need to be concerned about. Why is it that are inferior than males? They are always seen and portray as slaves. They are only objects for men's pleasure. Is there something deficient about women for men see them as inferior? Both are human beings and have equal rights. But what is the hidden reason why men are superior to women? Where should we start in order to rewrite the history that men and women are both equal?

Well, the answer lies at the present time. We cannot rewrite history to let these women build their own society but rather we need to advocate the importance of women and help them vociferate their own opinion against patriarchy. Superficially, it is easy to blame patriarchy. But the blame does not solely rest on the idea of patriarchy rather these women are also reasonable oppressed State for they have not fought for their rights as human beings; for they were submissive and passive in the creation of patriarchy. They are always invisible when men express their philosophies,

inventions, and explorations. Physical strength is not the reason for men's superiority. The invisibility of women is caused by their fear of contesting the idea of men. The death of women's participation in the society shaped the inequality that exists between men and women.

Something happened during late 19th and early 20th centuries. This event seems to be the first revolution of women against men: the waves of feminism²³³. Because of these waves of feminism, women's hope of attaining equality in the society that men have shaped seemed promising. These waves focused on opposing the idea of patriarchy—that men are superior than women, that men control and set rules in the society. Feminism responds to the cruelty of men to women. The first wave is to unravel the issue on suffrage²³⁴. Since ancient times, women do not have the right to vote and this explains why the dominance of men has been established. This wave opened up an opportunity to the women to exercise their right to vote and to participate in the society where men set the rules. By this concept, the issue of inequality between men and women has been reduced and has led to equality regarding positions in politics. As such, many women grabbed this opportunity and rose in this occasion; some women in other countries became the heads of the states. Some occupied the highest positions in public and private sectors in their respective governments. The second wave relies on the rights of women in the society.

²³³Three Waves of Feminism. Retrieved from https://www.sagepub.com/sites/default/files/upm-binaries/6236_Chapter_1_Krolokke_2nd_Rev_Final_Pdf.pdf on December 5, 2014.

²³⁴Miller, Grant. Women's Suffrage, Political Responsiveness, and Child Survival in American History. Retrieved from <https://www.ssc.wisc.edu/cde/demsem/suffrage.pdf> on December 4, 2014.

What are these rights? This wave seeks to help women to exercise their rights in participating and joining professions dominated by men like military, media, sports, and others. This wave also drives the attention of the society on the subject of domestic violence and rape. In this wave, women's social involvement gained momentum. In the world of media and sports, women dramatically ascended to the sphere of becoming famous and known in the society. This movement also empowered women, through laws, to defy violence and rape. The third wave tried to solve the issue on gender equality. This issue really affects the relationship of men and women because there is always the idea of superiority and inferiority. Both genders are supposed to be equal but the reason why the balance is distorted is the male gender. They assumed themselves as superiors because they made this society. However, this third wave begun to straighten the balance of these two. It helped women to add some weight to their importance in order to attain and maintain the equilibrium.

These waves of feminism have influenced the society's perception of patriarchy. There is now a revolution happening where women are more expressive of their own sexuality. They now actively participate in social affairs. They are now making their own names in terms of professions, sports, media, businesses, politics, etc. There seems to be a deconstruction of the phallus; destroying what we know about the society where men are the superior species and creating a new concept of equality—men and women will equally, peacefully, and happily.

Objective of the Study

The objective of this study is to critique our patriarchal society through the deconstruction of the phallus which represents the superiority of man over woman. This study aims to see a society that promotes egalitarian way of

living based on Jaggar's egalitarian society and MacKinnon's socialist feminism through empowerment of the feminine.

Sexuality, Pornography, and Method: "Pleasure Under Patriarchy"

MacKinnon's initiative is centered is it: "on the relationship these two" male and female, our sexuality. On this planet, we have several issues to be concerned about like racism and religion, but of prime importance is a discussion of our sexual categorization. This needs to be solved so that these questions will be answered: how can we attain gender equality in society? How can we establish a community where there is a non-dominant being? Thus, the goal is to let women be expressive, aggressive, and dominant. These can be achieved through women's expression in sexuality, pornography, and method.

First in sexuality, MacKinnon said male dominance is sexual. It means that there is a sexual hierarchy on gender that male has power over female. This notion leads us to such events in our society like rape, battery, sexual harassment, prostitution, and pornography. Yet, these are all against in women's morality. These practices show or express that men have distinctive power over women. History tells us that in some cultures around the globe, families prefer to have a male children than female. MacKinnon said that male sexual role promotes an insistent force on those with less power. Such acts of dominance are experienced as sexually arousing, as sex itself. In her aphorism, MacKinnon said that men abusing women is likely giving themselves sexual pleasure.

As such, this sexuality is a social construct built by male power where men defined it, forced it on women, and gave it a constitutive meaning in gender. We can view this point that there is such dominance and submission of sexuality between male and female. The male is the object of dominance; the female is the subject for submission. Hence, the gender became a script that men set conditions, where

men can develop fully and women do not. That is true, in sports history; men are always in the limelight of fame; many male athletes were treated highly than female athletes. There is no fan who will prefer to watch female sport but there are some for they loved the sport itself. Generally, others watch it because female athletes wear body-revealing sport clothes. Also, under patriarchy beauty is defined. They dictate that a beautiful woman is tall, long-legged, has pointed nose, pulpy lips, big boobs, big butt, white or tan skin, body statistics of 36-24-36, etc. If a woman does not have those characteristics then she is not beautiful. Women are shaped by patriarchy. Women are treated as sex objects only. The sexuality of women has been categorized as existence for they have submitted themselves in the sexualized hierarchy.

The solution, as MacKinnon said, now lies in the context of revolutionizing it by identifying and criticizing the construct “sexuality”; a construct that has circumscribed and defined sex. She uttered that it must be studied in its experienced empirical sentence, not just in the texts of history (as Foucault), in the social psyche (as Lacan), in language (as Derrida). Sexual meaning is not made just only in words and texts. It is made by history; our everyday experiences, everything we have seen. Sexuality is not defined as two but as one. Yes, it is both too individual and too universal. It is too individual because the essence is divided into two: male and female. But it is too universal because each one is labeled as equal as it is supposed to be. However, sexuality is defined as two today because masculinity proposed it. Here, we can now see the difference why the male-female relationship is always separated. The upper hand is male, the lower hand is female. Civilization has been dominated by male wherein female sexuality is repressed and not allowed.

The Feminine is repressed on its own boxes; they are not free, they are maneuvered. As MacKinnon said, male power takes the social form of what men as a gender want sexually, which centers on power itself. Woman is defined on

whatever man says. It is like a relationship between a man and a dog; if the man said sit, the dog sits. Power is the main element to become the feared person in the world. This power is also produced by the favored social construct, capitalism. She added capitalism because it creates sexuality via advertisements. For example, why are women dressed half-naked? Because as mentioned earlier, female is only a sex object. Advertisers use females to attract consumers and to popularize their products. Females are exploiting their bodies to seduce buyers—appealing to their fetishes. But on men’s advertisements, why are they always portrayed as heroes? Why are they seen as a symbol of admiration, inspiration, and determination? Like Michael Jordan, Federrer, Messi, etc. Is it because capitalism itself is patriarchy? Foremost, we can say that this male gender raise such social construct where sexuality is shaped and controlled, exploited, and repressed.

Another one that constructs male sexuality (patriarchy) is pornography. MacKinnon said it permits men to have whatever they want sexually. It is their “truth about sex.”²³⁵ For what men see in pornography, they perform it in reality because they find pornography as the training ground for uprising their sexual pleasures and fetishes. From this pornography, we can view what men really want: they like to see woman tied, battered, humiliated, insulted, and penetrated by many objects in their holes. As MacKinnon said, pornography is an expression of gender hierarchy, the hierarchy expressed and created through the extremity of the abuse, production of the extremity of the male sexual response. They are happy to see women violated by this pornography which is socially constructed. It constructs women as things used for sexual pleasure. We can now witness the inequality of men to women when men force

²³⁵Foucault, Michel. *The West and the Truth of Sex*. Volume 6/7. Madison: University of Wisconsin Press, 1978 p. 20.

women to become sexual objects. Now, through pornography, violence is shown, practiced, and applied. We must negate what we are accustomed to. As MacKinnon said, no pornography, no male sexuality. If sex is seen as only a reproductive act then it would not happen every day. Male and female would interact equally. There will be no domination and submission. Power will vanish, equality will appear.

For women to be free from this sexualized hierarchy, they need to allow themselves to be expressive as men. If power is found in sexuality, grab it as well so that they can be at the same level as men are; otherwise, they will remain the weaker sex. The reason why women are not on the same level as men is that they let it be. Women let themselves controlled, repressed, and manipulated. The advocacy now is to fight back this sexualized hierarchy. If violence through the power of male sexuality is the degradation of women, then they need to apply violence to men. If men see women as sex objects then, women must see men as sex objects, too. If men are the aggressors in sexual pleasure, they must also be more aggressive than men. They must dominate this sexualized hierarchy. They need sexual revolution. If women escape the label of disinterest and resistance to sex, and to realize and express their own sexuality, the violations against them will be reduced. One of the most common forms violence on women is rape. As Mackinnon said, rape is occasioned by women's resistance not by men's force; or, male force; rape is created by women's resistance to sex. Men would rape less if they get more voluntarily compliant sex from women. So, let it be a good fuck. Do the blowjob thing, dominate men and enjoy the rest through sex. If women stop resisting and voluntarily become the sexual aggressors, rape cases will wither away. Then, gender inequality between men and women will be solved; for the reason that voluntary sex refers to sexuality; it means and leads to equal aggression.

The Politics of Socialist Feminism

Another feminist, Allison Jaggar, shares her thoughts on how to destroy the patriarchal system that makes women inferior in the society. She focused on the reproductive freedom of women. The right to choose in sexual freedom is not found in women. Women have no freedom in the reproductive means because when a man has sexual intercourse with a woman it will lead only in these variables: to be a mother or to be a prostitute. A woman becomes a mother when she is pregnant. So, when the child is born, it is fully dependent on the mother's care; nine months inside her belly, and many years of child rearing. Every time the sperm penetrates the egg, women's identity is trapped in the system of parenthood where women are set in the repetition of daily actions: cook, clean, care, and sex. Seemingly, questions will rise into the society, why are men always doing the happy things? The point now is why is it that the responsibilities of child rearing are on the shoulders of the mothers? Where are the men? Do they only fuck? Here we can see the difference in the traditional sexual labor in procreation between men and women. Therefore, reproductive freedom needs a revolutionary demand in the society which means that men should share the responsibility for childrearing. Men should share their happiness to women by commiserating with the responsibility as a man in the family. In these grounds, we can see also that women do not have the opportunity to work because they only intend to care for their children, prepare meals, and get ready to be fucked when their husbands come home. So, a woman is forced economically to find a man who could support her and her children.

The identity of women is inferior to that of men in the context of the family. Being a mother, is being a slave in the patriarchal system. Another cause why women do not have reproductive freedom is of the use of contraception. Contraception holds women rights on sexual freedom. If a man uses condom before sex, he is transforming the woman

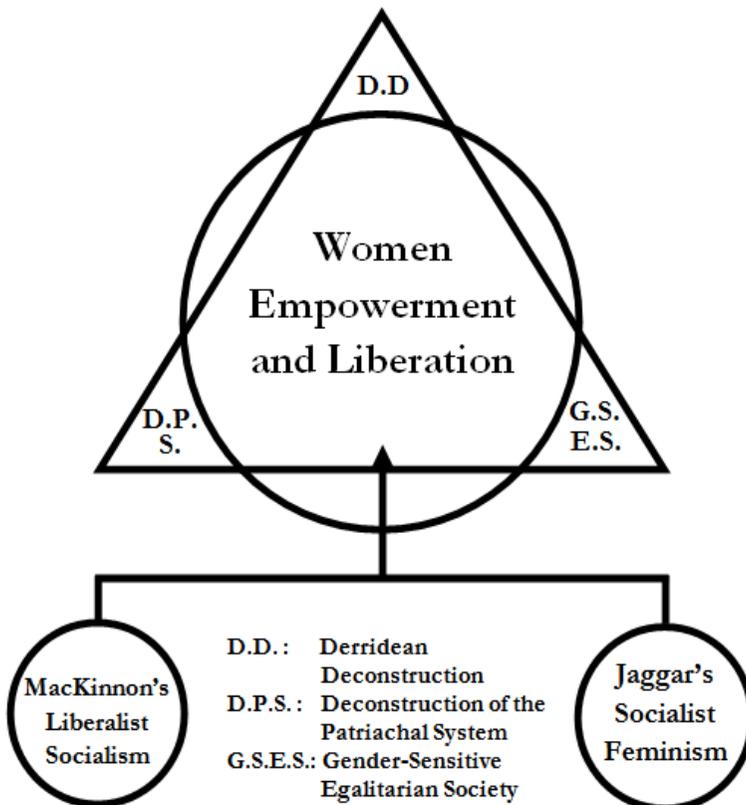
into a prostitute. It is a means for men to escape their responsibility to women. They see contraception as a tool of prostitutes and as a potential tool of men in turning women into prostitutes.²³⁶ Even though the perspective of the people states that contraception is a gizmo to prevent unwanted pregnancies, the hidden meaning of it is that to subject women to prostitution and to help men to get away with the responsibility fatherhood. So, how can these women stand up to from this? Do they need some force to stop this? Yes, that force within them. If they do not move then they will be left behind in the dynamic process of society that is governed by men.

Conceptual Framework Model

This conceptual framework is focuses on how to achieve women empowerment and liberation. In order to grasp this, we need first to apply Derridean deconstruction to turn the tides in favor of the female gender. We need also the ideas of MacKinnon's liberalist socialism and Jaggar's socialist feminism to enhance the role of women in society. With these, we will be able to deconstruct the patriarchal structure or the phallus and to attain a gender-sensitive egalitarian society. This conceptual framework will lead us to the idea of the clitoral model.

²³⁶Linda Gordon, "The Struggle for Reproductive Freedom: Three States of Feminism" in Zillah R. Einsentein, ed., *Capitalist Patriarchy and the case for Socialist Feminism*, (New York Monthly Review Press, 1979), p.113.

We need to push the gender of women to the society. Thus, as we focus on the gender roles of men and women, women has the upper part than men because they are the reasons why the society functions as it is. We need to have women empowerment to show that the female gender is not in the lower stratum of the society. We must expose the role of women in the society; to show them what women can do, to illustrate to males that females are not inferior to them. Men and women are likely equal because without, society will not function. Also, to promote the egalitarian society, we must construct again a status quo that men and women are equal. By this concept, the society will have no abuses, inferiorities, and inequalities.



This study is qualitative in nature that is mainly text and text-interpretation through the method of deconstruction. Given these facts it is of philosophical nature and is intended to deepen the simple notions of layman ideas focused on the philosophical hermeneutical method of post-structuralism, particularly Derrida's post-structuralism method of deconstruction.

The method of deconstruction is used in this study is to expose what patriarchy is and show that notion of patriarchy is false. Moreover, this structure is only constructed by male gender in order to classify them as superiors. Furthermore, the deconstruction of patriarchy will lead us to see: the "invisible" part of the society. This invisible part is the female gender. The status quo we believe, that women are the lesser species in the society, is incorrect.

Methods

In order to attain women empowerment in the society, we need Jacques Derrida's deconstruction. With this concept, we can deconstruct the idea of the phallus and attain a gender-sensitive egalitarian society.

Derrida is well known for the term deconstruction. We can get Derrida's deconstruction by remembering Descartes' first meditation. There Descartes negate himself that he has been making mistakes for a long time. In his first meditation, he gave up knowing what he has believed in his entire life and constructed a new idea by deconstructing it. He demolished his own house and used the debris to form a new strong house. So, the fruit of his own deconstruction is the "Cogito Ergo Sum". Yes, this study is similar of what Descartes had done. This study needs to deconstruct the idea of patriarchy or the phallus in order to attain a gender-sensitive society. We must undo our belief in patriarchy or the phallus. We must forget about the status quo that patriarchy made us to believe. They said they have the power that rule over the centuries but the most powerful is the power that is

being compressed (matriarchy). They compressed this power because they are anxious to be overcome by this power. So, in order for us to reveal this compressed power there is a need to destroy first the patriarchy.

Derrida has presented many definitions of deconstruction. The first is the “Positions” in the 1971 interview and “Dissemination” in the 1972 Preface. Deconstruction consists “two phases”: “Positions”²³⁷ and “Dissemination”²³⁸. In his career, he speaks about “metaphysics” as monolithic and homogeneous. He also speaks of “Platonism”. Basically, deconstruction is a criticism of “Platonism”, which is defined as existence is structured in terms of oppositions that separate substances or forms and that oppositions are hierarchical; the one side of the opposition is more valuable than the other. So, the first phase of deconstruction is to attack the proposed idea in order to reverse the belief on Platonic hierarchies that the essence is more valuable than the appearance. In deconstruction, we reverse this, making appearance more valuable than essence. We will resort to use Hume’s idea in empiricist arguments that all knowledge of what we call essence depends on the experience of what appears. But, the problem is, it will appear that the essence and appearance is not related to each other. The remedy is to apply the idea of reduction that is called immanence; that which essence can be reduced down to the variation of appearances involving the roles of memory and anticipation. We could say that essence is found in appearances; essence is mixed with appearance.

For example in this study, the male is violent to female because of its superiority of power; in order to

²³⁷Derrida, Jacques. *Positions*. Translated and annotated by Alan Bass. United States: University of Chicago Press, 1981 pp. 41-42.

²³⁸Derrida, Jacques. *Disseminations*. New York: University of Chicago Press, 1981 pp. 4-6.

deconstruct this idea, we need also attack this in order to reverse our notion about patriarchy. The female is repressed and abused and that is the main indication that we have a crisis in our society. The hierarchy defines male being more valuable than the female. By reversing this belief, we can conclude that male is not born for female or vice versa. It would have a separation on their reproductive organs as different species from each other. So, we will use immanence to reduce the system of what patriarchy is made and to diminish that the creation of male is equal to the creation of female. Male is found in female, female is mixed into male. The only reason that there is an anomaly is that patriarchy wants to have the upper hand of the society.

On the reversal of the essence-appearance hierarchy and of the reduction to immanence, we can see that something like a decision happened to utter the instituted hierarchy of essence-appearance and separated essence from appearance. This decision is what defines Platonism or “metaphysics.” We can now turn to the second step in the reversal-reduction of Platonism, which is the second phase of deconstruction. This phase includes how to re-inscribe the previous inferior term (appearance) to become the origin or resource of the opposition and hierarchy itself. But the question now is; how would this re-inscription of appearance work? We know that every appearance or every experience is temporal, that means there is a small difference between how we manifest about the past and the future. In any case, this extremely small difference is not only a difference that is non-dualistic, but also it is a difference that is, as Derrida would say, “undecidable.” Even though, this small difference is unnoticed in our daily activities but if we notice it, we cannot decide if we are experiencing the past and present, or the past and future. As this difference is “undecidable”, it destabilizes the original decision of the instituted hierarchy; the definition of the term weakens as it turns into another definition which is in favor of the appearance. After the redefinition of the

previous term, Derrida usually changes the term's orthography, for example, writing "difference" with an "a" as "différance" in order to indicate the change in its status. Différance is found in every appearance when we recognize their temporal nature then it refers to the "undecidable" resource into which metaphysics used to make decisions. In positions, Derrida calls name like "différance", "old names", or "paleonyms," and there he also provides a list of these "old terms": "pharmakon"; "supplement"; "hymen"; "gram"; "spacing"; and "incision".²³⁹ These terms have been used in the history of western philosophy to refer to the inferior position in hierarchy. But now, these are used to refer to the resource in order to have decision.

In relation to this study, to re-inscribe the inferior term (which is matriarchy) and to become the origin or resource of the opposition and hierarchy itself we must first to know what matriarchy is. Why are women being oppressed, abused, and become objects for cruelty? In religion, we are created equally. By politics, we have equal rights. By culture, we have reverence. Now, why is patriarchy greater than matriarchy? The answer now lies in patriarchy itself, for they have built a social structure to become the higher being of all beings. So, for us to turn this in the second phase of deconstruction, we need to look for the difference in this matriarchy in order to attain the "undecidable". In this "undecidable" notion, patriarchy will be destabilized as its original decision of the instituted hierarchy. Therefore, this study presents an apparatus to lead this deconstruction of patriarchy to be thriving as Derrida did. The apparatus is now the clitoral model. This model is the cornerstone of this study because this is the "différance" to remake the definition of matriarchy between male-female relationships.

²³⁹Derrida, Jacques. *Positions*. Translated and annotated by Alan Bass. United States: University of Chicago Press, 1981 p. 43.

Discussion and Analysis

A woman has no place in history. The society is patriarchal. This affirms male power as represented by his phallus. By this status quo, it is made clear that males are superior than women, and women are inferior to them. It renders inequality and discrimination to both genders. In order to destroy this status quo, this study aspired to deconstruct this notion. It has two parts: first on men, and second on women. Along the first part, it has three topics: (1) the 'male power' is the source of his powerlessness; (2) the idea of patriarchy is not rational, at the same time is not reasonable; and (3) discourses on ethics, politics, and society are no longer gender-biased to male sexuality. Along the second part, it has also three topics: (1) contemporary women assume active participation and leadership along governance, business management, academe, scientific communities, multimedia, and even sports; (2) political efficacy of women increases substantially making them active participants in citizenship and social action; and (3) discourses on women sexuality are gaining grounds in academic and non-academic, and corporate and non- corporate affairs. This study shall contribute to the realization of a gender-sensitive egalitarian society.

In order to deconstruct the phallus, this study uses deconstruction of Derrida. The phallus must be negated and give up all knowledge about the phallus, for example Descartes' first meditation where he gave up all those he had known: *Cogito Ergo Sum*. We need to abandon our orthodox notion about the phallus. So, the first phase of deconstruction is to attack the proposed idea in order to reverse the belief. In deconstruction, we reverse this, making the clitoris more valuable than the phallus. But, the problem is, it will appear that the male and female is not related to each other. The remedy is to apply the idea of reduction that is called immanence; which diminishes that the creation of male is equal to the creation of female. Male is found in female,

female is mixed into male. The second step in the reversal-reduction is to re-inscribe the previous inferior term (clitoris) to become the origin or resource of the opposition and hierarchy itself. But the question now is; how would this re-inscription of clitoris work? We know that every male and female has disadvantages and advantages when compared to each other; so, there is a difference how we manifest superiority and inferiority. This difference Derrida would say is, “undecidable.” It destabilizes the original decision of the instituted hierarchy; the definition of the term weakens as it turns into another definition which is in favor of the clitoris. For us to re-inscribe the inferior term (which is clitoris) to become the origin or resource of the opposition and hierarchy itself; we must first know what matriarchy is. Why are they always being oppressed, abused, and become the object for cruelty? In religion, we are created equally. In politics, we have equal rights. In culture, we have reverence.

Deconstruction of the phallus does not necessarily emergence from the vagina. By seeing gender relations in the society, it has been a reaffirmation of the vagina.

The First Part

The ‘male power’ is the source of his powerlessness. The power of male is represented by his phallus that he is stronger than female in every aspect. It is shown in history that men are dominators. But it does not mean he holds power to dominate his counter-part because the two genders have common strengths and weaknesses and lead to the point that the phallus is not superior. Sexuality is identical.

Phallus is the symbol of power as its erection signifies strength and fertility. Men have have denser, stronger bones, tendons, and ligaments which make them stronger than women. Because of these, men can jump higher and run faster. Men have greater cardiovascular reserve with larger hearts, greater lung volume per body mass, a higher red blood cell count, and higher hemoglobin which is the cause of

greater amount of energy as men do not easily experience fatigue. Men are capable of fathering children into old age, whereas the fertility of women ends at menopause. As such, men gratify the satisfaction of life in a long process for they can produce lifetime sexual pleasures. The oldest known father was former Australian miner Les Colley, who fathered a child at age 93.²⁴⁰ Men are also able to father a significantly greater number of children than women can give birth to.²⁴¹ The most prolific father of all time is believed to be the last Sharifian Emperor of Morocco, Mulai Ismail (1646-1727), who reportedly fathered more than 800 children from a harem of 500 women. Men are taller than women, by an average of about 15 cm or 6 inches. The average adult man in America is 175.8 cm tall, versus 162 cm for the average adult woman.²⁴² On an area of stability, their physical body makeup is broad and firm than women. The construction of males' muscles is superior compared to women.²⁴³

In sexual intercourse, the most common position used during sex is the missionary style where the man is on

²⁴⁰Late Fatherhood, Fathering a Child Later in Life. Retrieved from www.mothers35plus.co.uk/older-fathers.htm on September 3, 2015.

²⁴¹Parker, Kim. Five Facts about Today's Fathers. Retrieved from <http://www.pewresearch.org/fact-tank/2015/06/18/5-facts-about-todays-fathers/> on September 3, 2015.

²⁴²Burton, Neel. The Battle of the Sexes: posted July 2, 2012. Retrieved from <https://www.psychologytoday.com/blog/hide-and-seek/201207/the-battle-the-sexes> on September 3, 2015.

²⁴³Williams, Terry. Muscular Strength in Women Compared to Men. Last updated February 5, 2015. Retrieved from <http://www.livestrong.com/article/509536-muscular-strength-in-women-compared-to-men/> on September 3, 2015.

the top of a woman, and woman is at the bottom.²⁴⁴ It shows that sexual intercourse is patriarchal. The role of the clitoris to the phallus is always penetrated. The vagina is always inflicted with pain and aggression if the penis begins to drive.

Men are strong reflected during in their childhood, the chores that are given to them are heavy. They do the hardest work like chopping woods, building houses, fetching liters of water, etc. So, the body's strength of men is developed since childhood. They are well-trained and well-figured. But women during her childhood, do the lightest works, like helping their mothers in cooking, cleaning the house, etc. So, the body's strength of women is not developed fully childhood. They are not well-trained and not well-developed. Seemingly, there is a misconception about the phallus. Phallus is only a figure that men have and it does not mean that they are superior than the clitoris. If women are trained during their childhood to do the hard laborious chores like men, then their body would be developed just like men's. If sports is the main thing to show how men strong are, why are there many women who can match the in sports? If martial arts, boxing, or wrestling present the idea of corporeal strength and power, why are there women on the same league as men's from babyhood, both men and women, are inherently born strong but the manifestation of this strength depends on how they are reared.

In terms of intelligence, men are smarter than women. They have larger brains, a 100 gram difference after verify for body size.²⁴⁵ There was also a research that

²⁴⁴Parker, Brian. What's the most common sexual position? Retrieved from www.foreverpleasure.com on September 3, 2015.

²⁴⁵Bryner, Jeanna. Men Smarter than Women. Live Science Managing Editor. Retrieved from <http://www.livescience.com/7154-men-smarter-women-scientist-claims.html> on September 3, 2015.

determines if there was a correlation between gender and intelligence. J. Philippe Rushton and a colleague analyzed the Scholastic Aptitude Test (SAT) scores from 100,000 17 and 18-year-olds. They found out that males surpassed females by an average of 3.6 IQ points.²⁴⁶ Moreover, there are a number of published studies throughout the world which conclude that men on the average are slightly, but significantly more intelligent than women, by about 3-5 IQ points.²⁴⁷

As men are smarter than women then men have the capacity to decide what to do. So, they have the right to tell what is true and what is false. They have the choice to choose what is better than the other. Yes, the research stated that men are smarter but the capability to decide does not depend on the level of IQ.

Besides fathering, strength, and IQ; language is another aspect that shows how powerful the phallus is. According to Lacan, language generates desire in each individual like intimate relationship between man and woman where the desire to love is centered on their connection. Language is the bridge for communication to humans where they relate and understand each other and form relationships. But language is phallogocentric where in every possible language the phallus must be the 'master-signifier'. Phallus is the symbol of desire which language produces in us. Basically, the word 'phallus' means erect penis as symbol of male's sexuality and fertility. So, the erect penis is the symbol for desire. Emotional sensations are associated and depended on it. But the phallus symbolizes a hopelessness of desire. How we reach other people, desiring for love, which endlessly reaching still, the penis remains erect just as long as sexual

²⁴⁶Ibid.

²⁴⁷Kanazawa, Satoshi. Are men more intelligent than women? Retrieved from <http://www.newvision.co.ug/news/632479-are-men-more-intelligent-than-women.html> on September 3, 2015.

union is not achieved but deflates at the point of ejaculation. Thus, the phallus symbolizes language because each word has meaning relation to other words. Each word endlessly reaches out just like the models of synonyms of words where love is related to care but these two cannot be considered as one word. As the phallus symbolizes language, the incompleteness is seen because there are no exact words that can identify an object; there will be many definitions that can be derived from an object. The point now is that since the phallus symbolizes language itself then, all language is 'phallogocentric'.

Language is 'phallogocentric' as it generates desire but in variation to females, the clitoris also generates desire. So, the clitoris can be a "master-signifier". The nipples of women become erect when they are stimulated so it can be a symbol for desire. Language does not hoist the penis. People do not speak through males' phallus.

In the early stage of human civilization, the family holds the idea of patriarchal status since the head of the family is a male. The given privilege is on the name of phallus like the practice of inheriting of property, rights, names, or titles of the father is favorably given to the first-born male child.²⁴⁸ In the context of the mother's name it will also be imprinted but as middle name only which later disappears when the child is married. The role of women is unlikely to have formal power and representation for they are repressed and intimidated by the males.²⁴⁹ They are more likely to do the house chores and raise children as they are only figured as reproductive and sexual objects.²⁵⁰ Women are more prone to being abused for they are classified by males as less

²⁴⁸Granskog, Jane. *Marriage, Family, & Kin*. Retrieved from www.csub.edu/~jgranskog/BS435MarFamKinRv2.pdf on September 3, 2015

²⁴⁹Walby, Sylvia. *Theorizing Patriarchy*. Cambridge: Polity Press, 1997.

²⁵⁰Ibid.

intelligent, inferior, weaker, generally less capable, and less worthy.²⁵¹ They are likely to be paid less for they lack strength and skills on handling rough occupation.²⁵² Their sexuality is more likely to be treated negatively for they are only a subject for submission.²⁵³ They are more misrepresented in media and popular culture because females are used as stature of sex and schemes to advertise products.²⁵⁴ Women are less, men are more.

History itself is gendered. History did not appreciate the role of women in everyday lives. They are the mover of life for they are the conceivers. Family should not center on men but also on women, for they are co-helpers of men to elongate existence. So, why do we give premium to male sexuality?

In practice of religious stereotypes, men do have advantages. Catholicism, Judaism, Orthodox, and other religious sectors forbid women to become priests or pastors. In Islam, menstruating women are not allowed to touch the Qur'an. Religion represents male figures on every sacred text in the bible where they are prophets, leaders, and protagonists. Some stories are anti-female such as Eve who in the Judeo-Christian story of Genesis caused the fall of men from grace and expulsion from the garden of Eve. The rights of women in religious laws and customs are also restricted, such as polygamy allowing male Muslims to marry as many women as long as they can manage it. The dress code of female Muslims seems discriminating. Catholic priesthood is exclusively for men.

In these religious stereotypes, religion is defined as patriarchal. Religion is male. But God does not have gender. He is neither male nor female. Gender is a biological

²⁵¹Ibid.

²⁵²Ibid.

²⁵³Ibid.

²⁵⁴Ibid.

characteristic, and God is not a biological being. God is Spirit²⁵⁵, and spirit does not have flesh and blood.²⁵⁶ However, in the Bible God is always referred as masculine. This is most probably because God "the Father" relates to Jesus, who is the Son of God. He was born a male, and in the Biblical culture the male is the one who represents his descendants²⁵⁷ and has the authority in the family.²⁵⁸ When Adam and Eve were in the Garden of Eden, Eve sinned first; but sin entered the world through Adam²⁵⁹. This means it was Adam who possessed representative authority, not Eve. This phenomenon is called Federal Headship. Jesus likewise possesses representative authority since He was, and still is, a man²⁶⁰ who is God in flesh²⁶¹. Since we have an issue of authority in discussion related to gender, it makes sense to say that we would have God the Father and not God the Mother since the male gender, Biblically, represents authority.²⁶² Authority does not imply that one who rules will control but he who is in authority will lead.

From the Hindu text Manuscript, since women are not capable of living independently, they are to be kept under the custody of their fathers as child, under their husbands as a

²⁵⁵New King James Version Published by Thomas Nelson, Inc. 1982. John 4:24

²⁵⁶Ibid. Luke 24:39

²⁵⁷Ibid. 1 Cor. 15:22

²⁵⁸Ibid. Gen. 27:1-29; 48:13-14

²⁵⁹Ibid. Romans 5:12

²⁶⁰New King James Version Published by Thomas Nelson, Inc. 1982. 1 Cor. 15:22

²⁶¹New King James Version Published by Thomas Nelson, Inc. 1982. John 1:1, 14; Col. 2:9

²⁶²Slick, Matt. What is God's Gender? Retrieved from <https://carm.org/what-is-gods-gender> on September 3, 2015.

woman and under their sons as a widows.²⁶³ The Buddha said, “When you go out to war against your enemies and the Lord, your God, delivers them into your hand, so that you take captives, if you see a comely woman among the captives and become so enamored of her that you wish to have her as wife, you may take her home to your house.”²⁶⁴ Yes, these texts imply validity for it is the general principle but there is nothing we can do for their authors were male. It seems biased for it is written male authors. In writing texts or books, there is always preferentialism. In order to form an idea one must take an inspiration and relate to his own life, his culture, and his identity. But again, why are there bible verses that are pro-feminism? Why are there authors who write something good about women. People have their own perspectives. The issue is how to manage these perspectives into reality; it is either a lie or truth. It depends now on the reader’s perception.

Thus, the Christian belief is that a woman destroys God’s image in man. Virginity is considered a worthy offering to Christ. As Dr. Radhakrishnan observes, “Christian Europe has been brought upon the belief that death would have been unknown but for the unkindness of woman. She was accused of treachery, backbiting, and tempting men to doom.”²⁶⁵

As religion depicts patriarchy; however, it does not conclude that religion is for men. Holiness is not gender

²⁶³North, Maya. When men made God a man: Religion, the patriarchy and the culture of misogyny. Retrieved from <http://ipinionsyndicate.com/when-men-made-god-a-man-religion-the-patriarchy-and-the-culture-of-misogyny/>

²⁶⁴Endurance, Uzobo. The Implications of The Feminization Of God Among The Ijaw People Of Nigeria. Sacha & Diamond Academic Publishers, 2010.

²⁶⁵Carmody, Denisel. Christian feminist Theology. Cambridge: Blackwell Publisher Inc, 1995 p. 51.

biased; in order to become holy and righteous one is to observe kindness and practice goodness. Godliness is based on actions not in beliefs. Religion is gender free.

Another aspect where man is strong is through pornography. MacKinnon said it permits men to have whatever they want sexually. It is their "truth about sex." For what men see in pornography, they perform it in reality because they find pornography as the training ground for their sexual pleasures and fetishes. From this pornography, we can view what men really want: they like to see woman tied, battered, humiliated, insulted, and penetrated by many objects in their holes. The result of this is sexual abuse, women must do what they (male) want. As MacKinnon said, pornography is an expression of gender hierarchy, the hierarchy expressed and created through the extremity of the abuse, production of the extremity of the male sexual response. They are happy to see women violated by pornography which is socially constructed. It constructs women as things used for sexual pleasure. We can perceive inequality showed by men to women; men forcing women to become sexual objects. Now, through pornography, violence is shown, practiced, and applied. Pornography shows how powerful man is. In pornographic scenes, why is the vagina center of attraction, the penis is undesired? Why is the camera on the face of the female while the male is fucking? It dictates that men are pleased when it comes to female excitement to sex. The body of women displays fetishes that attract viewers.

Pornography, in a sense, is a product of capitalism. It is business, it is money. But when it is reversed, women hold advantage through seduction. Adam fell to Eve. Jesus Christ fell to Mary on her request at the wedding at Cana. The extinction of Troy is due to Helen's beauty. Cleopatra's seduction. Therefore, pornography itself is enjoyed by both genders.

Men ruled from the ancient to postmodern era. The Greeks like Plato stated that it was moral to follow the Philosopher King. In the medieval times priests and kings were the promulgator of morality in the world and the after-life. In the contemporary times, we the idea of the *Urbemensch*. In the post-contemporary age there are three super powers; today the United States, Russia, and China in whose their leaders are males. Politics was shaped by men in the absence of women.

Perhaps, there were also women who participated but still they were invisible. They were not present because patriarchal societies portrayed them as weak and incapable of making smart decisions. They have been depicted across generations to be only capable of trivial matters, constantly engaged in gossip and hearsay, utterly incompetent, and less intelligent. This was projected and reinforced through the years by male-dominated institutions and patriarchal societies which internalized the idea that the woman was inferior. With the constant reinforcement of the notion that women are inferior in every aspect, it became hard for women to pursue their political rights as an active participant. Women in politics are also subject to more stringent scrutiny of their personal lives unlike their male counterparts. If a woman is unmarried and has an active sex life, society deems her promiscuous and that promiscuity becomes her identity and repels her voters. And if the same woman is married, then the voters are concerned about how she would manage both work and family at the same time. These trivial details of her personal life define her in politics than her stand on various issues which really matter. It is hard for women to engage in politics because this area is for men. As such, women have a hard time not only convincing male voters to vote for them, but also in rallying the support of female voters. Women do not have guaranteed vote bank through other women. This is again, because patriarchy has reinforced a sense of inferiority within women, who have internalized it over the years. It is

much easier to be a male in politics to influence women's vote, because if a male candidate were to project himself as pro-women, he will secure support from female voters. However, female politicians are expected to be more than just pro-women to secure the female vote. For a male politician, being pro-women is a bonus or a privilege, while for a female politician, this is taken for granted. So a combination of factors namely, the vestiges of patriarchal attitudes in society towards women, women being subjected to different standards and the refusal to take women seriously fosters the general lack of participation of women as career politicians all over the world.²⁶⁶

Though it is hard for women to completely participate in politics, there are some women who left an imprint as successful politicians like former President Corazon Aquino, the first woman president of the Philippines, referred to as the mother of democracy. She was able to unify the entire Philippines to vanquish the terror of tyranny; the abuse and violence by her competitor and gender counter-part, former President Ferdinand Marcos. She changed the surge of patriarchal society in the Philippines that after her administration another woman became the president of the Philippines, former President Gloria Arroyo.²⁶⁷

²⁶⁶Komath, Aswath. The Patriarchal Barriers to Women in Politics. Retrieved from <http://iknowpolitics.org/en/knowledge-library/opinion-pieces/patriarchal-barrier-women-politics> on September 3, 2015.

²⁶⁷Corazon Aquino. Retrieved from <http://www.telegraph.co.uk/news/obituaries/politics-obituaries/5954965/Corazon-Aquino-former-president-of-the-Philippines-and-democrat-dies-aged-76.html> on September 3, 2015.

Another successful woman politician was the former Prime Minister of the United Kingdom, the longest-serving British Prime Minister of the 20th century and is the only woman to have held the office, and a Soviet journalist called her the 'Iron Lady', a nickname that became associated with her uncompromising politics and leadership style; she was Margaret Thatcher.²⁶⁸

Julia Eileen Gillard, the first woman Prime Minister of Australia, is the 27th and current Prime Minister of Australia, is in office since 24 June 2010. Julia Eileen Gillard was born in Barry on 29 September 1961, but later migrated to Adelaide, Australia in 1966 with her family. Previous to her existing post she was also the minister for Education, Employment, and Workplace Relations. The 2010 federal election saw the first hung parliament since the 1940 federal election. Though she respects all religion she herself does not believe in any.²⁶⁹

Dilma Rousseff, the 36th and the present Brazilian president was born on 14 December 1947 and was raised in an upper middle class household in Belo Horizonte. She is the first woman to hold the office. Prior to that, in 2005, she was also the first woman to become Chief of Staff to the President of Brazil. She was a socialist since her childhood and had also joined various left-wing and Marxist urban guerrilla groups to fight against the military dictatorship. An economist by education, Dilma is one of the most authoritative women politicians who once said "I would like

²⁶⁸Gomoll, Kimberly. Margaret Thatcher. Retrieved from www.womeninworldhistory.com/imow-Thatcher.pdf on September 3, 2015.

²⁶⁹Khan, Ejaz. Retrieved from <http://www.wonderslist.com/10-most-powerful-women-politicians/> on September 3, 2015.

parents who have daughters to look straight in their eyes and tell them: 'Yes, a woman can,'".²⁷⁰

Cristina Elisabet Fernández de Kirchner was born on 19 February 1953, commonly known as Cristina Fernández or Cristina Kirchner, Christina is the 55th and current President of Argentina and the widow of former President Néstor Kirchner. She is Argentina's first elected female president from the nation to hold this post. A fashion icon for women and a notable advocate for human rights, poverty awareness and health improvement, she is the most outspoken promoter of Argentina's claim to sovereignty of the Falkland Islands.²⁷¹

Angela Dorothea Merkel is a German Chancellor and the Chairwoman of the Christian Democratic Union (CDU). Merkel is the first female Chancellor of Germany, Born on 17 July 1954. Angela pursued doctorate degree in Physics before joining politics. Childless and twice married she won a seat in the Bundestag during the first post-reunification general election in December 1990 and the very next year she was appointed as the Cabinet minister by Chancellor Helmut Kohl. A vital role player in the management of European financial crisis at international level, Angela Merkel is the most powerful woman in the world of politics.²⁷²

Though, some woman can actually elevate their skills and leadership like that of men but the extent of their participation in the realm of politics is still limited. With increased awareness around the world about women's rights and the attack on patriarchal attitudes all over the world, we may one day see women being subjected to the same standards as men are in politics.²⁷³ It is about leadership; it

²⁷⁰Ibid.

²⁷¹Ibid.

²⁷²Ibid.

²⁷³Komath, Aswath. The Patriarchal Barriers to Women in Politics. Retrieved from <http://iknow>

demands on qualities, characteristics, and is not subject to gender.

The idea of patriarchy is not rational at the same time is not reasonable. It promotes discrimination, violence, and misunderstanding among other beings in the world. Rationality is the habit of acting by reason, which means in accordance with the facts of reality. It is in someone's self-interest because the only way to achieve desired outcomes is to act according to reality. To understand reality, one must use reason consistently. It does not mean being a perfectionist in one's thoughts and ideas. It does not require you to spend enormous amount of time evaluating every idea. It does not require you to learn everything there is to know, to become an expert at every topic. Rationality means acting according to reason. It means accepting only that which someone has reason to believe. It means using logic to weed out any contradictions. It means when you have to accept the judgment of another.²⁷⁴

Patriarchy itself is the habit of acting by power, enforcing to others what is right to them. Phallus is literally on self-interest to overcome his gender counterpart (clitoris) that men compressed the women into subordinates. The Phallus reasons on what he intended to be better for them, for their own causes. Reality is simple: to do good and avoid evil; in goodness there is reality that everyone accepts others of what they believe in. Seemingly, patriarchal societies portray their own realities that they are the superiors for they have phallus. But the essential idea of what is rational is to promulgate the sense of gender equality. To make things

politics.org/en/knowledge-library/opinion-pieces/patriarchal-barrier-women-politics on September 3, 2015

²⁷⁴Landauer Jeff and Joseph Rowlands. Retrieved from http://www.importanceofphilosophy.com/Ethics_Rationality.html on September 3, 2015.

gender based is to know what is in the phallus; he is only a being with a penis and depicts nothing. Reality talks about capacities, skills, and values. Therefore, this society is gender neutral and gender free.

Patriarchy is also not reasonable. Though history depicted that man formed society, it is an unreasonable thought. A reasonable man knows how to see things lightly. He sees things morally and justifiable. He knows how to handle things without any subject of dominance. He will not let power govern him but rather a pure live with heart and humble attitude. Therefore, the phallus is not reasonable. So, in order to make him reasonable is to learn how to see himself not on his phallus itself. He is blind somewhere that he cannot notice love, goodness, justice, and values; he has always overlooked these thoughts. Nevertheless, being reasonable is being liberated from supremacy, that all beings are equal. Henceforth, power does not rely on the phallus itself but power relies on the things that are comprehensible, rational, and reasonable. So, men must learn to give away the things he has known and to learn those things missing from his penis.

The discourses on ethics, politics, and society are no longer gender biased to male sexuality. Society is now different. Women are more conscious of their sexuality; on how they can fight patriarchal society. Because of feminism, they have been given opportunity to express their rights especially on political issues. Before, women cannot vote. Now, it is different for many women can also do what men can do in politics.

Society is not all about gender. It is about religion, aesthetics, philosophies, and values. It does not include that man is stronger than a woman. The center of our humanity is on our rationality, it is not on the phallus. The Phallus is only a male organ that gives men pleasure and desire and so does women have clitoris. So, society is not gendered but gender-free, and gender-neutral.

Women themselves are the participants in destroying this patriarchy. If men think beyond their phallus then they will know the difference between patriarchy and gender-free society is. Patriarchy is a form of society where men have the privilege but in a gender-free society both gender are privileged.

Second Part

Women are now more visible in society than before. Now, contemporary women assume leadership along the fields of governance, business management, academic/scientific communities, multimedia, and sports. They are no longer subject to dominance but they are ready to do what men can do.

Leadership is one of the important factors in order to empower women in the society. It projects the identity of the person, the skills and astuteness, and most importantly, the trust given to them by their electors. Also, it is not only a human quality; it is found in primitive forms in many animal species, from low-level vertebrates such as chickens to higher-level primates such as gorillas and whales.²⁷⁵ When it comes to natural setting, it can be deduced that there exists clear hierarchy or “pecking order” of leadership and that leadership grants privileges to those who have it.²⁷⁶

As leadership is hierarchal, it makes sense that throughout history men dominated this sphere. Before, women cannot vote and even be elected. Laws were formed by male, and only for male. The rights and privileges were

²⁷⁵Trottier, Tracey, and Van Wart Montgomery. Examining the Nature and Significance of Leadership in Government Organizations. Retrieved from <https://sangyubr.files.wordpress.com/2012/02/examining-the-nature-and-significance-of-leadership-in-government-organizations.pdf>

²⁷⁶Ibid.

favorable to men. They have the power to conduct what is beneficial and good to them. That is the reality how women suffered long ago. At present, owing to the success of feminist movements, the female sexuality became different. Women have been given rights in politics.

Now, women are increasingly becoming successful politicians. Women empowerment had begun. Women were given space to exercise their rights to lead and sort decrees. As such, many countries in their political systems changed, they already treasure women. They have proposed laws to support those helpless women abused by men. We know that in our society women are prone to abuse like rape and batter because this is the status quo; that men are stronger than women, men are superiors and women are inferiors.

In the Philippine context, women are valued. There are laws that protect women from sexual harassment like the Anti-Sexual Harassment Law (RA 7887. 1995). In this law, if a man just looks at the delicate parts of a woman's body it is considered sexual harassment. This law is advantageous to women especially those women wearing sleeveless shirts and short shorts. These laws are deterrent to men who have intention of abusing women.

Also, Republic Act 7192 of 1991 is an act promoting the integration of women as full and equal partners of men in development and nation building. The law provides that a substantial portion of government resources be utilized to support programs and activities for women. The law also encourages the full participation and involvement of women in the development process and to remove gender bias in all government regulations and procedures. In government offices, men have always the upper hand because 'manpower' is the essential element to success. Even though this notion identifies a fact but the government should balance this because not all men are the assets.

An additional advantage of women this time is when a couple get divorced. The men have the advantage because

they will leave their ex-wives nothing such as King Henry VIII who had been divorced six times. Those divorced wives do nothing but depended on the King's child with them. But this time, all assets that the couples have will be split 50/50.²⁷⁷ Women primarily are awarded the custody of their children. It necessitated that children are best situated with their mothers.²⁷⁸ We know that any parent who fought custody on their child's responsibilities is not a burden but a privilege.²⁷⁹ Despite that the mother will have the burden on the financial needs of her child; the law states that the father has also the responsibility to support his child financially.

There are also women who can step up to the challenge as leaders. Leadership is not about on gender. Yes, we know that men are leaders but being a leader is basically a skill on how a person can handle a situation for the good of his nation. On the aspects of leading a nation to prosperity, we know that men did it well. But there also women who did well, like Catherine the Great (1729 – 1796). She is one of the greatest political leaders of the Eighteenth Century. Catherine the Great was said to have played an important role in improving the lot of the Russian serfs. She placed great emphasis on the arts and helped to cement Russia as one of the dominant countries in Europe. Meanwhile, Elizabeth I (1533–1603), Queen of England, during a time of great economic and social change, cemented England as a

²⁷⁷Stevenson, Betsey. Divorce-Law Changes, Household Bargaining, and Married Women's Labor Supply Revisited. Retrieved from [http://users.nber.org/~bstevens/papers/Female%20employment%20\(2-27-08\).pdf](http://users.nber.org/~bstevens/papers/Female%20employment%20(2-27-08).pdf)

²⁷⁸Rosen, Corie. Men v. Women: Who Does Better in a Divorce? Retrieved from <https://www.legalzoom.com/articles/men-v-women-who-does-better-in-a-divorce>.

²⁷⁹Ibid.

Protestant country. During her reign she witnessed the defeat of the Spanish Armada and Britain later became one of the world's dominant superpowers.

Being a leader is unique; someone needs something a 'drive' in order to persuade people. But men hold this drive on their phalluses. However, it is mistakenly assumed that this drive is only the 'influence' ventured by persons who seek offices like Benigno Aquino III who used his mother's and father's 'influences' to desire the people in electing him to be as the President of the Philippines. It is not his phallus that drives him. It is leadership that influences persuades electors to vote for candidates. It is an impression that convinces people that a candidate has potentials to become a leader. A leader is based on character not on gender.

In academic and scientific societies, there were also women who greatly contributed in their respective fields. We knew that all famous teachers and scientists were favorably men but it does not mean that men are more intelligent than women because there are also some women who became great teachers and scientist such as Marie Curie (1867–1934), a physicist, she is first woman to win a Nobel Prize (she actually won it twice) and she is the first woman to earn a doctorate in Europe. Her investigations led to the discovery of radioactivity as well as the element radium. There is also, Rosalind Franklin (1920-1958) had research on RNA, DNA, graphite, coal, and viruses. She was an X-ray crystallographer and biophysicist whose work greatly contributed to the comprehension of molecular structures. Her most notable work revolved around X-ray diffraction images of DNA. Her works resulted in the finding of the DNA double helix. Maria Mitchell (1818-1889) is famous for her findings in astronomy, was the very first American female to become a professional astronomer. She discovered a comet in 1847 that was aptly named "Miss Mitchell's Comet." In the field of arts we have Nadia Boulanger (1887-1979), a vocal teacher at the Paris Conservatory. Boulanger exhibited an early gift for music.

She composed music for years but believed that her real skill lay in conducting and teaching. Boulanger was the first woman to conduct most major orchestras, including the BBC Symphony Orchestra, the Boston Symphony Orchestra, and the New York Philharmonic, among others. Her pedagogy influenced her students, which include Aaron Copland, John Eliot Gardiner, and Philip Glass. In literature, Pearl S. Buck (1892–1973), with her novels about American and Asian culture, became the first woman to win the Nobel Prize for Literature.

Intelligence is not based on gender but on the development of people when they grow up. It depends on the individual if he or she wants to become smart or if she or he wants to put her or his entire life loving education. Talents, skills, and intelligence are not given to those who are worthy just what the phallus assumed but they are gained by those people who have dreams in their lives.

In the world of multimedia; women are also present. It is important that they are present in media for it boosts a person's popularity and identity. If women are seen today in media, then it is good because society will tell that women can do it. Seduction, seen negatively, involves temptation and enticement, often sexual in nature, to lead someone astray into a behavioral choice they would not have made if they were not in a state of sexual arousal. Seen positively, seduction is a synonym for the act of charming someone by an appeal to the senses, often with the goal of reducing unfounded fears and leading to their "sexual emancipation".²⁸⁰

In the fields of sports, women are also present. Before popular sports, the icons are male like in basketball:

²⁸⁰Ridley-Duff, R. J. (2010) *Emotion, Seduction and Intimacy: Alternative Perspectives on Human Behaviour* (Third Edition), Seattle: Liberty Editions, ISBN 978-1-935961-00-0.

Michael Jordan, football: Lionel Messi, Golf: Tiger Woods, Tennis: Roger Federer, Swimming: Michael Phelps, and many more. But this time, women can do it also like Serena Williams for tennis, Sue Bird for basketball, Inbee Park for Golf, Marta Vieira da Silva for football, Missy Franklin for swimming and many other sports. They are now also the image of inspiration for the youth, motivation for those young athletes, and giver of life to those fans who love the sport itself. Society is not anymore centered on patriarchal identities but as time goes by the status quo is also changing.

Moreover, leaders were men but it does not mean that being a leader depends on the gender itself. A good leader does not comply with penis but in what is in the mind of the leaders, what his plans are for the benefit of the people and mostly, the goodness of heart to obstruct any malicious act that can destroy his identity being a leader.

Another question to explore is whether women in public office have a distinct impact on public policy?²⁸¹ Do women have a different political interest than men, and under what circumstances and conditions? Can women officeholders bring to the office important perspectives and priorities that are underrepresented in a male dominated policy making environment? An extensive study made by the centre for the American Woman and Politics (CAWP) demonstrated that the impact of women lawmakers on public policy is profound and distinct. The three major findings of this study on women public as officials were: (1) they have different policy priorities, i.e. they are more likely to give priorities to women's rights policies; they are also more likely to give priority to public policies related to women's traditional roles as caregivers in the family and society; (2)

²⁸¹Zergaw, Alemtsehay. The Role of Women in Politics and Public Policy. Retrieved from <https://womenleadingchange.wordpress.com/2011/02/01/the-role-of-women-in-politics-and-public-policy/>

they are more active on women's legislation, whether or not it is their top priority, and (3) they are more feminist and more liberal in their attitudes on major public policy issues. Women are highly committed to promoting national and local policies that address the socio-economic and political challenges facing women, children, and disadvantaged groups.²⁸² Women are particularly effective in promoting honest government. Countries where women are supported as leaders and at the ballot box have a correspondingly low level of corruption.²⁸³ Women are strongly committed to peace building, as they often disproportionately suffer the consequences of armed conflict. Reconstruction and reconciliation efforts take root more quickly and are more sustainable when women are involved. By helping women become participating members of a democracy, one can look to mitigate conflicts or stop conflicts before they begin.²⁸⁴ Women are strongly linked to positive developments in education, infrastructure, and health standards at the local level. Where rates of gender development and empowerment

²⁸²United Nations Division for the Advancement of Women. Equal Participation of Women and Men in Decision-Making Processes, with Particular Emphasis on Political Participation and Leadership. Retrieved from <http://www.un.org/womenwatch/daw/egm/eql-men/FinalReport.pdf>.

²⁸³Bhanji, Akanksha. Aayushi International Interdisciplinary Research Journal. Retrieved from http://www.aiirjournal.com/uploads/Articles/2015/05/191_03.Prof.Bhanji%20&%20Astekar.pdf

²⁸⁴Olufade, Adenike. Nigerian women, politics and the national identity question. Retrieved from <http://www.netjournals.org/pdf/AERJ/2013/3/13-068.pdf>

are higher, human rates of development and standards of living are also higher.²⁸⁵

As we perceive today's reality before, women were really invisible in politics. The world was in chaos; wars between nations were everywhere, poverty stroked every citizen, domestic violence wreaked communities, and public humiliation was rampant. These events were actually prior today's political sphere. There no more rampant domestic violence because there are now laws to protect people especially women and children. All of these are credited to women sexuality on politics.

The level of women's role today is higher than before. The role of women is being accommodated in politics; not only do they promulgate better laws, but also for their sexuality. It gave them respect in every part of the community and proved to patriarchal societies what women can do.

The discourses on women sexuality are gaining grounds in academic and non-academic, corporate and non-corporate affairs. Now, women are everywhere. We are no longer in the context that women are inferiors. In every organization there is a woman who is always even better than his male counterpart.

If physical strength is seen as an instrument of men to make them seem are strong, then they are wrong because women have physical advantages also. Women produce more antibodies at a quicker rate than men, and they have more white blood cells. For these reasons, women develop fewer infectious diseases and succumb for shorter periods. Also, women have lower blood pressure than men, and, at least prior to menopause, are less likely to suffer from potentially

²⁸⁵Asatryan, Lilit. Women's participation at the national level: what has been achieved and what could be done to overcome existing impediments? Retrieved from <http://d1ut5qew9qw9tl.cloudfront.net/app/media/694>

deadly cardiovascular diseases. Furthermore, if men are capable of fathering children into old age but they cannot give birth themselves, it makes sense that man is nothing without a woman. Men cannot reproduce humanity. If women is created for men, then it is wrong, women were created to prolong humanity's existence and avoid extinction. It is concluded that women sexuality is important in reality. One example of this in terms of physical prowess is Ronda Rousey, an American mixed martial artist and the current UFC women's Bantamweight Champion who provoked Floyd Mayweather Jr. to fight her in a boxing match through social media. But Mayweather himself denied the fight. So, why is the undefeated boxer does not want to fight the female champion?

The missionary style is the most common sex position, it portrays dominance of men over women with men on top and women at the bottom. But there is a hidden privilege in this common position, the women have the upper hand. With this position, who is the exhausted? It is the men because they do everything to reach ejaculation. Their hands are tired, their feet are strained and their backs are fatigued. Then, the women just lay on the bed and satisfied with the sexual pleasure. They just moan but the intensity between feeling the pleasure and the breadth of exhaustion is on the men. Second, the feel of lack because men's ejaculation is pronto. Lastly, it will take many minutes to get ready for round two. That's why with this sex position, women have the upper hand.

Thus, if men are smarter than women then there should also be fewer women than men with learning difficulties. There are women who are smarter than other men. It means that intelligence is not gendered but dependent on the development of intelligence of an individual.

The bible depicted that Jesus Christ is the only human being who can live for forty days and forty nights without food and water. Yet, he is in fact a divine and human

but through his corporeal body as mortal being he can survive. Also, He can turn water into wine. He had risen from death after three days. And, he has innate intelligence for he spoke with the wise elders at the age of eleven. Yes, he is powerful and beyond all others and yet a man, but it is not meant to be associated with gender. If Jesus can do it, then men can also do it? It is illogical because He was both divine and a man. The only thing that separates him from other man is His Godly-features. Another thing that is unmentioned is the only person who can denounce His power is a female, His mother. During the wedding at Cana, when the wedding couple ran out of wine, His mother asked Him if he can do something but He insisted not to because it is not yet the time to make miracles. Then out of love for His mother He turned the water into wine. This implies that power of the clitoris can equal that of phallus. Even though the personification of God is in the image of men, it is always associated with women for God created the universe equally. If God is so powerful, He could just descend to earth and save mankind. Why did God choose Mary to be the bridge of salvation on earth?

These uncovered realities are already in history but patriarchy insisted that history is men's for they manipulated the story. Therefore, this society is clitoris but cloaked with phallus. However today, authors are now different. It is no longer history, but now herstory.

Today, women are in all sectors of the society. Women are now the most influential persons in the world like Oprah Winfrey, Ellen Degeneres, Hillary Clinton, Angelina Jolie, Barbara Walters, and many more. Give credit to these women for they have changed the sequence of the world. Women are now seen as icons. They are now the promoters. They are now proposers. They are now raised.

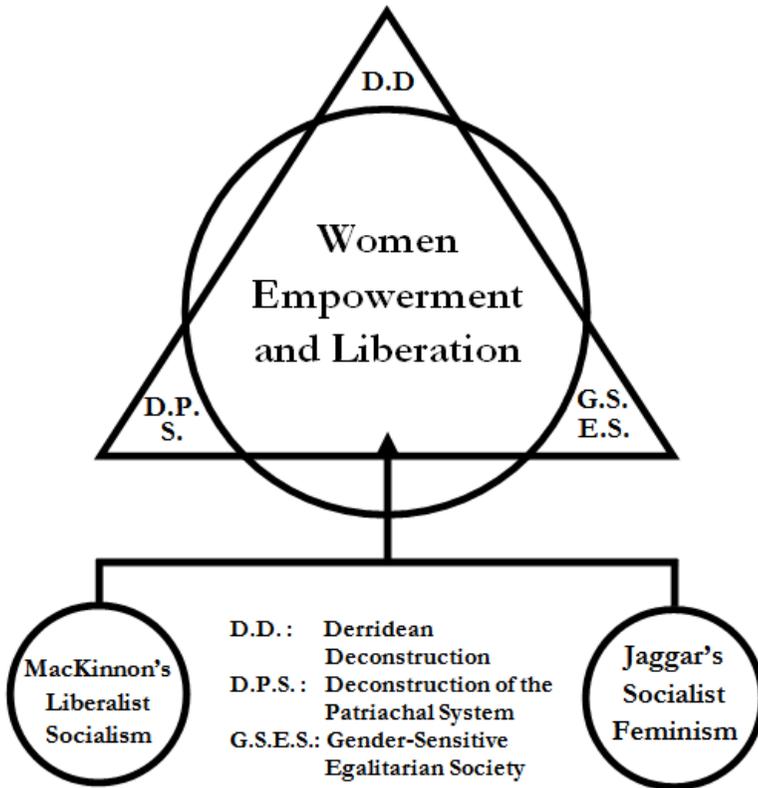
Clitoral Model

Although patriarchal societies are being deconstructed, because women are now participating, there is something that lacking. It is the sense of unification among women to fight this patriarchy. This study will show what needs to be done, to attain the utmost deconstruction of the phallus.

The phallus was no longer valuable to the society for it only depicts dominance that leads to violence and inequality. The society values the role of women which is the clitoris that signifies harmony and equality. It is the symbol of goodness that promotes morality on earth.

It is the phallus that inserts commotion. It is the clitoris that yields peace. So, the status quo is reversed; the clitoris becomes valuable than the phallus. The phallus is not the mainstream anymore but the clitoris.

Yes, it seems deconstruction is achieved but the real content of this model is the center, women empowerment and liberation. There are now plenty of women who participate in the society but the question is, do all women participate? The call of this study is to seek those women who are still abused by men. Women must make noise, shout their concealed rights, and express freely their identity. If women choose to wear body-revealing clothes, then fight the right to wear it in order to avoid harassment. If women are being looked down by men in terms of strength in sports and other classes, then women must be the aggressors on this aspect. If women are seen as objects of sexual desire then they must show that men are also sex objects. If men masturbate on girls, then women must show also that they masturbate on boys. Women must be unified just like the LGBT. Yes, we have groups of feminists but they only fight for their own interests. Their fight for their rights cause is short-lived. Once the issue is over, they are sedated for a while. In a whole sense, they are not finishing the job.



All women groups should organize themselves as one big umbrella feminist movement regardless of their social and political backgrounds and commitments with the sole purpose of advancing the welfare of women and end patriarchy.²⁸⁶ Women groups must share the same common goal. The primary goal is to attain wholly a gender sensitive egalitarian society. Even though this study deconstructed the

²⁸⁶Sario, Alvin. 'The Woman Question' And The Feminist Movement In The Philippines Towards Authentic Filipino Women Liberation, p. 22.

phallus it does not mean that patriarchal societies are completely removed.

It is now on women to end this war. As McKinnon said, sexuality or the identity is a sexualized hierarchy where men holds dominion over female threatening women with fear and violence through rape, battery, sexual harassment, prostitution, and pornography. Women (entire) should do something about this. They must be united as one to end these. The reason why these things are still happening right now, it is because women are allowing it. If they fight as women, as a whole then this will end. They need sexual revolution in order to be free from sexual hierarchy.

Women must be aggressive to promote their sexuality. As Jaggar said, women do not have the reproductive freedom because when a man has a sexual intercourse with a woman it will lead only in these two variables; to be a mother or to be a prostitute. To be a mother is to be imprisoned in the responsibilities of child bearing and rearing, and to be a prostitute is to be enslaved by sexual pleasure by men. These two notions of Jaggar really affect the identity of women because women's identities were compressed on two options. So, freedom is not attained. But the mistake of women is that they view these as they are enslaved by men. However, it is not because these are privileges of being a human. If woman is imprisoned in the responsibilities of child rearing and bearing then man is also imprisoned. The only thing that differs is that women do most of the responsibilities. If a woman is aggressive to man, then he should do the rest of the responsibilities too. If woman are enslaved by sexual pleasure by men, then women must also enslave men. If men want to see women battered, humiliated, insulted, and penetrated during sex that gives them sexual desire, then women must also do these. They must endure that fetish too (BDSM). They must consider men as prostitutes who wants only sexual satisfaction.

As this study deconstructed the phallus, the initiative now to do what is suggested lies on women. They must rewrite history; that this history is not 'his' but also hers. Women must aggressively promote the idea that they are liberated from the chain of patriarchy.

Conclusion

What does it mean to fight for the rights of women in society? It means that men must be pro-feminist but he cannot be at the same time a feminist. Once he is pro-feminist, he can end patriarchal structures in society. Also for women, they must fight their rights as a whole not as individuals who have different goals but the same goal to attain a gender-sensitive egalitarian society. Now, woman is writing herstory.

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A CRITIQUE OF NORMATIVE ETHICS TOWARDS A METAETHIC OF SUPEREROGATION

JERAHMEEL C. CLERIGO

A. Introduction

We honor and value the life and works of our heroes, saints, and martyrs. We recognize and appreciate the sacrifice of people who live an exemplary life in this world. Dr. Jose Rizal (Philippines' National Hero), San Lorenzo Ruiz (The First Filipino Saint), and St. Stephen (The First Christian Martyr) are the great exemplars of extraordinary human life and living. Dr. Jose Rizal defended his country through his writings from the abuses during the Spanish era to the extent that he fully accepted his death just for the sake of patriotism. San Lorenzo Ruiz sacrificed his life for the sake of faith. St. Stephen was stoned to death because of his Christian teachings. The way that these people fulfilled their lives is a full expression of ethical life and as humans we cannot escape; rather, we are called, a summoning, to live an ethical life; a life with ethics and by ethics.

Honoring our heroes, saints, and martyrs, simply because of their great values brings us to a realization that everyone, every human person living on earth regardless of our social backgrounds, can live a good life and can become heroes, saints, and martyrs. The path to take to realize such is only through living with good values and doing moral virtues. Wisdom (*sophia*), courage (*andreia*), and temperance (*sophrosune*) are examples of these values. To live with these values is to live a good and just life. We may say that whatever values do we have should lead us to life of justice (*dike*). Living and doing moral virtues (*aretai*) can only be practiced through justice.

Justice as a moral virtue enables man to have a good life and seen to be the disposition to give and receive neither

too much nor too little of values. Such justice promotes the value of temperance that allows us to be moderate in all our actions avoiding extremes. There are schools of thought that offer us the ways and means of living an ideal life. For the Scholastics' perspective, justice is defined as giving one his due; that is, justice is to give anyone the amount according to his work or labor but again the problem with this idea is that how can we say or when can we say that what is due to a person is really due to him? There should be standards or guidelines to say that what has been rendered to a person is what is due to him. Thomas Aquinas answered this by qualifying the definition of due on his idea of law. Justice as conceived by the deontological ethics of Immanuel Kant is found in his categorical imperative, which as a principle, provides us a conception of universal law serving as a guide that regulates human actions through the 'universalizability test' to gauge whether an act may be applicable to all and can be accepted by everyone. The problem with the categorical imperative though is that if we would always consider the universalizability of an act then how are we able to make decisions on situations that are only rare and not common? We cannot apply the universalizability test on these kinds of human action since it is only applicable to given contexts and specific situations. Another ethical standard is utilitarianism. The way utilitarians see justice is to be judged whether it is right or wrong dependent on the agreements brought about by the majority. Such concept of justice is highly based on the promotion of human actions that would lead us to the greatest amount of human happiness (greatest good). Such idea may somehow promote an injustice because the supposed truth spoken of by only the very few, the minority for that matter, can be eliminated because of supposed truth-claim based on the majority rule, 'the greatest good of the greatest number.' The critiques provided to the four major ethical systems show that there is a problem in the current discourse of ethical systems in particular and ethics in general

sense. If our goal is to live a good and just life just like of the heroes, saints, and martyrs and that these ethical systems supposedly show us the way to such ideal life and living, the realization of such ideal life should be seen in these standards. But given such critiques, the four ethical systems (Scholasticism, Virtue Ethics, Deontology, and Utilitarianism) cannot clearly provide us the path to such good and just life. There is a need then to have an alternative ethic that would be more viable than the dominant ethical theories; an ethic that is ideal but realizable as a way of life and form of human living.

Supererogatory acts as a concept is defined as ‘acts that are done by the agent to which is considered to be morally good actions that are commendable but are beyond the call of duty.’²⁸⁷ Supererogatory acts are usually seen in the lives of and performed by heroes, saints, and martyrs. Supererogation, whose acts cannot be mandated nor be enforced by others, should be freely and voluntarily coming from the person without expecting any praise or reward after these acts.²⁸⁸ There are also different perspectives on supererogation suggestive of unclear and indistinct conception of the essence and nature of supererogation.²⁸⁹

²⁸⁷ Michael Ferry, *Reason and the Problem of Supererogation*. Retrieved from <https://www.google.com.ph/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=Reason+and+the+Problem+of+Supererogation> on 8 November 2015.

²⁸⁸ *Supererogation and Responsibility*. Retrieved from <http://ethicsofglobalresponsibility.blogspot.com/2008/02/supererogation-and-responsibility.html> on 8 November 2015.

²⁸⁹ Kyle Fruh, *Practical Necessity and Moral Heroism*. Retrieved from http://murphy.tulane.edu/files/events/Fruh-Practical_Necessity_and_Moral_Heroism_NOWAR_WORKING_DRAFT.pdf on 23

For Hill and Cureton, even in different ethical systems the idea of supererogation must be seen and must be present.²⁹⁰ But according to Fruh, prospects of moral duty to cultivate a character make some morally heroic actions practically necessary.²⁹¹ In the paper titled “Supererogation,” Crimmins and Long present the complex nature of supererogation.²⁹² In the “The Wisdom of Supererogatory Acts of Goodness,” supererogatory acts maybe a replacement or a payment for obligatory acts which may have missed or we have not done by doing supererogatory acts we are able to compensate.²⁹³ Throughout human history, only a few have dealt with supererogatory acts and discussed in full detail.²⁹⁴ Even the four major ethical systems have rarely discussed this special category of supererogatory actions directly and systematically.²⁹⁵ Some thinkers tried to pose the conflict

December 2015; Thomas Hill, Jr. and Adam Cureton, *Supererogation*. Retrieved from <http://web.utk.edu/~acureto1/wp-content/uploads/2011/09/Hill-and-Cureton-Supererogation.pdf> on 8 November 2015; JE Crimmins and DC Long, *Supererogation*. Retrieved from <http://philpapers.org/rec/CRIEOU> on 8 November 2015; Hazrat Mirza Ghulam Ahmad, *The Wisdom of Supererogatory Acts of Goodness*. Retrieved from <http://aaail.org/text/articles/others/2007/wisdomsupererogatoryactsgoodness.shtml> on 8 November 2015; Claire Benn, “What is Wrong with Promising to Supererogate,” *Philosophia* 42, 1 (March 2014), 55-61.

²⁹⁰ *Supererogation*.

²⁹¹ Kyle Fruh, *Practical Necessity and Moral Heroism*.

²⁹² JE Crimmins and DC Long, *Supererogation*.

²⁹³ Hazrat Mirza Ghulam.

²⁹⁴ *Supererogation*. Retrieved from <http://plato.stanford.edu/entries/supererogation/> on 8 November 2015.

²⁹⁵ *Ibid.*

between supererogation and reason. “Acts which we consider as supererogatory acts are particularly commendable but not required yet should not be considered as supererogatory acts and that we should set standards on making acts as supererogatory acts.”²⁹⁶

The concept of supererogation has repercussions and implications on the four major ethical systems. According to Horton, those consequentialists who deny the need to make room for supererogation either underestimate the demandingness of their theory or simply underestimate the impact of modern charity organizations to lessen poverty; it even considers the attempt to lessen these demands by distinguishing between the use of consequentialism as a criterion of rightness and as a decision-making procedure. The study moves on the three consequentialist attempts to replace supererogation with the basic concept of ‘doing one’s bit.’²⁹⁷ Horton has to realize that the nature of supererogation suggests going beyond ‘doing one’s bit.’ Another point that is raised is that consequentialism refers to those actions to be permitted as morally permissible if they maximize the value of consequences, as Jamie Dreier puts in his work, “Against Maximizing Act-Consequentialism.”²⁹⁸ Two points have been raised in this work: first, act-utilitarianism fails to recognize that morality indicates certain constraints on how we may promote value (that is, the ends do not always justify the means); the second point is that act-utilitarianism mistakenly holds that morality only requires that we promote sufficiently value leaving us a greater range of options than maximizing act-consequentialism recognizes.²⁹⁹ Given these two

²⁹⁶ Michael Ferry.

²⁹⁷ Emily Suzanne Horton, *Consequentialism and Utilitarianism*. (Unpublished Dissertation).

²⁹⁸ Jamie Dreier, “Against Maximizing Act-Consequentialism,” *Moral Theories* (April 2013), 21-37.

²⁹⁹ Ibid.

objections, we surmise that the idea of supererogation transcends the very value of maximizing such value of consequences. Supererogation does not concern itself whether the value of our consequences is within the bounds of our target goals and contexts of reality. While for non-consequentialists, the decision-theoretic approach can also be applicable with a very wide range of moral views, even in non-consequentialist setting.³⁰⁰ This idea of decision-theoretic approach may be suggestive in the effort of supererogation to have a set of criteria for giving value to one's action but definitely not in the context of maximizing consequential values. The problem in utilitarianism at its core is that it fails to have a correct moral criterion when challenged by four cases: punishment, medical sacrifice, distributive justice, and promising.³⁰¹ These cases go beyond what is maximized by consequential values and allow for the value of supererogation to justify the good values of these cases. In deontological issues, Vogt argues that the duty to cultivate one's non-moral capacities for Kant significantly limits duties to others, and that Kant's views on his duty capture a range of intuitions about how morality should leave room for our own lives.³⁰² This opens deontology for supererogation in the

³⁰⁰ Wolfgang Schwarz, *Decision Theory for Non Consequentialists*. Retrieved from <http://www.umsu.de/papers/dt-for-noncons.pdf>. on 12 December 2015.

³⁰¹ Mark Timmons, *Contemporary Utilitarianism*. Retrieved from http://www.normanschultz.com/ethics/Timmons_contemporaryutilitarianism.pdf?ckattempt=1 12 December 2015

³⁰² Katja Maria Vogt, *Duties to Others: Demands and Limits*. Retrieved from http://katjavogt.com/pdf/katja_vogt_duties.pdf on 24 December 2015.

context of challenging such limits going beyond duty and not even considers the issue of fulfilling one's duty.

Supererogation as a moral concept promotes moral perfection and would eventually lead society into a 'high' culture. For James Mahon, all of us are bound to be morally perfect, and by moral we mean that we should always be doing what is right, which also means that we should always be doing what is obligatory and not to do what is wrong that would not lead us to moral perfection.³⁰³ In the idea of Carbonell, saints should not really be called as 'moral' saints because they are ordinary people whose lives are marked by extraordinary moral accomplishments: they do far more than what we think morality requires of them. They exhibit resolve and tenacity when others would give up and they bear heavy burdens of personal sacrifice.³⁰⁴ When supererogation is linked to government affairs, the idea of supererogation as ideal is put into question relative to the actual governmental actions. For Weinberg, not all acts done by the governments but not required by law but taken as morally good are indeed supererogatory acts.³⁰⁵ All these situations push us to explore more on the nature, conception, and extent of supererogation, especially when considered in various cases in different contexts.

Given all these related literature and past studies, they suggest the need to critique the four major ethical systems in order to articulate a metaethic of supererogation, which as an idea, would serve as an alternative ethic in conceiving

³⁰³ James Mahon, "*The Good, the Bad and the Obligatory.*" *Journal of Value Inquiry* volume 40, (2006) 59-71.

³⁰⁴ Vanessa Carbonell, *Moral Saints Reconsidered*, (Unpublished Dissertation).

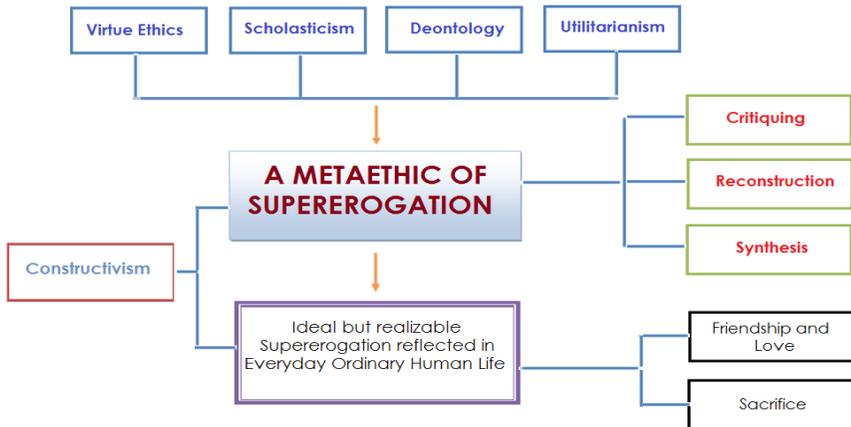
³⁰⁵ Justin Wenberg, "*Is Government Supererogation?*" Retrieved from <http://publicreason.net/wp-content/PPPS/Fall2008/HdeBres1.pdf> on 24 December 2015.

supererogation especially in the context of ethical life and living. Hence, the study intends to provide an insight on supererogation, ideal in character but realizable in essence, reflective and reflected in everyday ordinary human life. In order to realize this objective, the following arguments are raised: (1) the four major ethical systems (virtue ethics, scholastic ethics, deontology, utilitarianism), which are truly basis for good human life and living, do not promote in a higher sense the meaning of better life; (2) supererogation is a concept that can be taken as an alternative, not to replace, the four ethical systems in terms of realizing ideal but realizable good human life; (3) martyrdom, sainthood and heroism, though supererogatory, are highly ideal and not simply accessible to everyone; (4) friendship and love are the two principles for ideal but realizable supererogatory life; and (5) sacrifice is the highest supererogatory act that can be performed on everyday human life.

B. Methods

The study is a qualitative research. Specifically, it is a philosophical research using constructivist approach in order to arrive at a metaethic of supererogation. To articulate such metaethic, critiquing, reconstruction, and synthesis shall be devised given the general and specific conceptions, principles, elements, and nature of the idea of supererogation. The main texts to be used are Virtue Ethics (Aristotle's *Nicomachean Ethics*), Scholasticism (Thomas Aquinas' *Summa Theologiae*), Deontology (Immanuel Kant's *Groundwork for the Metaphysic of Morals*), Utilitarianism (John Stuart Mill's *On Utilitarianism*), and Supererogation (James Urmson's *Saints and Heroes*). The tools of analysis used are documentary analysis (main texts) and secondary data analysis (related literature and past studies).

C. Conceptual Framework Model



The study is based on the four major ethical systems: Virtue Ethics, Scholasticism, Deontology, and Utilitarianism. Using critiquing, reconstruction, and synthesis given various conceptions and principles in the four systems, a metaethic of supererogation is articulated. Such metaethic as an alternative ethic for supererogation is conceived as ideal but realizable supererogation reflected in everyday ordinary human life. The best form of such kind of supererogation is friendship and love and sacrifice. Constructivism is the overarching philosophical approach to realize such metaethic of supererogation.

D. Concepts and Principles

1. Virtue Ethics³⁰⁶

Virtue Ethics as an ethical system rests on the premise that the basis for ethical behavior is the moral character of the person. It tries to understand how one should live his life in this world. The proponents of this view concern themselves more on what a human person should

³⁰⁶ Aristotle, *Nicomachean Ethics*.

be; that is, everyone is called to become virtuous. Inculcation of good habits and character formation shall lead one to live a virtuous life. To live in virtues would assure one to have a good and happy life. Every action of a virtuous person is considered to be a moral action because it undergoes a deliberate decision, right knowledge, and free will based on and guided by his virtues. If everyone is virtuous, then we shall have a good and harmonious society.

2. Scholastic Ethics³⁰⁷

Naturally, man is good and he is bound to do moral acts. These moral acts are directed by law and applied by conscience. This ethical view is primarily centered on the nature of the act itself, whether the act is good or bad in its nature, and secondarily on the intention of the moral agent, whether he has a bad or a good intention in doing the act. Human acts are all directed to their last end; that is, the *Summum Bonum*, which is the Highest Good, God himself.

3. Deontology³⁰⁸

For an action to be determined as moral, it should be an act from and based on duty. One must act purely only from what is required of him and that an action becomes right or wrong not because of the consequences and not on the motives of the moral agent but on the nature of the act itself only. The nature of the act is determined based on the categorical imperative, which states that, ‘act only on that maxim by which you can at the same time will as universal law.’

4. Utilitarianism³⁰⁹

³⁰⁷ Thomas Aquinas, *Summa Theologiae*.

³⁰⁸ Immanuel Kant, *Groundwork for the Metaphysic of Morals*.

³⁰⁹ John Stuart Mill, *On Utilitarianism*.

Utilitarianism follows the principle, ‘actions are right in proportion, as they tend to promote happiness; wrong as they tend to produce the reverse of happiness.’ By implication, to say if an act is a moral act, it should be able to maximize utility. To maximize utility, it should promote ‘the greatest good of the greatest number.’ What matters for the utilitarian then are the consequences.

5. Supererogation³¹⁰

James Urmson, in his work, ‘Saints and Heroes,’ describes saintly actions and heroic acts as those which lie far beyond the limits of one’s duty. By duty Urmson takes it as a minimum requirement for living. He urges that everyone must be able to perform supererogatory acts and at the same time not making supererogatory obligatory.

E. Discussion and Analysis

I. A Critique of Normative Ethics

In contemporary world, new questions in ethics are raised because of a collective need of a higher sense of humanity with a worth great enough to warrant the affirmation of life and a collective aspiration to bring such warrant to a higher sense of human flourishing. These ethical questions demand critical scrutiny of the moral principles we hold dear across generations throughout historical periods. They try to bring forth reconstructions and syntheses of various moral concepts and principles, whether traditional or nontraditional. These efforts intend to (re)create moral perspectives given the context of contemporary life. These questions are the problem of the nature of duty and its limits, the relationship between duty and value, the role of ideals and excuses in ethical judgment, the nature of moral reasons, and the connection between actions and virtue. There is a need

³¹⁰ J.O. Urmson, *Saints and Heroes*.

therefore to review the perceived and recognized dominant ethical perspectives in human history: virtue ethics, scholastic ethics, deontology, and utilitarianism.

Virtue ethics, as one of the four major ethical systems, focuses on the idea of the role of the moral character of a person as basis of his ethical behavior. Such ethics adheres to Aristotle's idea that a person who is virtuous is a person who has ideal character traits. These character traits are inherent to a person and needs to be nurtured. This process of nurturing one's character (traits) must be seen throughout his entire lifetime and across all human contexts, situations, and conditions; for example, the virtue of honesty. A virtuous person should practice honesty in all his activities throughout his lifetime not because the situations demand for honesty and therefore honesty needs to be practiced. He acts with honesty not in order for him to be praised or to be recognized as an honest person and in effect virtuous. He practices honesty for the reason that honesty forms big part of his character. Through this character formation, we will be able to live a happy and good life. Eventually, if all of us are to practice with and live in honesty, we will be able to have a harmonious society. The character formation in virtue ethics is the guide on how one should live his life in this world. The problem though with virtue ethics is that since character formation is a lifetime process, there can be instances where human behavior can be (quite) inconsistent. Personality or character is fragmented. Since human action is seen in a concrete specific case or situation, what we see in these acts are inconsistent and disintegrated character traits. There can be instances where a person would manifest an opposite attitude different from what he is used to be. A person may be honest towards his family and/or friends but he is not honest in terms of his work. So how can we now say if that person is really honest or virtuous if he has practiced dishonesty even once, in a particular condition, in his life?

When can we really say indeed a human person is (truly) honest?

Scholastic ethics, the most systematic and organized as a school of thought among the ethical systems, is grounded on the idea that man is hylemorphic: that is, man is a substantial union of body and soul. The body is corruptible but the soul is not. The soul, as incorruptible, has two faculties: the cognitive and the affective; the cognitive faculty is the intellect whose subject is to know the truth while the affective faculty is the will whose subject is to do the good. Man by nature, we can say, is good because we have the natural inclination to truth and goodness. Nature also says that man is bound to do moral actions that are directed by law (taken as ordinance of reason promulgated for the common good). Natural law in human nature is seen in human reason. As such, scholastic ethics is centered on the nature of the act itself (as to whether the act is good or bad) and secondary on the intention of the one doing the act. All moral acts as human actions are directed to their last end: the greatest good. Putting things in the context of morality (whether an act is good or bad) is problematic because everything will just be taken as either good or bad and therefore just a series of reward and punishment. If every human act is seen as right or wrong, then there is automatically a value judgment whenever an act is committed. The focus is deemed on the rightness or wrongness of an act and not looking at human reality in a broader sense and in a wider context. Scholastic ethics provides rules and by implications resolutions on different ethical questions which should be strictly followed. What if there are situations that call for judgment or action labeled as bad but would bring common good and reasonable outcomes? What if human freedom demands a re-creation of his ethical standards? What if there are indeed actions that should go beyond law but would even actually make us better in our humanity?

Deontology, the strictest among the four, is centered on the nature of the act itself. This ethical theory holds that some acts are always wrong even if the act leads to a good result. Actions in deontology are always judged independently of their outcome; an act can be morally bad but may have better results. Kant believes that since man has the unique capacity for rationality, he is able to use his rationality on his thought and actions. The human person should be able to do actions in accordance to moral law or duty. Every action that the human person performs should only be based on such duty because that is what is ought. Kant bases the morality of the human act in *categorical imperative* ('that act only on that maxim by which you can at the same time will as universal law'); whatever actions we may do should be actions that are universal law (meaning, they passed the universalizability test) and therefore should be based on duty. That is something what is required of him. But what if there are conflicting values since every act that one should do is based only on his duty? Which action should prevail if two actions both are based on duty but are in conflict with each other? While every act should be done based on duty, there are situations to which an act should be done over another. One crucial question is, even if we accept that we are somehow bound to do what is ought to be done, is it possible to do actions that are beyond the call of duty and yet are good and even better than what our duty prescribes?

Utilitarianism, the most common and practical ethical system as a form of consequentialism, is a standard by which human actions are judged right or wrong and by which the rules of morality, public policies, and social institutions are to be critically evaluated based on the production of happiness and the reduction of unhappiness. All actions are only concerned to promote the maximal amount of happiness and to determine this maximal amount of happiness as usually gauged by the majority of people. This means that what is good should be agreed upon by the most number: the

number of people experiencing happiness is subordinate to the overall amount of happiness produced by the act. The primary concern of a utilitarian is not the equal distribution of happiness; but rather the totality of happiness produced by the act. In essence, the principal responsibility of any person is to act in ways that lead to the greatest amount of overall happiness. But the problem with this idea is the relative values attached to the greatest amount of overall happiness. What if a (specific) value would promote what is good, which means it is beneficial, useful, beautiful, desirable, and would promote maximal amount of happiness for an individual human person or not because of a different perspective, whose perspective should be followed? Is number the best possible gauge of what (greatest) good is? Would human actions, the morality of which are based on consequences, be shallow as an ethical system? Is it possible for us to conceive of ethics going beyond the consequences primarily because the greatest good can be sought outside such consequences? Is utilitarianism ideal for humanity yearning for higher sense of human living?

Given our extrapolations, it seems that virtue ethics, scholastic ethics, deontology, and utilitarianism cannot be our model for ethical life given our individual and collective sense of human flourishing. Virtue ethics demands the entire lifetime to prove that one is indeed virtuous. Scholastic ethics imposes standards no longer sensitive to human situatedness and other contexts. Deontology contains itself with its duty-bound laws and principles. Utilitarianism is consumed by its own practicality and relativism. There is a need for us to have an alternative way of ethics that would be responsive to the contemporary world and at the same time committed to ethical ideals and principles.

II. A *View* on Supererogation

What is supererogation?

John Paul II was shot thrice by a man from the audience in the Vatican. After his recovery from the injury, he visited the shooter in prison, had a long talk with him, and forgave him. Benigno 'Ninoy' Aquino was shot dead as he arrived in the Philippines who fought for the restoration of democracy from the Marcos dictatorship. Nelson Mandela was imprisoned for fighting the rights of the black people in South Africa and for that he was regarded as the 'Father of the Nation.' Mother Theresa of Calcutta dedicated her life in the service of the poor, the marginalized, and the sick in India. Florence Nightingale, a nurse during the World War II, took care of the sick, attended the wounded and the dismembered, and advocated equality for healthcare. Maria Goretti chose to be killed than to be raped just to preserve her chastity and for that reason she was stabbed more than 20 times. Goretti is considered as the 'Patron Saint of the Youth.' St. John Vianney, known to be the *cure de ars* opted to enter into priesthood in spite of his old age. He is recognized as the 'Patron Saint of the Priests.' In all these supererogatory actions performed by these respected people, we may ask: what makes their acts supererogatory? What makes supererogatory acts indeed supererogatory?

Supererogatory acts are actions that are praiseworthy but not fundamentally obligatory. These supererogatory acts, as good acts, are done in complete voluntariness and out of full goodness. The perfect example is the 'Parable of the Good Samaritan.' The Samaritan in the story saw the need and responded to help the man robbed along the road. He is not basically obliged to help because the man in need is considered to be in the lowest social class unworthy of any praise or recognition. All the good things done by the Samaritan are done out of complete volition and pure goodness. This is clearly supererogation. All the saints, heroes, and martyrs are able to perform nonobligatory actions

outside of their duty in their respective contexts and conditions. In that sense, supererogation is an act that is not strictly required. San Lorenzo Ruiz, for instance, has chosen to defend his faith whatever it takes even at the cause of his own life. Given these extrapolations, we can say that the nature of supererogation is characterized by action that is good to be done but not bad not to be done; meaning, it is morally praiseworthy indeed but its omission is not at all blameworthy.

The paper argues that such conception of supererogation leads us to the following assertions: (1) it promotes and focuses on human actions that are beyond the call of duty; (2) it promotes virtues that are realized in time; (3) it considers ethics not solely centered on human action but on the ethical subject; (4) it is highly ideal in the sense that only martyrs, saints, and heroes can fulfill supererogatory acts (taken as edifying ideals); in effect, supererogation is elitist (only for exemplars); (5) It is not commonly realized by the population; and (6) It is taken as moral generally. The first three are strengths of the idea of supererogation. The last three are its weaknesses.

Supererogation, as an ethical perspective, presents itself outside normative ethics; that is, human actions are taken not simply in the context of moral obligation and social responsibility but even beyond the call of duty. Since supererogation is done out of utmost volition with pure intention, it is not demanded, imposed, obliged, and made compulsory. It is always to be taken as something out of human person's (natural) goodness for these supererogatory acts are primarily intended for doing something higher than the usual good and right human actions. It is out of human 'conscience' that one performs supererogation. This makes supererogatory a strong concept for it is not normative; it is transformative.

Supererogatory acts are indeed supererogatory for they are performed out of one's virtues. Virtues are in the

disposition of the ethical subject. Supererogatory acts are not simply human actions because they are primarily virtuous actions. This implies one's habit. Virtue, by its nature, is a repeated good action. We can say that one is honest not simply because he is honest in one particular instance, say a student telling his parents the truth about his failing grades, but he is truly honest because he is honest in every particular instance and circumstance, say in his formed relationships with his friends, loved ones, and others. We say that everyone has the capacity to inculcate a virtue in him as long as his act is consistent, stable, and compatible to other virtues. Based on human experience, we notice that virtues are harnessed and realized in a given time. And given a certain period of time, everyone can develop these virtues. They would seek consistency in their virtuous actions as a form of habit establishing a certain form of stability (for the right reasons) seeing some compatibility with other virtuous actions. The virtue of honesty is not in conflict, for example, with the virtues of truthfulness, sincerity, and justice. Supererogation affirms that virtues are true and that they are realized (or seen) in human life in time. Supererogation enables us to realize virtues in our everyday human experience.

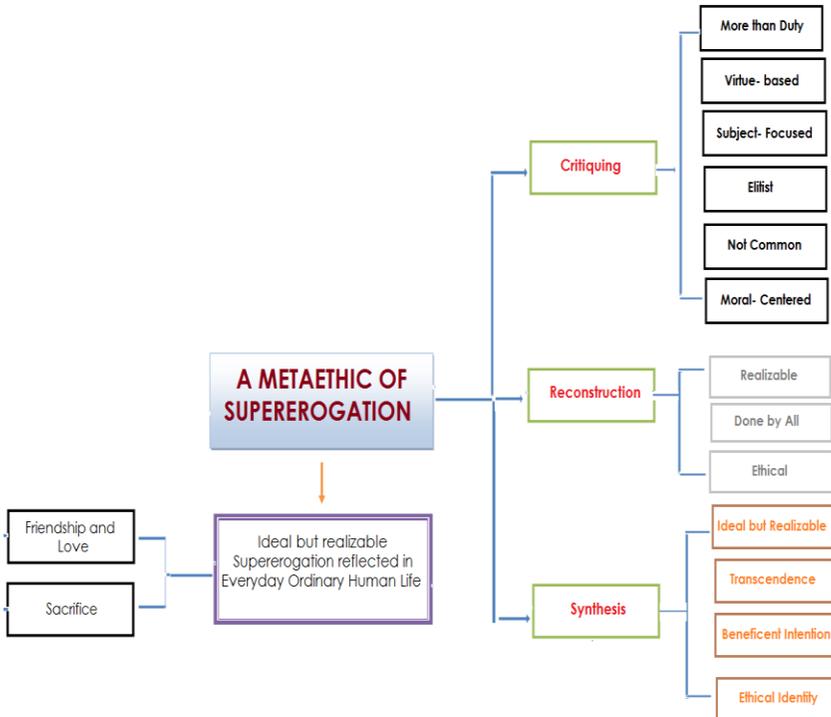
Since supererogation is something beyond the call of duty (and therefore is voluntary) and virtue as its groundwork, we may say that supererogation is focused more on the ethical subject and not on the moral action. Moral actions, such as supererogatory acts, are performed primarily because of the ethical subject. It is the human person himself doing the act must be given credit. Supererogation highlights the knowledge, freedom, and voluntariness of the ethical subject. The ethical subject decides to opt for good and right action transcending it as supererogatory action.

But the idea of supererogation at the same time suggests that it is elitist. In the history of moral philosophy, only the heroes, saints, and martyrs are supererogatory as exemplars of ideal life. Supererogation, as a moral norm, is

highly ideal. It seems then that only the heroes, saints, and martyrs can transcend their good and right actions out of indomitable courage, exemplary holiness, and solid faith. For the reason that it is elitist and ideal, supererogation is not commonly realized by the population for the standards set for it is the life of heroes, saints, and martyrs that are rare. Only few can do heroic, saintly, and martyrly actions. This sets supererogation as something that is only realizable by some and not by all or even by the majority. As observed, it seems that almost all who have lived supererogatorily are those who have lived a moral life. Moral life demands rigorous religious living. Not everyone can live and intend to live a moral (holy) life but are capable doing good to others. Supererogation has to present itself not only for people who live a religious life. The mere fact that supererogation is commonly attributed to saints and martyrs because of their holy actions, common people tend to label these supererogatory actions as something holy, religious, and exemplary only for religious icons making supererogation inaccessible to many people. It seems that supererogation is only for religious individuals. Only the saints and martyrs can truly live a supererogatory life. To become a saint and martyr entails highest standard of moral living. Supererogation is only confined to such moral standard.

III. A *New* Supererogation

Given the strengths and weaknesses of the conception of supererogation, there is a need to reconstruct such idea by: (1) still taking supererogation as ideal but it should also be at the same time as *realizable*; (2) supererogation has to show that supererogatory acts can be *performed by everyone* in everyday ordinary human life; and (3) supererogation has to be taken as *ethical* in essence; not in *moral* or religious sense.



Supererogation has to be ideal but at the same time must be realizable. Supererogation, calling for actions beyond the call of duty, not within the limits of moral obligation and social responsibility; rather, by centering on the role of the ethical subject out of his volition to perform actions transcending the usual giving more depth and meaning for his actions. This sets the *ideal*. We cannot oblige everyone to perform supererogatory actions but if everyone wants to live a more meaningful life, in consideration of all his human relationships, he is to live a life out of supererogation. And living such life is realizable because virtues, as the backbone of supererogation, are harnessed, developed, and enriched *in time* given the various contexts of human experience in everyday human life struggle. With his capacity to self-govern, self-regulate, and self-actualize, he can set his life performing supererogation believing in *depth and meaning*. He does not

need to become a hero, saint, or martyr in order for him to do beyond his duty, to do more beyond what is expected, and to perform far beyond what is required. Supererogation, as realizable, is taken now as (fully) accessible to ordinary life making ordinary individuals able to recognize and appreciate their extraordinary actions. Everyone (now) has the capacity to transcend thoughts, beliefs, and actions relative to human condition and circumstances. Let us cite some common human actions that are supererogatory: (a) a teacher who provides free tutoring for his students outside his mandatory working hours because he wants to facilitate further their learning competencies; (b) a mother who provides extra care and does things with full diligence and love for the good of her siblings; (c) a citizen who follows laws not only for the sake of following laws but because of his subscription to the promotion of common good and greatest happiness for the society where he belongs; (d) a student who does his best and ensures above average performance in his courses not because of anything else but because he believes in the value of excellence; (e) and a friend who shares his presence genuinely for comfort, care, and counsel. All these examples suggest *ethical life*; that is, living a life out of autonomy and reflection giving (more) depth and (more) meaning in supposedly ordinary human actions in everyday ordinary human life.

Our conception of supererogation is ideal but realizable as reflected in everyday ordinary human life. This means five things: (1) it aims at higher ideals but beyond Kantian duty and Millian common good; (2) it transcends egoism, law, and culture; (3) disposition on the part of the ethical subject is required; that is, with beneficent intention and altruistic motive out of autonomy and justice; (4) virtuous character traits, ethical ideals, or the goal of promoting human happiness can in principle be always improved and be further realized (in virtue ethics sense but) in the context of moral identity, autonomy, and authority of reflection (new

elements of supererogation); and (5) supererogatory acts commonly reflected in everyone's everyday ordinary human life are friendship, love, and sacrifice.

Since supererogation is a metaethical concept, it still pursues higher ideals of being and becoming good. Such ethical conception promotes human flourishing, excellence, and ideal human living. It has to be clear from the onset that supererogation is not a moral obligation and social responsibility. It is the act of full deliberation to perform supererogation. It calls for higher reflection, to see and act beyond what is expected, that motivates one to do supererogatory acts. It is definitely not deontological. It does not expect that what is deemed supererogatory has to be perceived as a maxim to be willed as universal law and therefore everyone has to endorse (or reject) the act, as stated in the 'categorical imperative.' Supererogatory actions do not need to pass through a 'universalizability test.' They simply flow from our values (i.e. virtues). Since supererogation flows from our deeply held values, it is always taken from the perspective of the individual good. It is the ethical subject that takes full responsibility for supererogation, not even the collective good (against the individual good). As such, we cannot articulate a conception of greatest happiness or a common good. The idea of greatest happiness or common good is suggestive of culture, norm, and tradition. If supererogation is taken given the common good, supererogatory acts become a moral obligation or social responsibility. That will contradict the nature of supererogation. It totally anchors on the subjective will. Hence, supererogation presents itself outside Kant's call of duty and Mill's greatest happiness.

Supererogation transcends egoism, law, and culture. It goes beyond egoism for it affirms and confirms one's capability to do something good higher in valuation in such a way that it becomes a selfless act; that is, an act that does not even simply promote his own personal good and interests. It

goes beyond what law requires; in effect, it promotes higher sense of life and living. It is not confined to common beliefs, tradition, and practices. Supererogation tries to make more sense and more meaning to our usual social arrangements. For example, we are called by our society and culture to have a good relationship with our neighbors and we can do it supererogatorily by extending such relationship to loving and caring them. There is a need then to affirm the central role of the ethical subject of having the beneficent intention and altruistic motive clarifying therefore the merit (or demerit) and the manifest (or hidden) nature of the act in order for us to have it as supererogatory (or not).

Supererogation rests on the idea of virtue, that which anchors supererogatory actions as good that is something beyond one's moral obligation and social responsibility. It does not need the entire lifetime to establish one's virtue. Supererogation recognizes that virtuous character traits are displayed (possibly) in every particular human situation. This is because the ethical subject, as he exercises supererogation, acts out of his autonomy pushing for the authority of his reflection. The ethical subject, in effect, does supererogatory acts, as a product of his reflection and autonomy.

Supererogation is commonly reflected in everyone's everyday ordinary human life through our experience of friendship, love, and sacrifice. The greatest union is between friends: everyone has friends. Everyone can express care towards his friends. Everyone can be a guide, a person that can fully accept a friend, embrace his weaknesses, motivate in his affairs, reinforce his good works, and serve as support to his achievements and failures in his lifetime. Friendship does not need to be narrow. Supererogation is seen in a friend who never leaves his friend, whether in times of joy or sorrow; a friend who just understands regardless of situations, conditions, and contexts. The greatest human experience is love: everyone has experienced love. Everyone can love and can be loved. Love can be fully expressed as care. Care as

love is something everyone does at least to someone else. Love does not need to be romantic. Love is seen in a mother who never fails to constantly care for her children; to feed them and give them their needs whatever it takes. It is also seen in a husband whose fidelity with his wife and to his family is manifested throughout his life. The greatest love is selfless in form and content: everyone has the ability and willingness to sacrifice for someone. Sacrificing is something we usually do as humans. What makes us humans is our capacity to do some sacrifice at least to someone. Sacrificing is seen in everyday human situations. Sacrifice does not need to be dramatic. Supererogation is seen in parents who think of the future of their children would choose to go abroad seeking for opportunities for them to be able to give the best future possible for them even if it means sacrificing the time and moments with their children.

Supererogation is not reserved only for exemplars but is realizable to all human individuals. Every human person has to learn how to form and discover his moral identity in the light of his final end through the exercise of his autonomy. This would lead him to do good-specific motives, value-guided dispositions, and virtue-based actions.

F. Conclusion

Supererogation as an ethical conception does not need to be only for heroes, saints, and martyrs. We can see it in everyday ordinary human life especially in our experience of friendship, love, and sacrifice. Its value is still ideal but realizable; accessible to everyone and therefore does not need one to be special or elitist in order to be supererogatory. It highlights the ethical subject as autonomous and reflective; not as a moral agent bound by the nature and/or consequence of the act. Supererogation as a common experience demands deliberative will and authority of reflection from the ethical subject. Our significant human experiences as seen in everyday ordinary human life manifests

supererogation as common yet transcendental, ideal yet realizable, and moral yet ethical. We come to honor and value the life of every human person who lives as ordinary and at the same time extraordinary because of their supererogatory acts rooted in their common experience. Every human person then is ethical.

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