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THE ROLE OF MICROAGGRESSION IN THE COMING OUT PROCESS OF LGBTs

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Introduction

Lesbian, gay, bisexual, and transgender (LGBT) people as members of social minority group are suffering from various socio-economic and cultural injustice (Subrahjit, 2014). According to Strunk and Takewell (2014), LGBT individuals report ongoing experiences with bias, discrimination, and harassment in different forms in various settings including schools, workplaces, judicial system, medical care, and public settings and accommodations. As addressed by the American Psychological Association (2008), due to the sexual orientation of these people belonging to the said community, they suffer greater threat, violence, harassment and hostility compared to those individuals who identify themselves as heterosexuals. In the early 21st century, homosexuality, also referred to as same-sex sexuality, is still not accepted as natural alternative lifestyle despite many social and political gains in the late twentieth century (Kline, 2006; Pitts, Smith, Mitchell & Patel, 2006). A research study conducted by the Human Rights Watch (2015) in Kenya, *The Issue is Violence: Attacks on LGBT People on Kenya's Coast* reports documented rights abuses against LGBT people in the said coast region. This is due to the Kwale Incident that happened in the said region where Kenyan prosecutors charged anyone with reported consensual same-sex conduct. Another occurrence that manifested the same violence against LGBT people was in Russia. The article *License to Harm: Violence and Harassment Against LGBT People and Activists in Russia* by the same site narrates how Russian LGBTs struggle against increased in attacks by anti-gay groups with the use of the 2013 law of the country that effectively legalizes discrimination based on sexual orientation (HRW, 2014).

Here in the Philippine context, it can be implied that there is a high tolerance but there is no real acceptance for the LGBT community. Just two years before around October 2014 in the country, the case of Joseph Scott Pemberton and Jenifer Laude caught the attention of the media locally and internationally. Pemberton, one of the US marines who came to the country for the joint military exercises between the United States and the Philippines, was suspected and found guilty of murdering Laude after he realized that she was transgender. On other terms, these people from the mentioned social minority group also experience difficulty in making a living. In the workplace, a research regarding the experiences of LGBT employees yielded a result that demonstrates that 15% to 43% of lesbian, gay, bisexual or transgenders have experienced being fired, harassed, and denied promotions (Villeneuve, 2013). On the other hand, more than 90% of LGBT youth reported that they sometimes or frequently hear homophobic remarks in their school (words such as "faggot", "dyke", or "queer"). Thirty-six percent of lesbian, gay and bisexual youth reported hearing homophobic remarks from faculty or school staff. Twenty percent of secondary school counselors reported that counseling a homosexual student concerning gay issues would not be personally gratifying. These counselors do not consider themselves competent in counseling gay adolescents. LGBT youth are almost twice as likely as their non-gay peers to be threatened with or injured by a weapon at school. LGBT youth are more than four times as likely to skip whole days of school out of fear. Harassed youth are more

than four times as likely to report having made a serious enough suicide attempt to have been treated by a doctor or nurse (Kosciw, 2003).

Scholars propose that the manifestation of prejudice and discrimination has changed over the decades from a predominantly overt form to a subtler, subvert form also known as microaggressions (Sue, 2010). Gay, lesbian, and bisexual people face discrimination on a daily basis (Blomstorm, 2008). People who are identified as LGBT experience subtle forms of discrimination also known as microaggressions (Nadal, 2013). Microaggresssion is defined as a subtle form of discrimination, often unintentional and unconscious which send negative and denigrating messages to various individuals and groups (Nadal, Davidoff, Davis, Wong, Marshall & McKenzie, 2015). Recent literature (Nadal, 2013; Sue, 2010; Sue, Nadal, Capodilupo, Lin, Torino, &Rivera 2008) and the American Psychological Association (APA, 2008) describe three forms of microaggression—microassaults, microinsults and microinvalidations. The first kind, microassaults, are defined as the use of explicit derogations either verbally or nonverbally, as demonstrated through name-calling, avoidant behavior, or discriminatory actions toward the intended victim. An example of this is maliciously calling a person of Chinese descent "*chekwa*" or telling a gay person as "*mas masahol pa sa hayop*". The second type which is called microinsults are often unconscious and are described as verbal or non-verbal communications that convey rudeness and insensitivity and demean a person's heritage or identity. An example of this is using the phrase "*ang bakla mo tingnan*" to refer to something stupid, odd, or undesirable which is often considered insulting and hurtful. The last type of microaggession according to Nadal (2013) is called microinvalidations which are also often unconscious and include communications that exclude, negate or nullify the realities of individuals of oppressed groups. An example of this could be assuming that all gay individuals had a difficult experience of coming out (APA, 2008).

Microaggressive behaviors that are being acted by people against the LGBT community might affect not only the process of disclosure, but also the social behavior and the out coming personality itself of a lesbian, gay, or bisexual. Bullying in forms of harassment, violence, or attacks– is the primary source of microaggression especially to the LGBT youth, to be specific, to students. Statistics on bullying elaborated that there are 44% of students who experienced physical harassment and 22% experienced stronger violence. Sixty-one percent of LGBT youth never reported the attacks. Of those that did report the attacks, 31% said the school made no effort to respond (Kosciw, Greytak, Bartkiewicz, Boesen&Palmer, 2012). In addition, homophobic victimization is more frequent in students who are known as part of the LGBT than those of heterosexual students. Also, questioning students has the highest level of reported bullying (Birkett, Espelage, & Koenig, 2009). Hatzenbuehler and Keyes (2012) reported that LGBT bullying statistics can improve school policies against bullying involving LGBT youth. A significant factor is explaining students' use of homophobic teasing in the social context. Aggressive social climates were the suggested evidence found to have a stronger association with increased use of homophobic teasing than homophobic social climate (Poteat, 2008). Another factor that could be considered as microaggression is rejection. According to Matthews, Cynthia H., and Carmen F. Salazar (2012), it can be particularly difficult for LGBT youth to process their coming out if or when they experience rejection from parents, friends, relatives, and others. A person experiencing rejection also might experience an unintentional judgment, insults which are considered as microaggressive behaviors. Sue and associates (2007) described three types of microaggression; microassault, which is closely compared with old-fashioned discrimination. This is said to be a conscious form of discrimination such as name-calling, avoidant behavior, and intentional discriminatory actions; microinsult, an insensitive and rudeness towards someone based on his racial identity or heritage such as snubs, gestures, and verbal slights, typically outside of one's awareness; microinvalidation, is said to be the excluded, negated, or nullified psychological thoughts, feelings, or experiential reality of certain groups.

Coming out as a homosexual especially for young and vulnerable people is difficult. The purpose of this study is to highlight the different forms of microaggression received by lesbians, gays, and bisexuals upon coming out of the closet and even on an everyday basis. The researchers would want to examine the impacts of this subtle form of discrimination; how it affects the coming out process of an individual belonging to the social minority group. It also aims to identify steps and ways on how to avoid and lessen the different approaches that signify microaggression in all settings and forms of interaction. Lastly, this study would like to put emphasis on the coping process of the identified LGBT people who receive microaggressive behaviors.

For many LGBTs, the coming out process is the first step and one of the most important things in almost everything that will happen. From personality development to physiological development, and specifically in the process of being someone whose gender is non-heteronormative. The coming out process refers to the act of becoming aware of one's sexual orientation and/or gender identity and disclosing such information to others (Lee, 2014). Green and Peterson (2004) defined each sub-group, lesbian is used to describe female-identified people attracted romantically, erotically, and/or emotionally to other female-identified people; gay is a term used in some cultural settings to represent males who are attracted to males in a romantic, erotic, and/or emotional sense; bisexual on the other hand, is a person emotionally, physically, and/or sexually attracted to males/men and females/women; and lastly transgender is used to refer to a person who lives as a member of a gender other than that expected based on anatomical sex. Consequently, coming out is considered to be a struggle for these people who consider themselves as lesbian, gay, or bisexual thus belonging to the LGBT community. Although many societies have made significant strides in human rights advocacy, LGBT rights struggle to find universal acceptance (Subhrajit, 2014). Due to intolerance, LGBT may possibly be shut off from admitting their identified sexual orientation. Many lesbian, gay and bisexual youth find the coming-out process challenging in a predominantly heterosexual and heterosexist society (Matthews & Salazar, 2012). Prominent personalities internationally and locally like Derrick Gordon, Caitlyn Jenner, Ellen DeGeneres, Ellen Page, Jodie Foster, Rustom Padilla, and Charice Pempengco are just some of the people who have admitted their struggles of coming out of the closet and being open to the public. There are certain factors that hinder someone to fully disclose his or her sexuality. On the other side, it is seen that regardless of the hostility and discrimination, still people all over the world who identify themselves to belong to the LGBT community are challenged to come out. The Human Rights Campaign's *A Resource Guide to Coming Out* (2013) states that coming out is considered to be "an act of bravery and authenticity" among many LGBT individuals, activists, and scholars. Especially within the western social framework, which puts much emphasis on one's individual identity, coming out is often valued as an act of self-empowerment and agency, establishing one's socio-political position within the larger society (Lee, 2014). Indeed, LGBT visibility has certainly increased in the recent decades and more sexual and romantic minorities have appeared in advertisements (Hester & Gibson, 2007). An increasing number of celebrities and prominent personalities have also dared to disclose and share their identified sexual orientation to the public through interviews and social networks. As stated in a recent survey conducted by Public Religion Research Institute (2014), the numbers of American who has a close friend or family member who is gay or lesbian has increased by a factor of three over the last decades, from 22 percent in 1993 to 65 percent today. A new study published from the National Bureau of Economic Research by the Ohio State University and Boston State University reported that it is about 20 percent of the population is attracted to their own gender (Eveleth, 2013). This was even double of the 10 percent Alfred Kinsey predicted in his 1948 study.

Coming out of the closet and sharing a disclosure narrative is considered an essential act to becoming gay (Jagose 1996; Meeks 2006). For lesbian, gay, bisexual, and transgender (LGBT)

youth, coming out can be a key developmental milestone, one that is associated with better psychological well-being (Kosciw, Palmer & Kull, 2015). Coming out is the process in which lesbian, gay, bisexual, trans, and queer (LGBTQ) individuals acknowledge and accept their non-exclusively heterosexual orientation. (Fassinger & Arseneau, 2007; Matthews, 2007; Shelton & Wells, 2007). It is both a personal and a social process that appears to be omnipresent as long as it operates within a heteronormative society (Guittar, 2013). In the late 1990's, a post closet framework emerged arguing that coming out of the closet has become more common and less difficult (Seidman, Meeks & Traschen, 1999).

Theories on LGBT

There are existing theories and researches that expound stages of coming out. There are currently three generally accepted theories regarding the process of LGBT identity development: The Cass Identity Model, Troiden Model, and the McCarn and Fassinger Model of LGBT Identity Development, as the most recent model that presents a four-step process (Lee, 2014). However, for the current study, the researchers used D' Augellie's Model of Lesbian, Gay, and Bisexual Identity Development because it allows more fluidity in the bigger picture as well as takes into account that each person is unique and deserves the flexibility to jump around to the necessary milestones as his or her life requires (Hengesteg, 2013). This model is said to have the potential to represent a wider range of experiences than the theories relating to specific racial, ethnic, or gender groups. It also suggests that sexual orientation may be very fluid at certain times in the life span and more fixed at others and that human growth is intimately connected to and shaped by environmental and biological factors (Bilodeau & Renn, 2005).

According to D' Augelli's Model of Lesbian, Gay, and Bisexual Identity Development, there aresix interactive processes, not stages involved in LGB development:
1. Exiting heterosexual Identity- recognition that one's feelings and attractions are not heterosexual as well as telling others that one is lesbian, gay or bisexual.
2. Developing a personal lesbian/gay/bisexual/ identity- a "sense of personal socio-affectional stability that effectively summarizes thoughts, feelings, and desires (D'Augelli, 1994). One must also challenge internalized myths about what means to be gay, lesbian, or bisexual. Developing a personal identity status must be done in relationship with others who can confirm ideas what it means to be nonheterosexual.
3. Developing a lesbian/gay/bisexual social identity- creating a support network of people who know and accept one's sexual orientation. Determining people's true reactions can take time. Reactions may also change over time and with changing circumstances.
4. Becoming a lesbian/gay/bisexual offspring-disclosing one's identity to parents and redefining one's relationships after such disclosure. D'Augelli noted that establishing positive relationship with one's parents can take time but is possible with education and patience. This developmental process is particularly troublesome for many college students who depend on their parents for financial as well as emotional support.
5. Developing a lesbian/gay/bisexual intimacy status- this is a more complex process than achieving an intimate heterosexual relationship because of the invisibility of lesbian and gay couples in our society. "The lack of cultural scripts directly applicable to lesbian/gay/bisexual people leads to ambiguity and uncertainty, but it also forces the the emergence of personal, couple-specific, and community norms, which should be more personally adaptive" (D'Augelli, 1994).

6. Entering a lesbian/gay/bisexual community- making varying degrees of commitment to social and political actions. Some individuals never take this step; others do so only at great personal risk, such as losing their jobs or housing.

Development and growth of a person are always moving toward a more complete level of self-realization regardless of age. Carl Jung proposed that personality is determined by what we hope to be as well as by what we have been while Sigmund Freud emphasized only past events as shapers of personality, to the exclusion of the future (Schultz, 2005). Jung proposed two archetypes, the anima and animus. The anima and animus archetypes refer to Jung's recognition that humans are essentially bisexual where the psyche of the woman contains masculine aspects; the animus archetype, and the psyche of the man contains feminine aspects, the anima archetype. The adjustment and survival of the species aid these opposite sex characteristics as they enable a person of one sex to understand the nature of the other sex (Schultz, 2005). By these archetypes, this study assumes that LGBT people come out because as for the gays, their anima has met its highest level; for the lesbians, their animus has reached the top of its level; for bisexuals, equal reactions of the anima and the animus have met as to what Jung said. Although coming out is often perceived to be a crucial and even a necessary step in the LGBT discourse, the process of it is much more complicated than a simple statement of acknowledgment (Lee, 2014).

Sigmund Freud, the Father of Psychoanalytic Theory, developed his theory of homosexuality in men rooted firmly in the Oedipus Complex that occurs during the Phallic stage. There are two objects that play a central role in the Oedipus Complex: the opposite-sex parent is the object of desire or which the child desires to have, and the same-sex parent is the object of identity which the first feels aggressive toward, and then identifies with or desires to become. It is through satisfying these drives, vicarious or otherwise, that the complex is resolved (McAdams, 2009). In connection with this, Freud believed that homosexuality is the result of placing desire and identification on the wrong objects during the Oedipus Complex like the homosexual male ends up identifying with his mother and desiring his father (Beard, 1994; Gleason, 2013). An explanation of his concept of narcissistic object choice distinguished and summarized his distinction into "A person may love: (1) what he is himself; (2) what he once was; (3) what he would like to be; and (4) someone who was part of himself. With this, it could be concluded that the narcissistic object choice could be concluded that it involves choosing the same object as both the object of identity and object of desire. To integrate narcissistic object into models of homosexual orientation identity development, it should be reinterpreted as an effect of homosexual desire rather than its cause.

Jung's concept of homosexuality posits that each individual is innately bisexual and that it is a matter of meeting the highest levels of one's animus and anima. This theory can be considered to be siding with the arguments of Nature. On the other hand, Freud's view of homosexuality with regard to the narcissistic object choice is more of the interaction and factors in family dynamics, thus can be accepted as an argument in Nurture. D' Augelli's model considers both the interaction of genetic and environmental factors in sexual orientation formation. Moving from a heterosexual to homosexual object of identity is analogous to D'Augelli's steps of exiting the heterosexual sexual identity and developing a lesbian-gay-bisexual personal identity status in the identity formation (Gleason, 2013). Gleason also added that although it cannot be known with empirical certainty whether object of choice is actually a process that occurs during sexual orientation identity development, it provides a useful narrative for understanding why the process of assuming homosexual identity is helpful to many homosexual individuals. Also, one of the importance of D'Augelli's model is that stages in the said identity model like developing a lesbian/bisexual/gay social identity, becoming an LGBT offspring, and entering an LGBT community reflect what these individuals may experience with

regard to oneself, family and the mainstream society specifically that they are more prone to microaggression. For example, in the third and fourth processes, it may be hard for these people to easily find acceptance and support group due to varying reactions of the public with heterosexuals. Likewise, disclosing to one's family takes time and patience, or else when there is no established positive family relationship, disclosing one's sexuality may be oppressed.

Existing literature and related studies historically contend the origin of homosexuality whether it is something genetic or socially acquired as the arguments between the nature and nurture go on. For the past few years, many research studies put their focus on this matter, while new and recent researches have dwelt on the coming out stories of these people who have fully disclosed and have identified themselves as lesbians, gays, or bisexuals. One study showed that the context of group who are primarily their source of need is an autonomy support for LGBT individuals, especially to the youth, to cope with depression and anger that they do encounter in their everyday lives. A number of researches have also disclosed the different experiences of the LGBT in the past years up to the present. Results have shown how this social minority group still struggles greatly from discrimination and hostility from different forms of public expressions regarding their sexual orientation in the mainstream society. Literature reviews have already validated the existence of sexual orientation microaggressions received by LGBTs in different types of settings due to different types of factors such as their ethnicity, religion, and family values.

Research Problem

Previous studies and researches persist to discuss the same thing– the coming out process, the different problems faced by these people, the roots of their struggle, how their status has changed over the past years in the mainstream society, and how these people cope with discrimination based on sexual orientation. However, this research attempted to bridge the gap that other studies have not put emphasis on. This gap includes examining and highlighting the personality development of these people who have identified themselves and have fully disclosed to the public considering that microaggression influenced their disclosure. This study would also like to explore the coming out process of lesbians, gay men, and bisexuals of various ages to have a clearer view of how the existing and chosen theory of sexual orientation formation applies throughout one's lifespan. With this, the researchers aimed to answer three questions: 1) What are the common and various microaggressive behavior experienced by homosexuals? 2) Does microaggression play a role in the coning out process of LGBTs? and 3) How do homosexuals cope with these microaggressive behaviors?

Conceptual Framework

Figure 1 elaborates how microaggression encloses or in a way oppresses the coming out process of a person as this study shows how the different categories of microaggression such as microassault, microinsult, and micrinvalidations as a whole could directly make the sexual orientation disclosure or being out of the closet of a person difficult and challenging. In relation to this, this study acknowledged Freud's Theory of Homosexuality rooted from Oedipus and Electra Complex, Freud also believed that homosexuality is the result of misplacing the two drives in the Oedipus Complex in which the object of identification and desire is each of the parents. On the other hand, Jung argues that each individual is inherently bisexual in nature and explains how the archetypes of anima and the animus play a role in homosexuality. This study utilized D' Augelli's Model of Lesbian, Gay, and Bisexual Identity Development for the basis of the study's model of the coming out process for it considers the roles of both genetic and environmental factors in homosexuality identity formation.
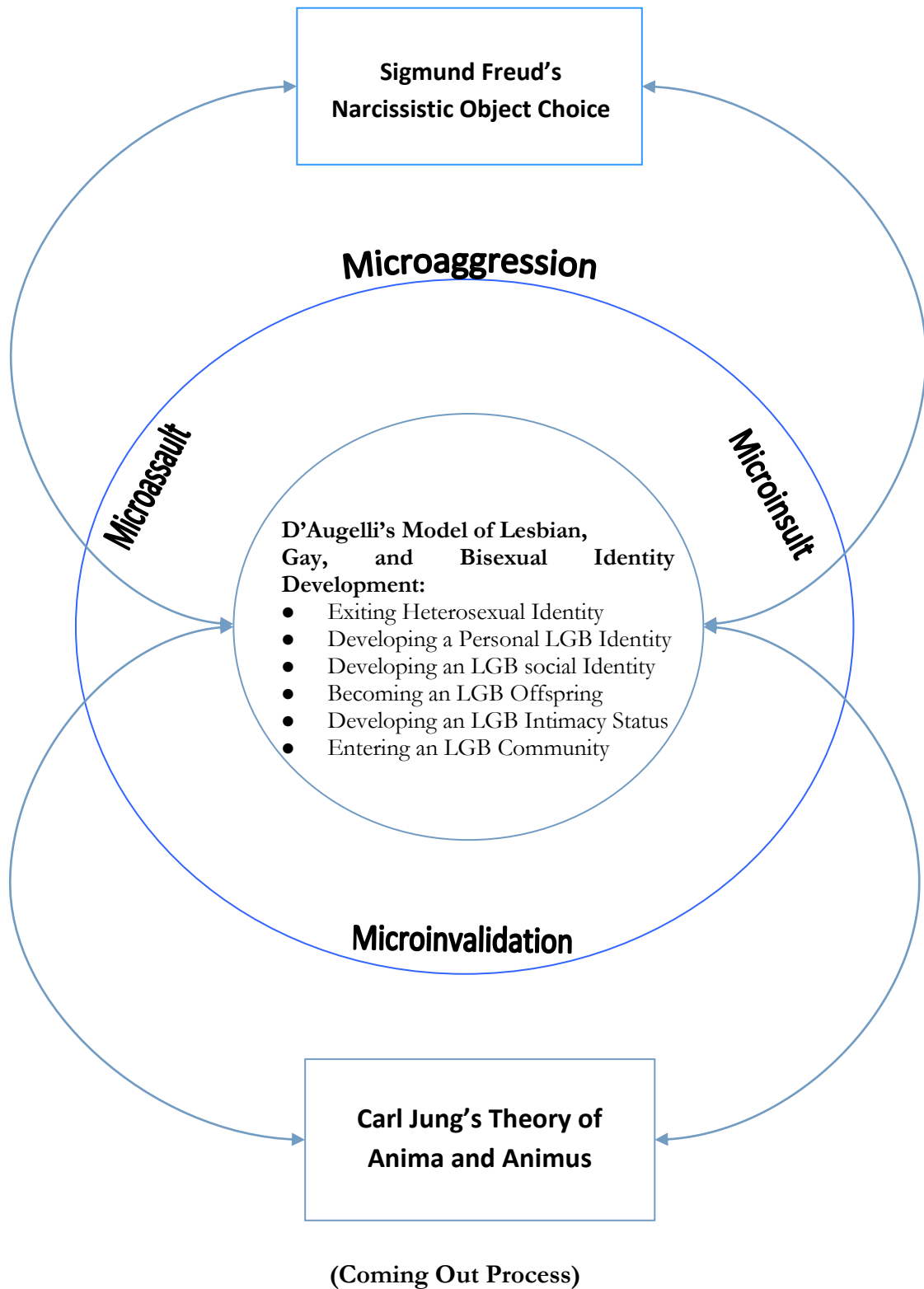
Figure 1. Conceptual Framework Model

Methods

This paper is a phenomenological, qualitative study with a constructivist research approach which aimed to acquaint the role of microaggression in the coming out process of being a lesbian, gay, bisexual, or transgender.

In this study, researchers acknowledge that the coming out process is life-long and continuous; therefore, this study had set focus on the relevant experience of each individual such as the beginning point of one's disclosure where he or she began to think of opening up to others about his/her sexual orientation and with the end point as his/her current situation. The respondents recruited for this study were self-identified lesbians, gays, bisexuals, and transgenders with ages from 25 years to 40 years as the researchers intended to explore each individual's coming out process throughout his/her life span. A total of 13 participants from around the locality served as the respondents chosen through snowball sampling. They were recruited through recommendations. Majority of them were part of the province's LGBT organization, Gayon Bicol. Seven (7) of them are identified as gays, 3 are male bisexuals, 2 are lesbians, and 1 is a male transgender.

To gather significant data to be used in the study, the proponents administered a Key Informant Interview or KII. The primary source of data is an LGBT expert. An interview questionnaire designed by the authors was used as a tool. The questionnaire includes main categories in the questionnaire that highlight the experiences of the respondents before and after disclosing their sexual orientation within the family and outside the community; awareness and personal feelings about being self-identified as a lesbian, gay, bisexual, or transgender and the decision to come out; awareness of the consequences and reactions of other people about belonging to the LGBT community; exploring the various microaggressive behaviors they encountered before and after disclosing and how these behaviors influence them being out; feelings about the negative stereotypes of sexual minority group; how these microaggressive behaviors impact their self-identity; and their coping skills against discriminatory behaviors.

A one-on-one interview with the respondents was conducted in certain meeting areas proximate to the targeted respondents. Their responses were audio-recorded and transcribed for better analysis and understanding as well as for the necessary clarification with the interviewee and for data organization. The encoded and gathered answers were reviewed and compared to identify and determine commonality. Similar and contrasting responses were put together to a unifying code and or category. The researchers then used these responses to relate and compare results to existing literature and studies related to the coming out process and sexual orientation microaggression. Prior to their participation in the study, the respondents were oriented, were provided with information regarding the study and the purpose of the interview, and were asked written consent from. This was intended to help them be aware of the research topic, to give them time to recover their experiences, and to let them know that the researchers value self-disclosure, confidentiality, and anonymity. The respondents were given incentives for cooperating and participating in the said study.

Results

The researchers began with the analysis of the common and varied microaggressive behaviors experienced by LGBTs. It also looked into the narrative and experiences of LGBTs on the types of microaggressive behavior that they experienced in their coming out process. Interviewees revealed that they received microaggression before and after their disclosure process.

Table 1: Main theme and sub-theme for the microaggressive behaviors experienced by homosexuals

Statement of the Problem	Main Theme	Sub-theme	Frequency
What are the common and varied microaggressive behaviors experienced by homosexuals?	Microaggression before coming out	Verbal Insults	5
		Assaults	1
	Microaggression after coming out	Verbal Insults	5
		Gossips	2
		Exclusion and discrimination in the workplace	2
	Others		2

Theme 1: Microaggression before coming out

This theme concerns the interviewees who had received any kind of microaggression from others before theircoming out process. This includes verbal insults and assaults. Verbal insults got the highest frequency out of all the other categories in whichfive interviewees said that verbal insults werethe microaggressive behavior that they received the most from others before their coming out.

Sub theme 1: Verbal Insults.Verbal insults are the microaggressive behavior received by the interviewees coming from other people before the former had come out. Verbal insults include name calling and saying hurtful words on how they act and like things. Ken (gay), responded, *"Oo, bata pa lang ako. Nung bata pa ako nakaranas na ako ng ganyang mga pagkantiyaw. Bakla! Bakla! Ganyan tapos ilagay sa sako. Pero may mga kaibigan ako noon eh. Lakad-lakad lang kami sa daan tapos yung ibang tao, yung mga karaniwang lalaki na 'Bakla! Bakla!' Ilagay daw sa sako ipako daw sa krus yung mga ganon* so that's part of discrimination *para sa part namin kasi hindi naiintindihan,* why we're expressing like this." K.E. (gay) related, *"Oo. Pero mas feeling ko mas may impact sa akin yung before. Halimbawa sasakay ka sa tricycle tapos sasabihin sayo ay duman ka sa laog..duman ka na sa laog ta baka maano ka diyan. Yung parang dahil bading ka doon ka parang mga ganon."* Also, TruLove (lesbian) said, "Yes from some family members who said verbal and macho things."

Sub theme 2: Assaults. Physical attack, which is a negative behavior, was experienced by an interviewee from the people around him, inside the family. Although this sub theme has one response only coming from the interviewees, still, the researchers considered this as a sub theme to be given emphasis that some LGBTs have encountered this kind of negative behavior coming from the people around them. Jun, (Bisexual) stated, *"Kasi bata pa ako,* Grade 1, *kiyeme na akong gumalaw. Kiyeme.. kaya nga ako mm.. nagahasa, ako namolestiya ng iba kong pinsan dahil nung bata ako, kiyeme talaga ako. Nagstart kasi yan, kaya ako naging ganyan, sa sobrang higpit ng papa ko* (pause) *lagi.. lagi niya akong binibulyawan, lagi niya akong binabato ng baso, pag nagagalit siya, ako.. lagi akong ganyan* (head down, hugs himself), *nakayuko, hindi ako noon tumitingin sa papa ko. Tapos lumaki ako na may takot lagi* (pause) *nasa loob lang ako ng bahay, ayaw ko noon lumabas ng bahay kasi pinagtatawanan ako noon ng mga kalaro ko, ng mga kapitbahay namin na sinasabi na lagi na lang raw ako nabubugbog.. lagi na lang raw ako napapalo."*

Theme 2: Microaggression after coming out

This theme relates to the interviewees who had received any kind of microaggression from others after their coming out process. This includes verbal insults, gossiping, and exclusion and discrimination in the workplace. Verbal insults got the highest frequency out of all the other categories in which five interviewees said that verbal insults are the microaggressive behavior that they had received the most from others after they had come out.

Subtheme 1: Verbal Insults. Verbal insults like name calling and saying hurtful words about how they express themselves are also among the microaggressive behaviors received by the interviewees coming from other people after the former had come out. Claudia (gay) stated, "Most of the time *yung sinisigawan ka sa* public *ng bakla, bakla. Kapag akala kasi nila ang mga bakla mga walang pakinabang* so *iniisip nila na kapag nagrampa kami sa kalsada manlalalaki kami, sasayaw lang kami sa sayawan, o kung ano ano mang walang katuturang bagay na ginagawa pero* it's not like that *talaga.*" Also Paloma (gay) stated, "*Syempre meron na yan, bakla-bakla, pero ano magagawa ko bakla talaga ako alangan tomboy-tomboy ka.*"

Sub theme 2: Gossips. Being talked about is one of the problems that LGBTs had encountered after disclosing their sexual orientation. Jun (bisexual) stated, "*Sa trabaho, oo. Itsitsismis ka naman nila sa.. kapwa mo katrabaho na ganyan ka tapos minsan sa. sa..* social media *madalas yan na.. magpopost ng mga.. parinig-parinig ganyan.*" Rybee (gay) relayed, "*Meron din, oo meron din. Yun yung mga tao na..* they don't know me personally let's say meeting them once or twice and then ashamed to ask so technically they're thinking that way na and they will tell to other people '*Si ano ba ganyan? Ano ba yan?*' (laughs) *Di ba? Meron pa din.* Especially those people who you just met."

Sub theme 3: Exclusion and discrimination in the workplace. This sub theme elaborates that being excluded and being discriminated in the workplace are also part of the microaggressive behaviors that the interviewees received after they had come out as part of the LGBT society. K.E. (gay) responded, "Even when I started working especially when I start started uhm.. working with a helping profession uhmm.. It's not a problem or microaggresion *sa tingin ko pero* part *ng* aggression against *sa* LGBT na na na na na na feel *ko* when you are uhmm.. *parang* qualified for certain position because you do well, you do good but because you are (pause) gay you cannot get the position." Also, Mike (lesbian) stated, "*Nagapply ako sa uhm.. ano..Ah..* (name of the workplace) English *yung tanong nila then talagang yung.. tanong nila sakin kung baga, alam mo bang, kung sa tagalog ah, alam mo bang hindi namin tinatanggap dito sa kompanya namin ang mga katulad mo? Sabi sakin.. Nanginit ang ulo ko sabi ko, what sir? What did you say sir? Pinaulit ko sa kaniya yun. Sabi ko.. ala..inano ko rin siya sabi ko, alam mo ba sir na ang inaapplyan ko ay trabaho hindi hindi ko inaano sa inyo kung ano ako sabi ko sa kaniya trabaho po ang inaapplyan ko dito hindi yung sarili ko yung inaano ko ang pagkatao ko.*"

Others:

This refers to the other responses of the interviewees. Bb. Ruffa (transgender) stated, "All the time *naman siya, hindi naman siya maiiwasan. Kailangan mo na lang siyang tanggapin.*" Richel (gay) stated, "*Ay, wala naman. Kasi wala talagang naging problema. In all of fairness naman. Sa bahay hindi naman ako na (pause) alam nyo yon? Ni.. ni verbal abuse wala. Walang.. walang ganong nangyari. Ah.. basta, basta wala lang. it just goes so natural. Sa ibang tao wala naman din. Siguro naging factor din yung, na choosy din ako sa mga taong nakakasama ko. So hindi.. very cordial ako pero I.. I only have ah.. few people na.. I choose to be with. Ganon lang sya.*"

The LGBT respondents experienced microaggressions which have both negative and positive effects on their coming out process. This inquiry examines the effect of microaggression on their coming out process as the interviewees talked about the role of microaggresion in the process of their coming out as part of the LGBT society.

Table 2: Main theme and sub-theme for the role of microaggression in the coming out process

Statement of the Problem	Main Theme	Sub-theme	Frequency
Does microaggression play a role in the coming out process of LGBTs?	Negative Role	Victim of Verbal Insults	2
		Isolation	4
		Subject of Conversations	2
		Exclusion and Discrimination	2
	Positive Role	Resiliency	2
		Self-adjustment	2
		Family's Tolerance and Acceptance	5

Theme 1: Negative Role

The first theme pertains to circumstances where the respondents had doubted or struggled in disclosing their sexual orientation to the public and what might be the reasons that hindered them from doing so. This includes victim of verbal insults, isolation, subject of conversations, and exclusion and discrimination.

Sub theme 1: Victim of Verbal Insults. The first sub-theme concerns mainly the verbal assaults received by the respondents with regard to their sexual orientation. This includes name calling, rudeness and insensitivity expressed verbally derogating and demeaning one's identity based on his or her gender identity. Win (gay) responded, *"Yung mga sinasabi na ano kapag nasa street ano ka bading, bakla. Pero hinahayaan lang namin kasi opinion nila yun as long as na hindi kami sinasaktan kasi anyway tanggap kami sa lipunan."* Jun (bisexual) stated, *"Ah.. unang-una siyempre yung mga maririnig mo. Yung mga pangungutya. Sabihan ka, ay! Kagwapong lalaki bakla naman pala yan. Katangkad-tangakad pa naman, ganyan pero bakla. Sayang yung lahi niyan."*

Sub theme 2: Isolation. The second sub-theme centers on one's worries on not being able to engage in an intimate and good relationship with other people as LGBTs are part of the third sex. K.E. (gay) stated, *"Nung nagdecide kasi ako na magiging magiging gay ako talaga.. ang pinaka mahirap talaga hanggang ngayon* to really equip myself *kasi naisip ko na* at the end of the day with my.. reference with my sexual orientation I might not found somebody to be with me for the rest of my life so *yung* singleness for the rest. Difficulties: one difficulty na na.. na encounter *ko sa una yun yung pinag-isipan ko talaga. Kung ito ang pipiliin ko* expect *na walang* stable relationship. In terms of romantic relationship, *walang ganon kasi yun nga yung* orientation mo *tapos ahh.. mahirap mahirap mag-establish ng* good relationship *kasi pwedeng mamaya ano lang nag-tetake* advantage *lang tapos pangatlo mahirap kasi pwed..* Normal development *ng isang tao di ba* we try to belong to have somebody to be with so most of the time *mag-seself pitty ka ganon* so *yun yung* difficulties especially *nasa* adolescent period. *Yun yung siguro isang factor na nag nag..lalong nagpapaisip sa akin kasi sabi ko nga it's a decision to make yun nga you continue what you are feeling yun yung parang nagsabi sayo na pag-isipan mo nga muna ng mabuti kung sure ka na yan yung orientation mo."* TruLove (lesbian) stated, "The idea that my family might disown me, but I was not afraid if they would. I thought at that time that if they will not accept me then they are not my family." Also, R.H. (bisexual) stated, *"Sa akin kasi ano kasi nung una dati palang takot na ako so nakaapekto yun sakin na pano kung hindi nila ako maaccept. Papano kung hindi nila ako tanggapin so yung lang naman ang nakaapekto sa akin so natatakot lang ako na paano ako makakahanap ng kaibigan kung hindi nila ako tanggapin. Kung baga baka mawalan ako ng kaibigan."*

Sub theme 3: Subject of Conversations. This sub theme centers on one's worries of being talked about by other people in different situations and places that might affect his or herown identity. Jun (bisexual) responded, "*Unang- una yung sa religion naming. Pag ganyan nga.. paghalata nila na ganyan ako, magsasabi sila.."Ano lang'yang natututunan niyan sa church nila?""Araw-araw nagchu-church, choir member pa pero ganyan ang ano niya.. ang.. sarili niya."Tapos, siyempre niyan, nagtatrabaho ka sa mga* company *siyempre bilang* professional, being a college student *halimbawa*, graduate *ka ng* college. Professional *ka naman, nagtatrabaho ka na, siyempre pag nakikitaan ka nila ng gaganyan-ganyan ka lalo na naka* long sleeves *ka*, (pause) *kaya ako* that time, *kasi.. nagtatrabaho* din *ako sa.. sa* office/center *mismo tapos.. may nakahalata na ganyan, naririnig ko sila na sabi,'Sayang! Nakaporma-porma pa naman ng pang gwapito* (chuckles) *pero mamon naman'.*" Likewise, Rybee (gay) stated, "Then of course, *chismis ganyan* (laughs) so part of it."

Sub theme 4: Exclusion and Discrimination. The fourth sub theme elaborates the feeling of being excluded and being discriminated of the interviewees in different situations. Jun (bisexual) said, "*Sobrang na-apektuhan kasi.. vinoice-out na yun eh (pause) through media tapos siyempre.. kahit paano apektado ka talaga doon kasi siyempre pag mag a-apply ka sa mga company nga katulad ko, expectation sa'yo (pause) ma.. ma ano kang lalaki, may itsura ka, tapos.. kung ang ganda-ganda ng pananamit mo and then, aaply ka sa company tapos.. ang inaplayan mong company.. ayaw pala sa may mga ganyan (pause) oh, edi paano? Siyempre, sobrang affected ka talaga kasi, kahit gaano ka maitsura kung ano ka niyan.. talagang ididiscriminate. Atsaka,malaking epekto din talaga yan sa.. sa amin bilang mga nasa ano ng mga third sex (pause) kasi kumbaga, masakit eh! Kahit.. kahit sabihing matatag ka, masaktan ka pa din. Ka..kung pag-uusapan emotional, nasasaktan ka kasi wala silang alam sa mga pinagdaanan.*" TruLove (lesbian) stated, "It bothers me that people are still that stupid and narrow minded with their prejudices against LGBT. Once I had a girlfriend whose father thought I am into drugs just because I am a lesbian."

Theme 2: Positive Role

The second theme pertains to circumstances where the respondents became understanding of the knowledge that people have about the LGBT society. This includes resiliency and self-adjustment.

Sub theme 1: Resiliency. This sub theme discusses how firm the respondents faced the negative reactions shown by the society. Also, this pertains on how strong their personality has become because of the microaggressive behaviors that they have experienced. Win (gay) stated, "Actually when it comes *kung ako lang yung naglalakad na magisa bading bading pero kapag kasama ko yung kapatid ko, mama ko,* I definitely s*inasabihan ko sila wala kayong pakialam kung ganito ako kasi tanggap ako sa family ko at hindi ko kinukuha ko yung pagkain ko sa inyo walang kayong karapatan na husgahan ako.*" According to Paloma (gay),"*Since siguro mas nagiging strong kami kasi mas lalo naming pinapakita kung ano ba talaga yung LGBT kasi.. Gusto ko marealize nila na, pano kami'pag walang LGBT group. Pag nagfiesta kapag, walang ano, sinong magpapaganda samin sinong magpapatahi ng mga isusuot naming mga gowns? Sinong magtuturo ng mga ano ng mga beauty queens? Sana marealize nila.*"

Sub theme 2: Self-adjustment. The second sub theme centers on how one personally adjusts by understanding other people's knowledge about LGBT, by having no care about what other people would say, and by focusing on one's strengths developing positive coping mechanisms and helping oneself to grow and realize one's full potential. Claudia (gay) stated, "*Sa akin kasi kapag magrereact ka sa mga bagay na yan parang wala ring saysay kasi everyone of us is entitled to react, to comment, to make a statement. Para sa akin kung anong ginagawa namin is ano yan as long as hindi kami nakakaapak ng tao ano yan wala pakialam ang iba kung baga tingnan na lang nila na may mga ginagawa kaming tama may mga ginagawa din kaming positive sa buhay namin para maggrow din.*" Mike (lesbian) responded, "*Kung tutuusin ano..(pause). Mga about.. Mga paninira ano hindi mo naman masyado yan inaano iniintindi kasi kung iintindihin mo yan syempre sasakit lang ang ulo mo, di ba? Kaya nga ginagawa ko na lang hinahayaan ko na lang basta ang ano masaya.*"

Sub theme 3: Family's Tolerance and Acceptance. The third theme elaborates the tolerance and acceptance of family on one's sexuality. Also, this pertains on how family's acceptance and understanding helped the interviewees on becoming strong in facing difficulties upon coming out. Paloma (gay) stated, "*Minadali ko na lang yung pag-comeout para mas madali akong matanggap kasi as long as basta.. Kasi ang pananaw ko sa buhay ko as long as tanggap ako ng pamilya ko tapos tanggap ka ng isang... Wala na akong pakialam sa sasabihin ng iba.*" TruLove (lesbian) stated, "*My family was passive aggressive, but they have unconditional love. They are tolerant and accepts me for who I am. Openness in communication with them was easier.*"

This study explores the different coping mechanisms of the respondents upon experiencing reported microaggressive behaviors with regard to disclosing their sexual orientation. These mechanisms include both positive and negative coping skills; how the respondents uniquely handle the situation. Reviewing their responses regarding this, the researchers clustered their responses and came up with common themes with regard to coping with microaggressive behaviors.

Table 3: Main theme and sub-theme for coping with microaggressive behaviors

Statement of the Problem	Main Theme	Sub-theme	Frequency
How do homosexuals cope with these microaggressive behaviors?	Personal Growth and Development	Resiliency	5
	Social Development	Breaking the Stigma	2
		Raising Awareness among LGBT	3
	Positive Coping Mechanisms	Adjustment and Deeper Understanding Towards Other People	2
	Self-preservation	Setting Boundaries	3

Theme 1: Personal Growth and Development
The first theme refers to how the personal growth of the LGBTs concerned has been affected by the negative or microaggressive reactions of the society towards them and how they have developed upon these reactions.
Sub theme 1: Resiliency. This sub theme discusses how firm their personality has become because of the negative reactions that were given by the society. Jun (bisexual) responded, "*Ano naman eh, ang.. ang ginawa ko kasi diyan, naging matatag ako. Naging palaban ako eh. Kasi nung time na may marinig ako niyan, na parang na ano na ako, napikon na ako, nainis na din ako friend ko pa mismo (pause) na nilalait niya mga third sex tapos pinaparinngan niya ako.*" Mike (lesbian) stated, "*Tinibayan talaga as in (laughs). Yung ano (pause) sobra talagang ano sa lahat lahat na mga ano lightning na pinagdadaanan ko lalo akong tumatatag. Kung ano ako ipaglalaban ko kahit saan.*" Also, TruLove (lesbian) commented, "I am very straightforward. I answer verbally if something verbal is said to me. I reason with people as needed."

Theme 2: Social Development

The second theme explores the respondents' decision to come-out further to the wider society to enhance awareness, advocacy and reaching out to both LGBT and the society.

Sub theme 1: Breaking the Stigma. The first sub-theme focuses on how one decides to come-out despite the negative reactions of the society in order to break the stigma about LGBT. This includes instilling awareness on other people and illuminating on the stereotypes about the LGBT community. Ken (gay) stated, "*Siyempre come out. Hindi pwedeng itago yan. Actually yung ano ang streotyping, ang tao naman kasi ano laging parang bahagi na kasi siguro ng tao na instereotype mo na yung tao na jinajudge mo na agad na hindi mo pa lubos na kilala kasi you're thinking too much. Masyadong judgemental kasi yung society.*" TruLove (lesbian) likewise stated, "Yes it did. To stop prejudices and stereotyping."

Sub theme 2: Raising Awareness among LGBT. This second sub-theme refers to how the respondents decided to further disclose their sexual orientation to the public for the reason of reaching out and raising awareness among their co-members in the LGBT group to enlighten them regarding local and international issues and LGBT youth struggle. K.E. (gay) said,"*Nung una* went up until last year feeling *ko naging* passive *lang ako ng konti.* I focused on myself rather than uhmm.. you know ..uhmm.. helping people *dahil dun sa mga reaction na yun. Ano bang ibig kong sabihin? Parang dahil sa reaction nila wala akong guts na parang sa akin naproproseso ko hindi ako affected ako lang kasi* within internal *lang pero yung parang* how also others to process themselves *lalo na yung mga* LGBT *walang ganon* passive. I help myself but in terms of the reaction *kasi* I suppose that Orlando is might be a reaction of somebody *do'n sa* LGBT community *baka galit siya sa mga ganon parang* it's a response *parang ako pa naman wala akong wala pala akong wala pa lang impact sa akin na matagal na kung hindi pa ganon massive yung reaction nung mga ayaw sa* LGBT." On the other hand, Bb. Ruffa (transgender) responded, "*Ako naman, ever since naman fighter naman ako eh. The reason na nainvolve ako sa mga organization kasi alam ko na marami ang tulad ko na mga bata na parang mas nahihirapan. So, ako, feeling ko naging komportable naman the way I grow up parang wala namang problema sakin pero alam ko meron pa rin mas mapalad pa ako kahit papaano.*" R.H. (bisexual) also stated, "I confirm myself *sa kanila na ito ang* LGBT. *Ito ang adhikain namin* so we conduct series of workshops, seminars *sa* gentlemen's organization *at iniikot namin ang probinsya.*"

Theme 3: Positive Coping Mechanisms

The first theme elaborates the various positive coping strategies used by the respondents whenever they exhibit and encounter microaggressive behaviors.

Sub theme 1: Adjustment and Deeper Understanding Towards Other People. This sub theme refers to how the interviewees adjust to what people say or perceive about LGBTs. This also includes their deeper understanding towards other people's point of view regarding LGBTs. Ken (gay) stated, "*Ako naman kasi kapag for example, na hindi ko sila kinakausap parang depende sa tao yan, depende kasi sa tao. Ah sa tingin mo sa tao ay maayos kausap kakausapin ko syempre pero yung mga taong palaboy lang sa ano, ignore na lang. Sobrang pag-iintindi kasi kung baga sobrang laki ng adjustment eh. Sa una pa lang kasi syempre di ba I'm gay tapos kinukutya ako tapos hindi naman dapat. Well, kami na lang nagaadjust talaga.*" Claudia (gay) also stated, "*Kasi ang family ko is open naman sa ganyan parang iniisip ko family na lang sila para hindi na ako na-iistress magcope up ng mga bagay bagay na negative na naririnig ko sabi ko dedma na lang para atleast pagtulog mo sa gabi peaceful ka walang kang iniisip na walang katuturang bagay sa isip.*"

Theme 4: Self-preservation

The fourth theme examines the preservation from destruction or harm by the respondents. An analysis of the focused group's responses revealed a common sub-theme: setting boundaries.

Sub theme 1: Setting Boundaries. The first sub-theme refers to the respondents' preservation of oneself from harm by setting boundaries from topics, people, places where he or

she would experience microaggression, and avowing the stressor. Bb. Ruffa (transgender) stated,"*Kapag naglakad ka sa kanto pagtinawag kang bakla wag kang lilingon kasi yung pangalan mo ay hindi bakla.Tsaka kapag tinawag kang baklang chak.. huwag na huwag kang rereact kasi hindi naman namention ang pangalan mo, hindi ako yan. Yun ang ano ko sa life.*" Likewise, Paloma (gay) stated, "Minsan deadma na lang kasi pag ano kapag pinatulan mo parang binaba mo pa yung tigdisplay mo pa yung sarili mo, hayaan mo na lang sila." Moreover, Rybee, (gay) stated, "I just ignore them (chuckles) *ganon lang yun*. Ignore them. *Kasi..* I don't need to please them. *Ganon lang.* I Ignore them and walk straight (laughs) and then don't bother them also."

Discussion

This phenomenological study conveys several interesting discoveries that bring light to and understanding of some of the thought-provoking questions concerning the negative behavior of the society towards LGBTs while they develop and disclose their LGBT identity. Results and analyses from the current study suggest that microaggression plays a negative role in the experiences of the focused group upon their disclosure process but otherwise helped them come-out of their closet. First, in terms of deciding whether or not they would come-out to and be recognized by the wider society. The analysis and review of their responses reveal how microaggression, despite its presumed negative role, can influence one to disclose his or her sexuality on a wider note. This was obtained because those people from the focused group appeared to be more concerned with how they would develop and let their LGBT identity grow as well as how they could contribute to the societal development of the said social minority group. The reason behind the respondents' decision to disclose further to the wider society validates Lee's (2014) statement that coming out especially within the western social framework, puts much emphasis on one's individual identity and is often valued as an act of self-empowerment and agency, establishing one's socio-political position within the larger society.

It is a fact that LGBTs continuously experience microaggression in today's society despite the significant strides. It was one of the things that the current study confirmed based on Subrahjit's study in 2014. According to Brown (2011) sexuality's complex role in society is connected to various cultural processes, boundaries and rewards. She also added how it was assumed that all individuals are born with sexuality, sex, and gender which are aligned and function harmoniously. Meaning, the time that an individual deviate from the social script regarding these categories, he or she would eventually not receive protection or benefits from heterosexuality. Indeed, some research suggests that coming out can result in other negative consequences such as cost to well-being (D'Augelli, 2006; Legate, Ryan & Weinstein, 2012). Gay, lesbian, and bisexual people face discrimination on a daily basis (Bloomstorm & Hall, 2008). The current study reveals that the microaggressive behaviors often and regularly received by the said social minority groups includes verbal insults, assaults, being gossiped about, and marginalized in the workplace. This is consistent with the work of Subrahjit (2014) wherein he elaborated the different problems and microaggressive behaviors faced by LGBts in the mainstream society such as marginalization and social exclusion, conflict and rejection and barriers to care. They also often received these behaviors from the examples given by Strunk and Takewell (2014) such as public settings, schools, and workplaces. Generally, the behaviors mentioned are presumed as the factors that hinder and make the coming out process of LGBTs difficult. The current study shows that the people who belong to the said social minority group experienced microaggression both before and after their disclosure, although it was shown that there was an addition to the microaggressive behaviors they received after they had come-out like being gossiped about and being marginalized in the workplace. This implies the consequences of disclosing one's sexuality to the wider society and the things they are about to risk like their jobs, image, and interpersonal relationships. This also proves that the coming out process is not the only thing that is

omnipresent as long as LGBTs operate intheheteronormativesociety (Guittar, 2013) but the sexual orientation that it accompanies as well.

Thorough review of the participants' coming out narratives discloses that the focused group had undergone some of D'Augelli's processes proposed in the study like developing an LGBT social identity, becoming an LGBT offspring, and entering an LGBT community. However, it was evident in the results that some found it difficult to undergo processes such as entering a lesbian/gay/bisexual community and developing a lesbian/gay/bisexual intimacy status. The study obtained such results because it was discovered that the sbjects worry most about risking their jobs and social relationships upon disclosure. On a bigger picture, LGBTs are concerned with what they would risk and lose upon disclosure. This is consistent with D'Augelli claims on why some would never take this step or would do so with a great personal risk. In the Philippine context, it can be seen that Filipinos tolerate LGBT but not fully accept them. In addition, same-sex marriage is still controversial and the country has its idea of maintaining its conservative culture. This might be the reason why a lot of LGBTs, not only those in the present study, found it difficult to establish a same-sex romantic relationship. According to Panditaratne (2015), in many countries, especially those in Western Europe, North America, and Latin America, legal and social reforms have progressed far beyond discriminalization towards equal civil rights and broad social acceptance for lesbian, bisexual, gay and transgender persons. This as well includes the United Kingdom which had increasingly incorporated LGBT rights into its foreign policy and platforms and, in the process, has intensified calls to legalize same sex relations in other parts of the world. However, given these facts about advances for the LGBT community, countries in South and Southeast Asia show evident jurisdictions that discriminate same-sex relations and marriage like in the Philippines. Aside from the great influence of religion and culture in the said country, it could be what Tabora, Tee, Villanueva, and Bernarte (2016) mentioned in their study on how same-sex marriage was a much newer issue to most people and still evokes as much uncertainty and anxiety. A fact in their study stated how the government in the Philippines had a fierce debate on the issue of same-sex unions in consideration of how the Roman Catholic Church opposes to this issue as well. The government does not recognize such unification rendering in the constitution.

D'Augelli's model of LGB identity formation was important in guiding the research's framework as each LGBT is diverse when it comes to his or her disclosure process and experiences. The model proposes the six processes that an individual may undergo but not necessarily go through to come out as an LGBT individual. His theory identifies the six salient processes where important factors such as personal identity and relationship interplay with situations where experiences of microaggression may either support or hamper his coming out as an LGBT individual. These salient processes that an individual may go through differ in every individual because of one's diversity. This is consistent with the current study's findings.

The current study found that the respondents had experienced struggling upon coming out of their closet. It was visible in the findings that their struggle was both due to microaggressive behaviors and their fear of the consequences of their disclosure. This describes D'Augelli's study (2006) of presumed hesitations and difficulty in the disclosure process with regard to the possible cost and consequences of the action to one's well-being. This was apparent in the research's findings where the respondents confessed that they found it difficult informing other people about their gender preference because of their fear of being unaccepted, rejected, and isolated. This implies that microaggression is not the only factor that makes LGBTs disclosure a challenge. The process also involves their personal fears and worries about what might happen like receiving such microaggressive behaviors after disclosing. These experiences and feelings manifested are described in Brown's (2011) study pertaining to the assumed difficulties when claiming a non-heteronormative identity that includes stress, isolation, and

rejection as cited in Chauncey, 1994; Fademan, 1991; Herdt, 1993; 1996; Savin-Williams and Ream, 2003; Brown 2011.

Previous studies had shown that 15% to 43% of lesbian, gay, bisexual or transgender employees experienced being fired, harassed, and denied promotions in the workplace (Villeneuve, 2013). Some of the interviewees experienced these kinds of discrimination which had made them feel weak, embarrassed, and lacked credibility to be good at their job. Another instance would that be of being gossiped by workmates and be the subject of conversations in the workplace. In this study, it has been elaborated that even if they do good and they give their best in their jobs, still, microaggression would take a role to discriminate them because of their sexuality. To some of the interviewees, even if they have encountered microaggressive behaviors in their workplace, they would still do everything they could to achieve the position they wanted. These microaggressive behaviors would not hinder them from becoming better at the things they do.

Initially, the coming out narratives of the focused group revealed that negative reactions imposed by the society, family and others indeed affected their psychological well-being negatively prior to their experience in their disclosure process. The findings obtained illustrate that focusing on and attributing negative experiences to one's disclosure would only lead them to psychological distress; while attributing it with positive meanings would prove otherwise. On a big picture, this implication is consistent with Brown's (2011) study that assumes disclosure is difficult for some and easy for others, focusing on psychological responses, family reactions, religious and community support (Herdt, 1992, Savin-Williams, 1998; 2001;2005; Brown, 2011).

As the research hypothesized in the beginning, microaggressive behaviors being acted by people against the LGBT community could affect not only their process of disclosure, but also their social behavior and their out coming personality. Intuitively, one sees microaggression as the factor that hinders the coming out process of LGBT individuals affecting them negatively and leads them to experiences and feelings such as despair and psychological distress. However, in this research, the findings show how the respondents have been affected by microaggression in a more positive way than in a negative view upon coming out. This interestingly implies that these contradicting findings reveal the truth and consistency of Guittar's (2013) presumption above that the meaning of coming out process depends on how one would attribute it to his or her experiences. In these cases, it can be assumed that incorporating one's experiences in coming out no matter how negative they might be could somewhat be beneficial and helpful to one's social as well as personal growth and development like in some of the cases in the study wherein the respondents reported to have become more resilient despite experiencing microaggression. The results also validated that for lesbian, gay, bisexual, and transgender (LGBT) youth, coming out can be a key developmental milestone, one that is associated with better psychological well-being. This is due to the fact that the links between outness and mental health or resilience have been broadly reported in the literature (Vaughan & Waeler, 2009) and manifested in the present study wherein the respondent reported increase of strength and courage as well as self-growth. The reported literature that signifies this includes such studies that indicate individuals who are more out typically report less stress and fewer symptoms of depression or anxiety (Jordan & Deluty, 1998; Lewis et al, 2001; Mohr & Fassinger, 2003; Vaughan & Waeler, 2009). It was also found that this was due to how many individuals directly attributed coming out to reductions in stress. Other studies would be those of Halpin and Allen (2004), Monroe (2001) and Vargo (1998) which stated that high self-esteem and greater outness had additionally been linked as well as lead to perceived improvements in social skills as cited in Coleman (1981/1982) and Vaughan and Waeler(2009).

According to the University of Alaska Southeast, coming out is one of the hardest steps in developing a positive gay, lesbian, bisexual identity for gay men, lesbians, and bisexuals. It involves much soul searching and introspection and a good healthy sense of self-appreciation

and acceptance. It as well involves other risks and difficulties depending on who that person is coming out to, how engaged he or she is with them, how much power one has in the relationship, and how accepting others are. So why come out? The study elaborated that it is a necessary part of developing a healthy and positive identity as gay, lesbian, bisexual individual. It is more honest and real, and ends the stress of hiding or keeping a secret and living a double life. It reduces isolation and alienation and allows for increased support from other gays, lesbian, bisexual people. It allows them to live a fuller life.

There are hesitations when it comes to the decision of disclosing one's LGBT identity to the wider society. As what Matthews and Salazar (2012) revealed in their study, many lesbian, gay and bisexual youth find the coming-out process challenging in a predominantly heterosexual and heterosexist society. This finding is important as it gives knowledge and awareness to those people who are still on the verge of deciding on when they would be admitting their sexual orientation to the society. The study shows that disclosing does not generally indicate harm to LGBTs; that the aftereffects of it are not all negative as what many people presumed as shown in past related studies. The respondents in this study acknowledged that their LGBT identity upon coming out would provide them a better understanding and awareness as well as with positive aspects such as resiliency, self-growth, and a better way of building their coping mechanisms with social stigmas and intolerance towards them. This greatly contributes to the optimal functioning of these people who belong to the said social minority group as how they would deal with stereotypes and stigmas even after their coming out process. It is to prove LGBTs that coming out strengthens one's LGBT identity making them more resilient and encouraging them in coming out. Vaughan and Waehler (2009) stated the notion that disclosing one's sexual minority identity to others can produce experiences of growth, has strong roots and has long been depicted as a process that is conducive to personal growth. This was explored and seen in studies like those of LaSala (2000), Monroe (2001), and Savin-Williams (2001) that have been fruitful in documenting experiences of "coming out growth". It has been suggested that such experiences of growth may provide sexual minorities with important strengths that can be used to effectively manage stress related to their minority status (Brown, 1989; Moradi et al. 2009; Vaughan & Waehler 2009). In support of how microaggression had strengthened the resiliency level of LGBTs in the present study, Boni et al. (2007) summarized much of the related literature inclined with the study by stating that "coming to terms with one's sexual identity, while often stressful marks a life transition that one has weathered or worked through, which may foster feelings of personal strengths or growth (Vaughan & Waehler 2009).Another useful note the current research signifies about disclosure is that the more your sexual identity is invisible, the greater the chances one will be exposed to sexual orientation microaggressions (Lubsen, 2011). This is as well useful in bridging the gap of past related studies that do not show that microaggression facilitates the coming out process and that it does not necessarily hinder the coming out as the findings that the current study reveals.

It was hypothesized in the research that microaggression hinders the coming out process of LGBTs. However, through thorough analyis of the research findings, it was revealed how these behaviors have merely facilitated the disclosure of the focused group and not necessarily led them to shutting off their sexual orientation to the wider society. Another interesting discovery includes the positive aspects which are the results brought by someone's experiences of such forms of microaggression like how it helped them be manageable and optimistic in building up their coping mechanisms with social stigmas and discriminations. In connection with this, the researchers did not see the close relationship of the used theory to the main variables of the study which mainly focus on the microaggression and disclosure process. In addition, the results are in contrast with what the research hypothesized and Freud's and Jung's theories were not that useful in explaining how such findings were obtained. Due to this, the researchers found and proposed another theory that would best fit in explaining the results to promote a deeper

understanding why microaggression has strengthened and empowered the LGBT identity of the focused group and facilitated their coming out process in contrast to what was hypothesized earlier.

The present study made use of Positive Psychology specifically one of its three pillar models, that is, Positive Subjective Experiences which as well signifies another juncture in Positive Psychology and LGBT psychology. Positive Subjective Experiences captures a wide array of intrinsically valued experiences, including positive affective/emotional states, and aspects of subjective well-being like happiness (Seligman & Csikszentmihalyi, 2000; Vaughn & Rodriguez, 2014). As this pillar is linked to minority stress, these experiences center on healthy psychological adjustment in the context of social adversity like resilience (Carver,1998; Vaughn & Rodriguez, 2014) and perceived experiences of psychological growth associated with such stressors (Park et al., 1996; Vaughn & Rodriguez, 2014). This was described in the findings of the research and implies that LGBTs do develop strengths despite the negative experiences with microaggressive behaviors. The manifestations of these strengths described in the said model contribute to the expansion of understanding in LGBT strengths and go beyond the presumed represented negative outcomes of sexual and gender minorities.

Many lesbian, gay and bisexual youth find the coming-out process challenging in a predominantly heterosexual and heterosexist society as claimed in Matthews and Salazar's (2012) study. To think that microaggression hinders the coming out process of LGBTs as what past studies proposed, the current study, however, discovered how microaggression facilitates the disclosure of LGBTs to the society and does not directly fully hold them back to come out of their closet. This finding is evident in cases like Bb. Ruffa, Paloma, Winwin and Ken who stated the will of disclosing and not further prolonging it. It turned out that microaggression can as well help LGBTs to feel at ease in disclosing their identity and be resilient in the process despite LGBT rights struggling to find universal acceptance (Subrahjit, 2014). This may also be the reason why the number of instances that involves prominent personalities and such are coming out of their closet as well as a number of people who disclose and appear on media representations increase gradually. The findings of the present study confirmed a post closet framework that argued coming out of the closet has become more common and less difficult (Seidman, Meeks & Traschen, 1999) which is consistent with Anteby and Anderson (2014) by stating that over the past generation, sexual minorities particularly LGBT have gained increased visibility in the public arena.

Because heterosexual norms are assumed to be universal, heteronormativity actively oppresses those who do not fulfill expectations of ideal heterosexuality and renders invisible those who claim dissident sexual identities (Yount, 2009). To pose possible solutions on addressing microaggression in institutions, the present study acknowledges the steps or measures proposed by the University of Hampshire (2015) in overcoming microaggressions. This includes one's individual intervention wherein an individual develops an honest awareness of his or her own biases, prejudices and stereotypes. The next one involves organizational intervention where one should create a welcoming communication climate that allows for equal access and opportunity, and last, is the societal/cultural intervention that creates social policy and law to rectify discrimination and critically assesses cultural communication in different settings such as education, mass media and institutions.

As previously stated, many lesbian, gay and bisexual youth find the coming-out process challenging in a predominantly heterosexual and heterosexist society (Matthews & Salazar, 2012). The last goal of the current study was to discover how LGBTs develop their coping mechanisms given that this social minority group still receives various forms of microaggressive behaviors here in the Philippine context as that this is consistent with Subhrajit's study (2014). The findings reveal that most of the responses of the focused group denote a positive coping mechanism that either involves them in ways on improving and strengthening themselves or maturely handling

the situation as an emotionally equipped individual. With this, indeed, it can be clearly seen that microaggression despite being one of the negative experiences of LGBTs in their coming-out process still helps them on a positive note and somehow depends on the way they would deal with it. Another matter to be considered as well was on how disclosing despite experiencing microaggression helped them deviate from their passive self and in return take measures or steps for social advancements of LGBT. This was shown in the present study wherein the respondents reported to have focused instead on how their coming out could break social stigmas and raise awareness for the social minority group. This is in accordance with Lee (2014) wherein she stated that coming out has become more it than just disclosing one's sexual orientation and/or gender identity to others; it has become a political act to raise awareness and to counter homophobia and heterosexism in the society.

This was obtained as the current study demonstrated how people's negative experiences of microaggression affected their coming out process positively in a sense of coping with it positively. It appears that the development of their LGBT identity whether positive or negative through the disclosure process depends on how they have coped and how they have internalized the microaggressive behaviors they received. Looking at and analyzing their responses and coping mechanisms, it is visible that microaggression does play a negative role in the coming out process, but contrastingly does facilitate the disclosure of an LGBT individual. This indicates that experiencing microaggressive behaviors in the disclosure process contributes to the resiliency building of the people who belong to the said social minority group with coping with the said behaviors from the society. Instances in the study showed that attributing it to positive matters such as personal growth and decreased psychological distress as well as using positive coping mechanisms like the ones mentioned previously, resulted to their coming out process positively as this not led them to hinder and limit their disclosure. Kosciw, Palmer and Kull (2015) emphasized that for lesbian, gay, bisexual, and transgender (LGBT) youth, coming out can be a key developmental milestone, one that is associated with better psychological well-being. This was determined throughout the study as one had indeed showed resilience with greater outness in the mainstream society and had had incorporated self-growth and less distress.

This study had several limitations such as the uneven ratio of respondents in terms of equal representation from each category of sexual orientation. Another concern also was the age range that should have been from 25-40 years old from the study's criteria, but had considered someone out of the age range due to participant attrition. Moreover, the role of microaggression in the coming out process was not inferred and explored on a better and wider range due to the qualitative nature of the study. To shed light on future studies, it is recommended that one must use mixed methods to further delve and strengthen the out-coming support and claim of the study. The present study as a whole explored how one's environment plays a role in the coming-out process. For future studies, one may discuss how oneself hinders the coming-out process, not just the influence of the environment. Also, the role of microaggression in an individual's tendency to involve himself into a romantic relationship and publicize it can as well be delved into future researches.

Figure 2 elaborates how microaggression is present and influences the coming out process of LGBTs as the present study has shown how the different categories of microaggression such as microassault, microinsult, and micrinvalidations as a whole could facilitate the disclosure process despite the negative experiences of an individual on such behaviors. With this, the study has acknowledged one of the pillar models of Positive Psychology such as Positive Subjective Experiences which focuses on the LGBT strengths that are associated with the minority stress that LGBT experiences like social adversity and dealing with stigmas. With this, the research demonstrates how the Positive Subjective Experiences is bound with microaggression and eventually helps the said social minority group positively in going through their disclosure process.

Figure 2. Conceptual FrameworkModel

Conclusion

Microaggression is a big factor in how LGBTs develop their identity in their coming out process. Stereotyping, prejudice, sexual orientation discrimations, and verbal assaults are the common forms of microaggressive behaviors they often receive. Although it can be inferred how negative the impact of microaggression is in the coming out process, findings indicate how microaggression facilitated the disclosure of other people's sexuality into the society and not necessarily directly hinder it. Microaggressive behaviors bring distress to the emotional well-being of LGBTs as they had struggled from it before and after they had come out as well. However, results show how majority of the subjects have developed strengths which have aided them in building their coping mechanism in facing social adversity and distress positively as they

develop their LGBT identity. New discoveries in the study indicate that LGBTs who attributed disclosure positively as well as developed positive coping mechanisms have shown to have developed psychologically better in their coming out process despite negative experiences of microaggression. These are things that are not discussed in past researches and related literature. This study proves that although many strides have been made in the 21st century for LGBTs, they still struggle in dealing and finding ways to minimize microaggression. The present study was conducted to open the society's mind and give them awareness on the LGBT phenomenon present these days and that microaggression is not as micro as the society thinks it is and can develop overtime as macroaggression. That personality development as well as psychological well-being can depend on how members in this social minority group would take in the continuous struggle of disclosing sexuality in today's modern society. This study discusses the role of microaggression in the coming out process of LGBTs that could help people be knowledgeable about the effects of microaggression on the emotional and psychological wellbeing of LGBTs. To address the present study's limitations, the researchers acknowledged the uneven ratio of respondents in terms of equal representation from each category of sexual orientation. Age ranges should have also been just from 25-40, but the study considered someone out of the age range. To recommend for better future researches, one must use mixed methods in researches to further strengthen the out-coming support and claim of the study. The present study as a whole explored how one's environment plays a role in the coming-out process. For future studies, one may look into how oneself hinders the coming-out process, not just the influence of the environment. Also, the role of microaggression in an individual's tendency to involve himself into a romantic relationship and publicize it can as well be delved into future researches.

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A Modern Day Maria Clara:
A Male Perspective on Identity, Values and Practices

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With the remarkable shift in status, the emergence of feministic ideologies and modernization, change becomes clearly evident in the women of today, specifically the Filipino women. This study examined the perspective of males regarding the current status of women and their knowledge on certain dimensions of feminism. The foundation of this study was drawn from multiple focus group discussions with 23 male students and male employees aging 17-26 of Aquinas University of Legazpi as participants. Male students and male employees think that women of today have already achieved a remarkable growth in the social landscape. The differences and similarities surrounding the concept of male students and male employees regarding the women of today and feminism as an ideology and advocacy of Filipinos were demonstrated. The study also highlights what makes Filipino feminists different from those of other nations in terms of identity, values, and practices. Discussions suggest the implication of how women are viewed by male which highly contributes to dispelling myths regarding feminism and extending social consciousness at the present time.

Filipino women in the earlier time are deeply expected to conform to the demand of the standard of the social norm. Hence, values, social role and identity of a Filipina are being sternly instilled and encouraged. Women opted to maintain beauty to merely realize the opportunity coined by being socially accepted. For this reason, women in the earlier time shouldconform to the structures of patriarchy. These women have developed certain thought patterns which compelled them to be submissive and obedient to authority figures especially to their husband, father and the friars. Similarly, greater values were placed on virginity, modesty, chastity and protection of every aspect of womanhood. Hence, a strong conditioning of faithfulness and acceptance of role as demanded by society and culture became prevalent in the earlier time.

In the 1994, nationwide survey conducted by Young Adult Fertility Survey (YAFS) of 11, 000 Filipinos aging 15-24, 89% female comprises the 82% of never having had sexual intercourse. Similar result were found in the 1982 YAFS. (Lacon, R., *et al*, 1997). This inferred that women were attached to their strongly held values which specifically echoed in the teachings of the church and at home. Sexual abstinence were practiced until marriage in order to protect virginity which is highly regarded as the "greatest gift" a women can offer to her husband. Thus, such expectation opted the women to keep their purity. However, this pattern is likely being challenged by liberal thinking, exposure to the mass media, women empowerment, global influences and every facet of modernity. The results in the 2002 YAFS showed that 23% of the 19,798 Filipino adolescents sampled nationwide had engaged in premarital sex (31% of males and 15.7% of females) (Raymundo & Cruz, 2004 in Serquina-Ramiro, 2005). In 2013, an alarming increase was reported when the results showed that 29% of the female comprising the sample size have engaged in premarital sex. (Conception, 2014).

Meanwhile, on a different perspective, obstacles which deemed to hinder the development of women are now confronted by these movements centered in women empowerment along with the continuous growth of feminist consciousness. Many women today strongly supports feminism, although it varies on their own recognized definition (e,g. radical, liberal, cultural, social and cultural feminism).

At the present time, women are also seen occupying higher positions in politics, legislation, academe, and other professional institutions. In fact, women's participation in the legislative body and the Constitutional Commissions have been truly significant in the past 80 years. (National Commission on Culture and The Arts, 2014). Their contributions as policy makers highly contributed in building and upholding a stronger and more resilient governmental framework we have today. In a recent study, men view powerful women as a threat to their masculinity (Netchaeva, Kouchaki& Sheppard, 2015) the same way the female intelligence for a romantic partner because such analytical abilities along with being competitive are considered a stereotype of masculine qualities (Figueredo, Sefcek& Jones, 2005).

In line with literacy rate, the Functional Literacy, Education and Mass Media Survey (FLEMMS) reports that "as of July 2010, the percentage of licensed professional women was higher at 63.7 % than licensed professional men at 36.3 % (1,860,901 vs. 1,060,404). And of the total 1,860,901 professional women." In light of academic degree holder, there were more females (56.2%) than males 43.8%. Additionally, among those with post baccalaureate courses, females (56.3%) outnumbered males (43.7%). (Philippines Commission on Women, 2014). Furthermore, a fairly liberated view of them was pictured in an NCR-wide survey conducted by Laylo Research Strategies last October 26-31, 2013. The survey showed that 70% of men thought "women needed to downplay their personalities to be accepted in the field of work."

This inferred that women started occupying significant and various positions in the workforce, that was once been dominated by men. More importantly, it shows that the Filipino women who were once chained with strong concept of faithfulness and acceptance of role as demanded by society and culture are able to continue promoting gender equality at the same time, breaking the status quo. It is among those remarkable improvements in their status that we see them now as career – driven, empowered, graceful, compassionate, courageous, with equal dignity and respect, has a mind of her own and acts without the approval of others. These various facets of change continue to challenge not only the cultural expectations but also the practices in the society we live in today. But despite these breakthroughs, it is equally important to examine how the male counterpart look at them from a perspective. Because male perspective of female doesn't solely originate from their own ideas and interpretation of what women are but also of what and how they see the women nowadays. Through these perspectives, certain aspects may be found out about what women should be empowered of and be improved and things that are deemed unnecessary for women along with certain features which redefine the uniqueness of our very own Filipinas.

This research aimedto examine the perspective of male regarding the women of today in terms of identity, values and practices. Through the male respondents' point of view, certain qualities of a Filipino feminist including 'what a feminist is' and 'what a feminist should be' are explored along with their perspective on the identity, values and practices of Filipino feminist. The research delved on the perspective of male students and male employees of Aquinas University of Legazpi aging 17-26.

Identity
Cutting across the fields of psychology, philosophy, sociology and even anthropology, the term "identity" continue to extend its variant notion. In Stryker & Burke (2000) Theory of Identity, the relation between social structures to identities creates meaning which is linked to the role one plays and the position one holds in the society. Furthermore, this also "influences self-verification which creates and sustains this social structure." Erickson (1959) as cited in the study of Zucker (2004) posited that the concept of identity refers to the "conscious sense of individual

identity…and the maintenance of inner solidarity with group's ideals and identity." In several important ways, it also necessary to view collective identity as a significant element of this study for it highlights 'an individual's cognitive, moral and emotional connection with a broader community, category, practice, or institution' which mirrors in the study of Polletta and Jasper (2001) as cited by Fominaya (2010).

Looking at the social structures associated to the Filipino women in the earlier time, specifically the concept of Filipino femininity the concept of being *mahinhin*(modest), *pinoang kilos* (refined), *mabini* (demure) – is strongly associated with mother and homemaker roles, *matulunginsabahay* (helps in the house), *masipag mag-aral* (studious), *mahiligmakipag-kaibigan* (friendly*), masinopsagamit* (orderly), *malinissakatawan* (neat and clean), and *mahiligmagsimba* (likes attending Mass), <u>caring, supporting and sensitive</u>. (Jimenez, 1981; Sobritchea, 1990; Valledor-Lukey, 2012). Such results are characterized as the typical expressive traits of women like how they become sensitive to their surroundings, either in their relationships and communications. (Maggay, 2002 in Lopez, Chua & de Guzman, 2004; Valledor-Lukey, 2012).

On a similar note, Nadal (2001) argued that: "although women at the present time are encouraged to pursue careers and be successful, maintaining the *marianismo*(submissive) role is viewed when marriage and bearing children are both regarded as life goals." In addition, Rauza-Gomez, &Tubangui, (2012) explained that Filipino woman is largely viewed in through the lens of man's observations and judged through values which consider man the treasure. In their study, *Reflections on the Filipino Woman's Past* different accounts made by foreigners and the locale generated a varied perception of the Filipino woman revealing inconsistencies in their nature. The accounts that refer to the early Filipina written by foreigners says:

> To them she presented a multifaceted personality, sometimes beautiful, sometimes ugly, sometimes chaste, sometimes discreet, sometimes vulgar, sometimes docile, sometimes wanton, sometimes indolent, sometimes bold to the point of brazenness.

They argued that whichever way such description pointed out, "what is clear is that she as a person, a help-mate in the family, a worker in the field or industry, an active contributor to business enterprise playing not just diverse but crucial roles," (Rauza-Gomez, &Tubangui, 2012). On an economic standpoint, this notion further extends that as of October 2010 they were a total 14.2 million employed women and around 7.5 million (53.0%) were wage and salary workers; 3.9 million (27.7%) were self employed without any paid employee; and around 327 thousand (2.3%) were employer in own family-operated farm or business. In fact in the 2007 Census of Population there were more female (56.2%) academic holders than males (43.8%).

Values
The term "values" involve numerous meanings. In the psychological perspective, "values serve as the manner wherein self-regulation of impulses through the internalization of sociocultural goals is provided in order to avoid conflicts with the needs of the group and the larger society they live in." (International Encyclopedia of the Social & Behavioral, 2001). Fr. Jaime C. Bulatao, S.J. (1980) defined value as the object of positive attitude, the goal, the vision of which motivates man to act. It is the good which the man tends (Gripaldo, 2005). Meanwhile, according to Adanza (2014) "values can either be personal, cultural, social and even universal. Personal values are implicitly related to choose of a person and serving as their guide in making decisions."

Carl Rogers (1964) regarded the pursuit of values as key to actualization and psychological health. (Dahl & Lundgren, 2009).

Values can be very influential to one in one's life. For Gappi (2013) values is a determinant of the life one chooses to live. At present, a number of studies have revealed that values, in one way of another could shape our predisposition and attitude towards life. Medina (2001) suggests that "family honor is a very important concern, for when a girl lost her virginity, she brought shame to her family." This idea is viewed in a conservative and traditional matter, thus primarily placing virginity as a significant value which is instilled in women as early as childhood formation. In the result of the study conducted by Lanuza on the first semester of 2001-2002, 76% of the participants believes that virginity is still valued by Filipino women. (Lanuza, 2009). To emphasize, is it the expected cultural behavior employed and accepted by the community to value virginity, which became highly prevalent in the past, however seemingly threatened at the present time. While this pattern appeared as an expected cultural behavior before, the national series of study conducted by University of the Philippines Population Institute (UPPI) and the Demographic Research and Development Foundation (DRDF) shows a dissimilar pattern. It showed an increase of 7.3% of females aging 15-19 who have begun childbearing from 2002 to 2013 an increase of 6.6% in females aging 15-19 who are already mothers.

While virginity was ought to be preserved in the earlier time the same amount of importance was given to conservatism as an important value of Filipino women. However, such importance have varied historically and profoundly in terms of dressing up. Women in the earlier time were taught to dress up covering almost their entire body. Moreover, such claim is also echoed in what Sandoval (1993) has noted that:

> Two previous SWS papers have dealt with sexual relations: a Social Weather Bulletin entitled 'Survey Data on Religion and Morality" (Acuiia 1991) and aq occasional paper on "Religion in the Philippines: The 1991 ISSP Survey" (Mangahas and Guerrero 1992). Both papers show widespread conservatism among Filipinos in their attitudes toward sexual relations. A great majority (85 percent) feel it is always wrong to have extramarital relations, while 11 percent say it is almost always wrong, 3 percent wrong only sometimes, and 1 percent not wrong at all. In turn, 82 percent state that a homosexual relation is always wrong, while 10 percent say it is almost always wrong, 6 percent wrong only sometimes, and 2 percent not wrong at all. In contrast to extramarital and homosexual relations, premarital sex is viewed with relative leniency with 59 percent saying that it is always wrong, 19 percent almost always wrong, 11 percent wrong only sometimes, and 11 percent not wrong at all.

The concept of conservatism can be rooted from the Filipino concept of religiosity wherein girls are expected to be more active in religious practices. Thus, they are likely to follow conservative attitudes and opinions. In the Philippine context, majority of Filipinos are still conservative when it comes to "deviant" (i.e., practices which Philippine society consider as violating the prevailing social norms) sexual issues. (Lanuza, 2009). In Enriquez's (1979; 1989) Kapwa Theory, as cited by Rungduin&Rungduin (2013). Filipino values are categorized in three major categories: the kapwa (shared identity) as the core value, pakikisama, pakikiramdam (shared inner perception) as the provotal interpersonal, and the surface values readily used in most social pattern. Having a separate set of values for Filipinos highlights significant cultural diversity which is a determinant of how much a Filipino differs from that of individuals living from other nations.

Moreover, it is interesting to note how studies mirrors that Filipino values such as respect for elders, family solidarity, and reverence for authorities are said to be promulgated in the television. Consequently, modernization in one way of another, manages to become a medium where traditional Filipino values is promoted. An example is how religiosity, *mapamahiin, lambing* were among the values identified, portrayed by the reality show Pinoy Big Brother which appears to

be strong held by women. (Conception, 1986; Parungao-Adorable,1982 and Yujuico, 1994 in Lanuza, 2003; Chico, 2012).

Practices
The Philippines is the only predominant Roman Catholic country in Asia. According to Uy (2014), from 2010 to 2011, there were 70,407,588 Filipino Catholics out of the country's estimated population of 88.9 million. Last 2013, the number of Filipino Catholics reached 76.18 million out of the country's estimated population of 96.8 million. Hence, it covers 80% of our population. Truly, the Spaniards were successful in instilling faith amongst majority of the Filipinos for centuries now. Aside from that, they also introduced various religious practices like washing of hands before the start of mass, the wearing of veil during mass, *pabasa, pasyon, karidad, siyete palabras, prosisyon, salubong* (De La Torre, 1978). They were imprints of our colonial encounter with the Spaniards, serving as a significant legacy of the colonizers. Such practices were highly participated by the traditional and mostly devoutly religious Filipinos, especially the women.

In the Social Action Theory of Weber (1978) 'acting individual attaches a subjective meaning to his behavior— be it overt or covert, omission or acquiescence." Social action as its subjectivity meaning takes account of the past, present or future actions, behavior, and attitudes of others. (Harvey, 2015). According to the Human Development Network (1997), "the Philippines has undergone an economic, political and social transformation which created opportunities for narrowing the gap between men and women." Therefore, the role of women are evident and important in social and economic spectrum. Their significant role extends to education, justice, politics, economics and health. (Zerrudo, 2011). In fact, if history will be examined, early women leaders then were not contented to solely be regarded as *mujeres* (women) for it conveys a passive connotation. (Aquino, 2012).

As cited in the study conducted by Tapales (n,d) a number of women engaged in politics concentrated on priority programs like sponsoring awareness workshops on violence against women, co-funding day care centers, initiating to provide healing centers for survivors of violence in intimate relationships. This reflects the driving force of women to raise social awareness through social actions and initiatives. Meanwhile "women are making strides in electoral politics. The women are initiating more female-oriented programs and doing well as leaders." (Tapales, 2005 in Shah (n,d). Lastly, Zerrudo (2011) further explained that "a lot of women are now making their way up in the ladder of corporate bureaucracies" which mirrors the shifting of the stereotypical housewives to merging group of professionals.

Modernization
Modernization became a platform where the seat of globalization and global influences slowly penetrated the country. According to Funtecha (2009) "globalization functions to unify the people, involving international affairs and promoting harmony for everyone." Subsequently, modernization is linked to development, innovations and opportunities. As a result, a number of Filipino male and female opted to venture into working or studying abroad, or even marry foreign nationalities. Western influences on the other hand, allowed Filipino women to develop ardent fascination for a different lifestyle, imported goods, liberated thinking and everything "white" ranging from lotions to creams, as long as it could promise a white complexion. Pe-Pua, &Protacio- Marcelino, (2002) argued that influences specifically western can be seen more in external ways like dressing, food, music and dance to name a few. But the internal aspect, which is at the core of the pagkatao (personality), is Asian, modesty / humility, concern for others. Furthermore, Chong (2008) explained how some conservative Filipinos resists western ideas

because they are assumed to endanger traditional Filipino values especially on the notion of reproductive health, gender relations, paid work and family.

Pertierra R. (2013) discussed in his study how Filipinos welcomed globalization with enthusiasm, specifically evident in the massive usage of cellphones and the internet across the nation. He further added that Filipinos learned to adopt this new technology which highly influence certain aspects of everyday life. Thus, the social and communication landscape of the Filipinos has truly transformed into in a larger spectrum.

Although they are considered to be drawn into global influences but in a different aspect, they continue to benefit from innovations offered by the modern world. Social media was used not just to communicate efficiently but to also show active participation in sharing their opinions and letting their voices be louder, and clearer especially in the larger society. Hence, modernization opened infinite possibilities to self – development and exploration of every bits that this world has to offer.

Feminism

Feminism brings women together in their continues pursuit of eradicating all kinds of oppression. In other words, feminists share the same goals and ideologies for social change that could possibly bring forth an equal opportunity to self- development, especially in the access of education and engagement in the work force. The feminist movement advocates to "promote gender equality and oppose the perpetuation of gender discrimination in economic, political, legal, and social structures." (Encyclopedia of Chicago, 2005) And that women should attain the same rights, power and opportunities. (Cambridge Dictionaries Online, *2015*). Meanwhile, according to Maggie Humm (1992:1) in Ebunoluwa (2009) "the word feminism can stand for a belief in sexual equality combined with a commitment to transform society." Freedman (2001) argued that defining feminism itself has "multitude of meanings" and entails picking out common characteristics of all the many different feminism, making it undefinable but can be seen as a "continuum of thought and action."

However, the ambiguity of the term "feminism" is examined by Aronson (2003) as cited by Giffort (n,d). In the study:

> Aronson examines how participants view their own opportunities and obstacles, how they perceive and experience gender discrimination, and how they identify themselves in relation to feminism. Participants demonstrate an awareness and appreciation of the increased opportunities for women created by the women's movement. While most participants do not claim to have experienced blatant gender discrimination, many are concerned about it happening in the future. Participants adopt different approaches to feminist identification, leading Aronson to suggest that feminist identification should be categorized on a continuum rather than as a simple "yes" or "no" response

The diversity of opinions surrounding feminism and its many forms had led women to support their endorsed definition and perspective. Among the different perspectives include: liberal, radical, social and cultural feminism. To begin, liberal feminism is said to be the most widely endorsed feminist view aiming for equal opportunity for both men and women (Lewis, *n,d*). Likewise, this are views stereotypes of masculine and feminine qualities as culturally imposed. (Crowley-Long, 1998 in Saunders, 2002) In contrast, Social feminism aims to eliminate society's systematic gender. Cultural feminism on the other hand, attempts to reevaluate the "feminine" aspects that tend to be devalued in society. (Saunders, 2002). Freedman (2001) claims that feminism emerged after women started questioning their inferior status in the society. And lastly,

Radical feminism on the other handviews the oppression of women as the most fundamental form of oppression particularly concerned about male's dominance and control over women. In a famous speech delivered by Emma Watson, a British actress and Goodwill Ambassador for UN Women about gender equality last September 20, 2014 at the United Nations, she states that:

> If *men don't have to be aggressive in order to be accepted, women won't feel compelled to be submissive.* If men don't have to control, women won't have to be controlled. *Both men and women should feel free to be sensitive. Both men and women should feel free to be strong. It is time that we all perceive gender on a spectrum, instead of two sets of opposing ideals.*

Gender equality is viewed as a continuous process and an effort between men and women and can be achieved in a more positive perspective through solidarity and recognition. The results of the study conducted by Gurin (1985) as cited in Zucker (2004) has been found to relate to how individual's background marital status and educational attainment affects one's attitude towards gender equality and it varies from one country to another. However, it is interesting to note a study conducted by Yoshida (2012) which highlights the notion that women are more supportive of gender equality. Furthermore, in a framework constructed by Gurin and her colleagues (Gurin, 1985; Gurin&Markus, 1989; Gurin, Miller, &Gurin, 1980; Gurin& Townsend, 1986) as cited in the study of Zucker (2004) "women who are cognitively aware of belonging to the women social group, feel close to other women, are conscious of power inequalities related to gender, and attribute these inequalities to systematic rather than individual causes" Under this view, achieving the desire to make men and women stand on equal footing would truly compel a significant contribution coming from the women.

To continue, Santiago (2012) argues that many consider feminism as a foreign ideology in the Philippines. However, tracing the imprints of history in the Philippine context of the lived experience of women, early feminist associations fought for women's suffrage, at the same time aimed to secure reforms in schools, prisons, factories and other institutions employing women along with establishing campaigns against vices like prostitutions, gambling and drinking. Furthermore, West (1997) contested the difference of Philippine feminism from feminism in other nations. He stated that:

> Philippine feminism differ from feminism in other nations through their emphasis on the development of national identity common to both men and women; the collective or common good rather than individualism; the great involvement of progressive religious movements in feminist theory-building and practice; and the progressive religious movements in feminist theory-building and practice; and the centrality of family and kinship relations and roles.

Opinions about feminism in the Philippines may vary historically but its uniqueness and the difference it holds from other nations in terms became its fundamental significance.

In light of the perception concerning feminism, previous researches suggest that feminists women are perceived as more masculine (Anderson, 2009; Twenge&Zucker, 1999 in Wiley, Srinivasan, Finke, Firnhaber&Shilinsky 2012) competent, intelligent, confident than women in general (Anderson, 2009; Berryman-Fink &Verderber, 1985; Fiske et al., 2002; Twenge&Zucker, 1999 in Wiley et., 2012) focused on work and careers (Twenge&Zucker, 1999 in Harrold, 2014) and has more radical political views. (Liss, Crawford & Popp, 2004). In terms of well-being, feminist's women are said to be less traditional, more
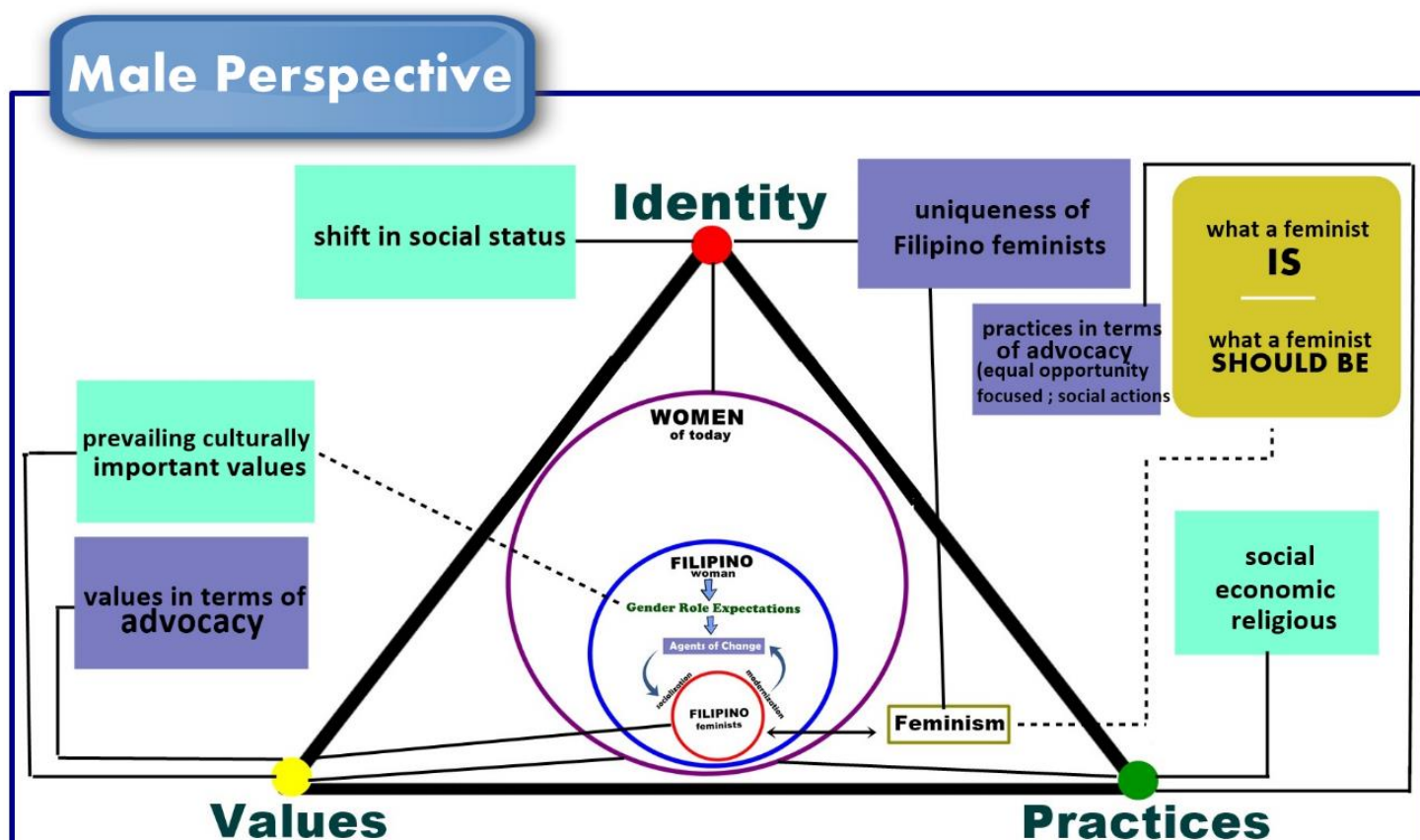
Figure 1. Conceptual Framework Model

Myers's (2010) claim which was adapted from Eagly (1987) and Eagly& Wood (1991) states that "various influences, including childhood experiences and factors, bend males and females toward different roles. It is the expectations and the skills and beliefs associated with these differing roles that affect men's and women's behavior." (p, 186). Moreover, "gender roles are developed through socialization and because individuals are able to assume a variety of roles, context is a better determinant of behavior than gender" (Eagly, 1987 in Abrams, 2010). The socialization process is highly influenced by authority figures like parents and teachers. This theory also underlines the role of social situations as an influencing agent which generally emerges at home, at the church, at the community and anywhere people might find themselves. Women are assumed with certain expectations like being naturally caring, nurturing and loving. They are mostly linked to being apt with various home-maker roles. Although this may be true, when "men are expected to assume roles that demand agency and dominance, women are expected to assume roles that demand cooperation and submissiveness." (Social role theory, *n.d*) Accordingly, this pattern is changed by modernization and the socialization process which places a vital role in the formation and development of women. Both are contributing agents of change wherein the Filipino women with strong held values and practices have transformed and became adaptive of significant global influences, the remarkably changing lifestyle and the fast-paced modernization in general.

In hooks' (1984) Feminist Theory, feminism is viewed as "a movement to end sexism, sexist exploitation, and oppression". Sexism denies men and women alike with certain privileges and that true feminist movement can likely improve the lives of individuals. Although it is seen as provocative, feminism is deemed necessary for social change and social justice. Itisthefeministtheory which analyses the status of women and men in society with the purpose of understanding the nature of gender inequality and using that knowledge to uplift women's lives. It is the outgrowth of the general movement to empower women worldwide. (Crossman, n,d). Themes explored in feminism include discrimination, objectification (especially sexual objectification), oppression, patriarchy,stereotyping, art_history and contemporary_art, and aesthetics. (Gilligan, 1977; Hannah, 1990; Pollock, 2001, de Zegher, 1996; Armstrong & de Zegher, 2006; Arnold and Iverson; 2003; Florence and Foster, 2003).

In light with this the identity, values and practices of women of today and certain qualities and dynamics of a feminist are examined using male's perspective.

assertive than housewives and working women, (Vogly, 1976 in Saunders, 2002) and
"less a victim of discrimination" (Roy, Weibust, & Miller, 2008). On the contrary, they are rated as "more of a complainer." (Roy, et al., 2008). These notions, however, appears to be stereotypical at some extent places feminists in a stigmatized condition which are deemed to be contributing factors why other individuals don't seem to grasp the driving force of feminism. For example, in a recent study, feminists are perceived as more adhering to traditional feminist stereotypes (Harrold, 2014) after comparing the perceptions given to non-feminist women using a fictitious target woman and measuring the traditional feminine and masculine traits. Such feminist stereotypes
hold both positive and negative connotations.

An example of the latter pertains as to how feminist women have been viewed as likely to be unattractive, less sexually-appealing, more likely to be lesbians. (Rudman & Fairchild, 2007 in Harrold, 2014) are man-haters.

Dominelli and McLeod (1989) in Dominelli (2002) explored how feminist social work arose out of feminist social action carried out by women working with women in their communities. This improves women's wellbeing by associating their personal predicaments with their social position and status in the society along with having an interdependent nature of social relations which addresses the needs of those that women interact with. (Dominelli, 2002).

In a similar fashion, Wiley (2014) and his company explored how positive portrayals of feminist men could strengthen their intentions to do collective action with feminists. Their findings also demonstrated that indeed positive portrayals of feminist men increased positive sense of solidarity with feminists; however negative portrayals of feminism as a stimulus would reinforce the negative belief. As what bell hooks (2000) stated in the introduction of her book, "feminism is for everybody." Thus, not only the women but also their own counterpart can be potential supporters of such ideology and movements.

Method
Participants
In examining how the male views the remarkable evolution of the social status of the Filipino woman in the society, the research instituted certain qualifications. Such qualifications of the

respondents include being a male employee or student of Aquinas University of Legazpi which has a knowledge regarding feminism and at the same time fits in the age bracket of 17-26 years old. Males under this age bracket qualify in the late adolescence and early adulthood stage of development. In light with their cognition, they are deemed to have a concrete knowledge of their own environment and a better understanding of their world. They are more socially involved with modernity specifically in determining it's impact to the opposite sex. In addition, the qualified participants are considered as members of the generation Y. The millennial generation common known as generation Y are born during the early 1980's until 2000. These individuals have immense experience in global networks, the present society and most importantly, they are encouraged to be opinionated, make their own choices and question everything. (San Agustin, 2013). This age bracket is also considered as the age where modernity and global influences largely persevere at the present time.

On the other hand, to acquire the data for the study, purposive sampling a form of non-probability sampling was utilized. Respondents included in the sample were taken by the researcher for they fit in in the required qualifications. In this study, most of the identified participants in the student category were student leaders and recommended by some faculty.

Research Design

The study employed qualitative research design. The aim of this research design is to examine a phenomenon that is occurring in a real – life situation and to capture the depth and richness of the matter under study.

Research Instrument

To describe and analyze the perspective of males regarding the women of today and the qualities and dynamics of feminism this study adopted a phenomenological approach. The qualitative methodgenerated responses through focus group discussion (FGD). Moreover, it also provided an in-depth and detailed information from the respondents. The ideas and comments of the participants stimulate the thinking and sharing of others. (Elliots and Associates, 2005). Transcribed response from the focus group discussion was thoroughly examined and was eventually categorized in order to identity the perspective of male students and male employees. And to ultimately, serve as the foundation of the current study.

Validation of the research instrument was done through consultation with experts on the topic. Accordingly, the information gathered from the focus group discussion became systematically condensed and categorized. Its core processes include the "inductive development of categories and deductive application of categories." (Mayring, 2000). Finally, summative content analysis was utilized in this study. It involves counting and comparisons, usually of keywords or content, followed by the interpretation of the underlying context. (Hseih& Shannon, 2005).

Procedure

Before proceeding to the actual gathering of data, the researcher sent letters to respective offices to seek approval for the conduct of multiple focus group discussions along with the availability of rooms. The researcher also sought assistance coming from some faculty in order to help her identify qualified participants from different colleges.

Upon identifying qualified participants, the willingness to participate was valued with great importance. Their availability was also highly regarded. Through text messages, the researcher was able to inform the participants of their schedule FGD along with the time and setting.

Before starting the and FGD session, a consent form was handed over to each participant. The form provides the nature and objectives of the research, at the same time explains that their participation was completely voluntary.

For the first and second FGD, respondents were situated at the OSS Conference room while the respondents in the last FGD were situated at the Psychology laboratory of the university. This ensured good ventilation and comfortable stance in the stimulation of ideas the researcher have presented the structured interview guide. Meanwhile, the use of any recording materialwas utilized only with the permission of the respondents. It is also considered that if such intent is refused, the researcher would opt in taking down the important aspect of the response using pen and paper. Confidentiality of the respondents was greatly observed in the data gathering and throughout the duration of the study. The researcher also provided incentives for the respondents as a form of compensation of the time utilized.

Results
Based on the data gathered, results showed that the women of today are depicted by male student participants asempowered, expressive and competent. Most of the participants agreed that they are now playing active and vital roles in the society at the present time. In terms of values, bothmale students and employees think that somehow some of the women today still value virginity, religiosity and conservatism. Furthermore, based on the observed practices of male students, women of today are specifically engaging in all aspects of living. They are observed to beactive in politics, economics and the workforce in general. On the other hand, male employees see women engaging in social groups and organizations which promote welfare, career and personal growth. They see them active in business, social media, politics and workforce in general.

Another goal of the study was to identity certain dimensions and acquire new ideologies on feminism. Based on the perspective of male students a feminist is someone who fights and advocates for empowerment and for equality especially in terms of treatment and opportunities. While male employees look at a feminist as someone who fights and advocates for empowerment and for equality especially in terms of treatment and opportunities.Results also showed that male students view Filipino feminists as empowered, reserved and responsive while male employees view them as empowered, aggressive, compassionate, reserved, and resilient and both conservative and liberated.Furthermore, the results suggests that male students believe that a feminist should be someone who strives and fights for equality not dominance and superiority while male employees believes that a feminist should focus more on their advocacy and the principle that they are fighting for.

Table 1: FGD Response Summary of Male student Category (1st group)

PARTI CIPANT	WOMEN OF TODAY			FEMINIST IN GENERAL		FILIPINO FEMINISTS		
	Identity	*Values* (Virginity, Religiosity, Conservatism)	*Practices* (social, economic, religious)	*What is a feminist*	*What a feminist should be*	*Identity*	*Values*	*Practices*
P1	Liberated, Proactive	*None at all.* None of them matter in today's world.	Suffrage and active role in politics and economics.	*Someone who fights for equality not dominance.*	They should understand that equality is needed for society. They should fight for equality not superiority.	Expressive, reserved, conforming, proactive	Conservatism and universalism	Debates and social action
P2	Assertive	It depends on the person you are going to ask	Rallies, constant fight in human rights	*Same* Someone who fights for equality not dominance.	They should fight for equality not superiority. They should remain at par with men.	domineering , Some self-centered and always seeks to be prioritized,	Conservatism and universalism	- passed on the question
P3	Intelligent	All of it	Engages more in politics	Someone who believes in equal opportunity between men and women.	They should fight for equality not superiority.	Responsive , reserved	Determination	Social actions specially concerning women's welfare
P4	Modern, empowered	Some of it	They participate in all aspects	Someone who fights for equal rights	They should be wholesome, charismatic, assertive and respectful	Critical, calm, reserved	assertiveness, wholesomeness, 'pakikiramdam'	Social actions
P5	Expressive, proactive, competent, liberated	None at all	They participate in all aspects	Someone who doesn't want any person to be deprived	They should know the concept of feminism	Reserved	Reservation, 'pakikiramdam'	Suffrage, politics, legislation, seminars
P6	Competent, valiant	Some of it	They participate in all aspects	Agree to all. 'Girl power'	They should fight to maintain balance and equality	Reserved	Love, dedication, passion, bravery	Social media and constant promotion of advocacy
P7	Empowered, broad-minded, valiant, unrestricted	Some of it	They participate in all aspects	Agree to all	They should strive for equality	Strong and powerful	Patience, 'nakikiramdam'	Social actions

The above table shows the summary of the responses of the 7 participants in the first focus group discussion. This includes the identity, values and practices of both the women of today and the Filipino feminist along with two important notions concerning feminism characterized by identifying what is a feminist and what a feminist should be.(*No response pertains to the decision of the participant to pass on the question

Table 2: FGD Response Summary of Male student Category (2nd group)

PARTI CIPANTS	WOMEN OF TODAY			FEMINIST IN GENERAL		FILIPINO FEMINISTS		
	Identity	*Values* (Virginity, Religiosity, Conservatism)	*Practices* (social, economic, religious)	*What is a feminist*	*What a feminist should be*	*Identity*	*Values*	*Practices*
P1	Stronger, empowered, assertive	*None at all*	Participates in the multifaceted aspects of the society	Someone who fights for the rights of women and equality of sexes	Someone who fights for equality & fair sex, not dominance. Observes proper decorum, with grace & compassion	Strong-willed	Innovation, intelligence	Rallies, gender sensitivity talk
P2	Empowered, independent, expressive	*None at all*	Participates in the multifaceted aspects of the society	Someone who advocates empowerment for women	Someone who strives for what she believes in but still observes proper decorum not superiority	Reactive	'pakikiramdam'	Rallies
P3	Expressive	*None at all*	Participants in socioeconomic & political activities	Someone who fights for equal rights	Someone who must be the aggressor	Responsive	'pakikiramdam'	Rallies, mass media
P4	Empowered	*None at all*	Participates in the workforce	Someone who is an extremist	Someone who knows how to accept, educate and maximize their capabilities	Reserved	'pakikiramdam'	Social media
P5	Radical, open-minded	*Some of it*	Active participation in politics and business	Someone who fights for equality	It should be anyone. Someone who seeks not to destroy patriarchy and maintains equality	nationalistic	Family-oriented	Rallies
P6	Reserved, open-minded	*Some of it* It varies	Participation in Politics & business	Someone who is strong and knows what to stand and believe in	Someone who is critical, strong-willed, conservative and firm with her beliefs	Adoptive, Knows how to maintain conservatism and liberalism	Efficiency	Politics, Socioeconomic and other activities that could empower them
P7	Expressive	Some of it	Active participation in the work force	Someone who advocates equality, breaks stereotype and emphasizes dignity of women	Someone who knows their capabilities and someone who how to listen to others	Stronger and more expressive, assertive	Reserved, steadfast	Politics, health related activities
P8	competent	Some of it	Social actions	Someone who fights for equality	Someone who knows their capabilities and someone who how to listen to others	Agents of equality		
P9	Competent, liberated adoptive, domineering	Some of it	Sports, strong presence in education, the social world & religious activities	Someone who is strong	Someone who is strong, has an emotional maturity and does not seek for dominance	Both conservative & liberated.	Reserved	Sports, Rallies and other activities promoting women's rights

On a similar manner, Table 2 illustrates the summary of the responses of the 9 participants in the second focus group discussion. This also includes the identity, values and practices of both the women of today and the Filipino feminist along with two important notions concerning feminism characterized by identifying what is a feminist and what a feminist should be. (*Blank response signifies that the participant had to withdraw his participation due to conflict in schedule)

Although it appears unsurprising that the findings mirrors unique concepts of the Filipino feminists, a number of the participants show striking similarity concerning their perspective of the Filipino feminists. They view Filipino feminists as "not as proactive as feminists from other nations, still a bit reserved and follows due process." Negative portrayals of Filipino feminists were also evident in the gathered data. This includes being domineering, being self-centered and always seeking to be prioritized along with their hunger for power and how they deviate by pushing women's rights considering men don't have individual rights. Feminists in general were also viewed as having a conditioned concept that they are better than menand that they will do anything to overthrow someone who goes against her beliefs. In addition to this, negative portrayals of feminists includes being an 'activist type'', aggressive and being unrestricted.

On the other hand, the most dominant values present in Filipino feminists as identified by the male students includeconservatism and universalism along with the Filipino value of 'pakikiramdam' and being reserved. Conservatism was described to denote the thought process and responsive actions. 'Pakikiramdam' (shared inner perception) is an act of sensing the situation, including the feelings and thoughts of others and an anticipation of action. (Enriquez, 1978;1989 in Rungduin&Rungduin, 2013). Universalism on the other hand pertains to how one understands, appreciates, tolerates and protects the welfare of all people and for nature. (Schwartz, 1992, 2005a).

Table 3: FGD Response Summary: Male Employees Category (3rd group)

PARTICIPANT	WOMEN OF TODAY			FEMINIST IN GENERAL		FILIPINO FEMINISTS		
	Identity	Values (Virginity, Religiosity, Conservatism)	Practices (social, economic, religious)	What is a feminist	What a feminist should be	Identity	Values	Practices
P1	More radical and liberated	Some of it Some are still living with those values	Engages in social groups which promotes women's welfare	Someone who promotes equality	Someone who should focus more on their advocacy not on physicality	Responsive, expressive, reserved	Fairness, morality	Welfare focused projects, Educational assistance to the less privileged
P2	Assertive	Some of it Depending in where and who you ask	Adherence to pop culture, active in social media	Someone who promotes equal rights	Someone who should be firm on her principles not someone who imposes them	Assertive, radical, reserved	'pakikiramdam'	Rally, seminars, activities concerning the welfare of women
P3	Expressive	None at all	Active in Social media	A person who fights for women against discrimination	They should maintain equality between sexes.	Non-conforming, strong-willed	Respect	Social actions
P4	Intelligent	Some of it Because of the influence of western culture	Active in the workforce, religious activities & social gatherings	Someone regardless of gender preference, protects women and their rights against discrimination	Someone who should stick to their advocacy	Resilient, aggressive, compassionate and empowered	Confidence, Trust and faith	Community service, medical missions,
P5	Proactive	Some of it	Engages in organizations & social groups which promotes career and personal growth, active business	Someone who gives importance to women and fights for their rights	No right formula as long as giving importance, voices and respect to women	Aggressive	close family ties	Community service, seminars
P6	Proactive	None at all It's not valued anymore	Engages in income generating activities, active in business and social media	Someone who fights for the rights of women	Anyone who fights for equality	Aggressive, determined, 'activist type', strong-willed	Sympathy	Rally, gender sensitivity seminars
P7	adoptive, proactive, liberated	Some of it	Engages in income generating activities, active in business, social media, politics, military and the workforce	Someone regardless of gender preference advocates equality	Someone who should be open-minded and God-fearing	Resilient, compassionate, empowered		Social actions, community service, petitions, legislations

Table 3 mirrors the summary of the responses of the 7 male employees who participated in the third focus group discussion. The table also includes the identity, values and practices of both the women of today and the Filipino feminist along with two important notions concerning feminism characterized by identifying what is a feminist and what a feminist should be. (*No response pertains to the decision of the participant to pass on the question)

Conversely, male employees perceive security and benevolence as the most dominant values present in the Filipino feminists.

This study also shows that both male students and employeesoften see Filipino feminists as active in rallies, community service, media, gender sensitivity talk, politics, health related activities and other engagement which specifically promotes women's rights.

Table 4: FGD Response summary of Male Students of AUL (1st and 2nd group)

PARTICIPANT	WOMEN OF TODAY		
	Identity	*Values*	*Practices*
Students of AUL	Women of today are perceived as empowered, expressive and competent	Some of them are perceived to still value virginity, religiosity and conservatism.	Women of today are perceived to be engaging in all aspects of living. They are observed to be specifically active in politics, economics and workforce.
	FEMINISTS IN GENERAL		
	What Is a Feminist	*What a feminist should be*	
	A feminist is perceived as someone who fights and advocates for empowerment and for equality especially in terms of treatment and opportunities.	A feminist should be someone who strives and fights for equality not dominance or superiority	
	FILIPINO FEMINISTS		
	Identity	*Values*	*Practices*
	Filipino feminists are perceived as empowered, reserved and responsive. They are also regarded as both conservative and liberated.	Filipino feminists are perceived to value conservatism and universalism. They also maintain the Filipino value of 'pakikiramdam' and being reserved.	Filipino feminists are often seen active in rallies, community service, media, gender sensitivity talk, politics, health related activities and other social actions which specifically promotes women's rights.

Table 4 illustrates the summary of the responses which comprises the male student category (first and second FGD). The table includes the identity, values and practices of both the women of today and the Filipino feminist along with two important notions concerning feminism characterized by identifying what is a feminist and what a feminist should be

Table 5: FGD Response Summary: Male Employees category (3rd group)

PARTICIPANT	WOMEN OF TODAY		
	Identity	*Values*	*Practices*
Employees Of AUL	Women of today are perceived as more radical, empowered and liberated.	Some of them are perceived to still value virginity, religiosity and conservatism.	Women of today are perceived to be engaging in social groups and organizations which promotes welfare, career and personal growth. They are seen as active in business, social media, politics and workforce in general.
	FEMINISTS IN GENERAL		
	What Is a Feminist		*What a feminist should be*
	Someone who promotes equality and fights for women's rights against discrimination.		Someone who should focus more on their advocacy and the principle they are fighting for.
	FILIPINO FEMINISTS		
	Identity	*Values*	*Practices*
	Filipino feminists are perceived as empowered, aggressive, compassionate, reserved and resilient.	Filipino feminists values security and benevolence	Filipino feminists are often seen active in rallies, community service, gender sensitivity seminars and other activities concerning the welfare of women.

Table 5 shows the summary of the responses which comprises the 7 male employees. The table includes the identity, values and practices of both the women of today and the Filipino feminist along with two important notions concerning feminism characterized by identifying what is a feminist and what a feminist should be.

Discussion

This study suggested that exceptional shift in their social statusis being recognized by their male counterpart which could potentially contribute in strengthening the women of today. The results also offer evidence that women of today are truly experiencing a remarkable growth in social landscape. These factsare linkedto Stryker and Burke's Theory of Identity wherein the perspectives of the participants regarding the women of today draws a strong relationship to social structures and various roles they play. However, it is important to note that the results of the study does not entirely represent collectiveness of concept of a broader community. Perhaps instituting a wider scope of research could bridge this gap.

Rather than focusing on wide-ranging aspects of values the study explored three distinct values (virginity, religiosity and conservatism) which are primarily important for the Filipino culture. The result provided an evidence that on possible conditions, is not rational to generalize that women have totally succumbed to western and other influences. And that certain measures are suggested in order to preserve such values and to ultimately make culture at par with progress.

Consistent with Adanza (2014)'s claim that, "personal values are implicitly related to choice of a person and serving as their guide in making decisions"it can be depicted that in the perspective of male, living promiscuously or discretely would always depend on the kind of life women would choose and whether she would still decide to continue upholding such values.In other words, values can likely define a person and can somehow become a basis of how others can form concept about an individual, specifically in identifying a feminist.

Future research on what enables women to retain such socially constructed values would open new insights and would provide a more meaningful indicator of the existing influence of culture despite the present modernity.

At the present time, women are translating their beliefs into actions and eventually finding meaning in the process. This constitutes the relevance of their behavior from their past, and present actions. Hence, being linked to the Social Action theory of Weber. Furthermore, the changing status of women compels them to participate actively in various aspects of life. And that such results are strongly related to the previous study of Human Development Network (1997) which suggested that "the Philippines has undergone an economic, political and social transformation which created opportunities for narrowing the gap between men and women."

Consistent with previous study created by Yoshida (2012) and the framework constructed by Gurin and her colleagues (Gurin, 1985; Gurin & Markus, 1989; Gurin, Miller, & Gurin, 1980; Gurin & Townsend, 1986) as cited in the study of Zucker (2004), the data show clearly that the notion of being a feminist concentrate on equal treatment and opportunities. But stereotypical concepts of fighting for equality and advocating empowerment continue to persist.

The results of the study somehow highlights what makes our feminists different from feminists from other nations, as supported by the different studies focusing on the various images of a feminists which is perceived as more masculine (Anderson, 2009; Twenge & Zucker, 1999 in Wiley, Srinivasan, Finke, Firnhaber & Shilinsky 2012) competent, intelligent, confident than women in general (Anderson, 2009; Berryman-Fink &Verderber, 1985; Fiske et al., 2002; Twenge & Zucker, 1999 in Wiley et., 2012) focused on work and careers (Twenge & Zucker, 1999 in Harrold, 2014) and have more radical political views. (Liss, Crawford & Popp, 2004), less traditional, more assertive than housewives and working women, (Vogly, 1976 in Saunders, 2002) and "less a victim of discrimination." (Roy, Weibust, & Miller, 2008).

Then again, it is enlightening to know that Filipino feminists are somehow viewed as conservative and reserved as compared to feminists from other nations. This place cultural values as an important contributor why such concept was derived. The findings mirror unique concepts of the Filipino feminists being "not as proactive as feminists from other nations, still a bit reserved and follows due process." Thus, redefining the uniqueness of Filipina women despite the significant global influences, the remarkably changing lifestyle and the fast-paced modernization. Interestingly, the present study may possibly dispel myths about Filipino feminists. However, it is important to consider how the participants regard the feminists in either a positive or negative light, for it could likely influence their perspective. As regards the negative portrayals of feminists (i.e. 'activist type," aggressive and being unrestricted) reflected in the data gathered, this belief would suggest the urgent need for a more up-close encounter in order to change such adverse perspective and to encourage a stronger sense of solidarity and acceptance from the society. In addition, strengthen advocacies that help to further elevate the status of women at the same time could contribute in maintaining their welfare and well-being. Furthermore, it also appears that Filipino feminists are embracing the liberal perspective of feminism, hence liberal feminism is the widely-accepted perspective as perceived by male students and employees of AUL.

Although previous researches have been truly informative and the study offers interesting results, the current study presented several limitations. First, determining if the participants were pertaining to heterosexual or feminist women is quite difficult to know and the result cannot represent general conditions and setting. Second, the result suggests that the concept of male students and employees of AUL of feminism echoes certain notions which appeared to be the typical descriptions of what a feminist is. Because of other underlying factors which may contribute to their knowledge, it is inevitable to gather constructed responses. In future researches addressing such stereotypical connotations would be quite fruitful. In terms of the constructed responses or existing perceived concepts of feminists, real-life encounter with them may help dispel myths at the same time would become an avenue that would help eliminate other negative notions associated to them.

In another interesting note, the results suggested that somehow the practices of women of today are somehow closely related to the practices of Filipino feminists and that such practices pertain to the nature of advocacy of our feminists, which is deemed not to be misinterpreted. However, future researches that could further expand their distinction would be quite fruitful. After all, feminism, as what Bell Hooks says is for everybody, men and women alike.

Now, to break the metaphor encompassing the title of this study as to who Modern Maria Clara really is, this study personifies and presents her as empowered, expressive, competent, radical and liberated yet somehow still valuing distinct values associated to the Filipino psyche while having a unique identity which sets her apart from feminists other nation have.

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PRIVACY VS. SECURITY: THE IMPLICATIONS OF SURVEILLANCE

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Introduction

The law protects the citizens of a democratic society. Through it, the human individual's rights and civil liberties, including the right to privacy, are safeguarded. According to Article III Section 3 of the Philippine Constitution:

The privacy of communication and correspondence shall be inviolable except upon lawful order of the court, or when public safety or order requires otherwise as prescribed by law.

Any evidence obtained in violation of this or the preceding section shall be inadmissible for any purpose in any proceeding (Gacayan, 2008).

People all engage, in one way or another, in correspondences and other interactions with other individuals. It is the people's right to enjoy their private life without having parts of it made public against their will.

A lot has happened since the January 25, 2015 bloody Mamasapano clash in Maguindanao that resulted to the deaths of 44 elite PNP-Special Action Force commandos. A month after the incident, a number of investigations have been opened, deliberations on the Bangsamoro Basic Law have been suspended, and the public has had differing opinions about whether the government should continue its peace negotiations with the Moro Islamic Liberation Front (Bartolome, 2015).

If only those in authority could have planned it well, many families would not have suffered and mourned. The use of technology and the government's vast logistics would have helped the government to strengthen their troops. GPS for instance helps to navigate and to provide locations which might help to identify where they should set off.

Since 9/11, five attempted terrorist attacks on U.S. airliners and airports have made airport security a continued priority. Shortly after the 9/11 attacks, Congress passed the Aviation and Transportation Security Act, which created the Transportation Security Administration (TSA) and put federal employees in charge of airport security screening. Billions of dollars have been spent to enhance security measures over the last nine years and, the TSA has implemented a host of screening procedures for passengers and their baggage, including metal detectors for passengers, x-ray screening for carry-on bags, and a screening for explosives in checked baggage. Under the Secure Flight program, the TSA also prescreens passengers by comparing the passengers' names submitted by airlines to a watch-list. But security measures implemented by the TSA in 2010, which include full-body x-ray scanners and enhanced pat-downs, have enraged many passengers and civil rights groups who see these measures as an invasion of privacy. (Bajoria, 2012)

Aquinas University of Legazpi has its own ways of protecting privacy and implementing security. The university is dedicated to take the privacy of the students and of

the faculty seriously. With respect to the online account of the institution, the university has noted that they are "committed to safeguarding the privacy of its students and faculty in accordance with worldwide practices for customer privacy and data protection. They shall not release its users personal data to any third parties without the users' consent or as required by law." Security, taken into the picture, is something that the university is also committed to provide. Several measures and facilities such as strict security guards and the likes are being implemented for the welfare of the people within the institution.

People tend to conflate privacy and security, however, security and privacy should be treated as distinct concerns. Privacy is the arbiter of who gets more in control (Jaron, 2013). It is the right to be let alone, or freedom from interference or intrusion (What does Privacy Mean, 2015). Security intermediates between information and privacy selections. Security implements privacy's choices. Security determines who actually can access, use, and alter data. Security is basically a matter of resistance or protection of the general welfare from harm (Bambauer, 2013).

This study argues that separating privacy from security has important practical consequences. Privacy is not a one size fits all condition; different people at different times have different preferences about what happens to their personal information and who gets to see it. Erosions of privacy are often better understood as other kinds of harms. "Loss of privacy may really be a loss of security." As technology progresses there are ongoing and increasing conflicts between protecting individuals through monitoring and invading their privacy. A balance must be achieved between the privacy and security of individuals.

Objectives of the Study

This study aims to establish the relationship between privacy and security and sought answers to the following:

1. What are the concepts and principles governing the idea of privacy and security?
2. What are the scope and limitation of privacy and security?
3. What are the situations, conditions, and instances where one is lexically prior over the other?
4. What are the substantial principles that can be crafted given the dynamics of privacy and security?

Scope and Limitation

This study was conducted in order to determine the concepts revolving around the ideas of privacy and security as well to establish the relationship between the two contradicting issues; as derived from the related literature and studies that centres on these topics.

This is not a legal research, and this does not give the ultimate solution for privacy versus security.

Significance of the Study

This study will provide a clear concept regarding privacy and security to the:

Democratic citizens. As people live in a democratic country, this study will let every citizen observe and be enlightened about the humanity's different concepts and insight about tightening security and preserving privacy.

Government officials. Government Officials such as legislators, being those in authority, have the duty to ensure the general welfare of the people. Several ways that enable them to do so is through the creation of laws that are made to protect the citizens under its jurisdiction. These government officials regulate and restrict for the sake of security. This study shall provide government officials the knowledge on how security affects its constituents in the sense that their privacy is being limited. It shall serve as a guide for the legislative body in formulating laws that balance out these two concepts.

Academe. The study shall provide the university, the faculty, and the students a detailed documentation surrounding the concepts of both privacy and security, and their relationship. It shall also serve as basis for researchers who also wish to further delve into other areas of the study.

Various organizations, associations, and establishments in business and not in business. Every organization, association, and establishment—whether they are in business or not—have the innate obligation to establish security on which they have governance or jurisdiction. With respect to business establishments, security measures are being implemented in order to protect the company's assets, the employees, and its customers. Employees are monitored to assess their actions in the company, as well as to assure the quality of service they provide to their prospective clients. However, there is a concern with how the human individual's privacy is being limited. It is noted that there are concepts of privacy and concepts of security that the study aimed to provide to beneficiaries who need to be aware of these concepts. The study will also include the argumentation between the two concepts. Findings of the study will also serve as guide to know which concept the society must value. Through this research, the citizens will become aware of the privacy and security issues discussed globally. The study will enhance the society's understanding toward privacy and security. Finally, this study shall serve as a guide for further research concerning the topic.

Related Literature

The battle between privacy and security has long been overdue and has been intensified due to Edward Snowden, a US Government contractor employee, who leaked secret information about data collection of US residents and mentioned that large data is provided by individuals for justifiable purposes without considering security hampers privacy. (Bird, 2013)

In his article, Vitaliev (2011) stated that for a number of years, people have been worried that the expansion of technology will mean by default the extinction of privacy. There is sound evidence to support this notion. A mobile phone needs to know where one is in order to make or receive a call. A website must be served to one's IP address should he wish to access it. CCTV cameras record not just criminal activity but all movement throughout the day. Authenticating one's identity gets more complicated and personal as criminals innovate to bypass the system.

The Right to Privacy vs. the Right to Protection has been a hotly debated topic in mainstream media. The most important nascent development in government in the United

States in the early 21st century is the almost invisible mingling of domestic, defence and foreign affairs policies and actions in the pursuit of domestic security. Philip Heyman observed a few years ago, in Terrorism and America, the notion to reconcile two very different thinking: maintaining democracy and defending the nation. The challenge is maintaining democracy and accountability while effectively protecting the nation, and the other challenge is to develop a framework in which liberty and order in our time of increased domestic security can coexist without destroying each other (Caroll, 2003).

European states increasingly rely on digital personal data to manage security and safety risks. International organizations including the Organization for the Security and Co-Operation in Europe (OSCE) raised awareness and set standards on security and privacy. Quirine and Daan Weggemans conclude that state accountability should focus not only on new legislation, but also on the actual process and outcome of data collection, processing, mining and sharing. Surveillance and information exchange are key tools in the fight against terrorism, serious and organized crime, cyber-crime, etc. However human rights concerns arise because of the threshold to collect, store, mine, and exchange digital personal data. The European states needs to determine the level of accountability that is required to comply with their privacy responsibilities in the context of security (Eijkman, 2013).

Surveillance encompasses monitoring behaviour, movement, or other dynamic states (mostly involving people) for the purpose of influencing, managing, directing, or protecting. There are several effects or implications which the rise of surveillance technology provides—which may either be good or bad. Surveillance cameras detect and assess human behaviour as in the U.S. Defence Advanced Research Projects Agency (DARPA) program Mind's Eye. Also, there are various forms of biometric identification which are being utilized as a form of surveillance within the country. (Mack, 2014).

It is important to remember that no single observer has a complete picture of who has gathered what data about whom in the world today. Information is imperfect. Regardless of how vast the information one gets, such as that of the National Security Agency (NSA), the information is not complete. Privacy is more important for elders rather than for the youth. Younger people are more comfortable to share information to Facebook and other social media which may well be a gateway for NSA for attaining information. Privacy is the arbiter of who gets to be more in control. Unless individuals can protect their own privacy, they lose power (Lanier, 2013).

CCTV (Closed Circuit Television) Camera sales have been very potent in different countries. Most CCTV purchases are made for the sake of security where huge sales may suggest its effectiveness. However, a side effect is the false sense of security that the citizens feel leading them to become careless with property and personal safety thus also leading to doubts being raised concerning its effectiveness. It is ''lazy" to assume that installing technology work is effective. To date this has been ignored with expensive consequences (2010). CCTV cameras may not necessarily be effective in solving crime, though it is true that there are instances when these security cameras reduce it. However, the question really is not about whether cameras reduce crime; the question is whether they are worth it. If one would take into consideration its cost, its limited effectiveness, the potential abuse, and its effects on privacy and civil liberties, then CCTVs are not quite good. Such is the reason that the citizens should take action concerning these cameras before it is too late (Schneier, 2008).

CCTV has been used mainly by governments and companies. They are controlled by the data protection and laws have to respect public opinion. But with these laws, anyone will not be able to put a camera wherever they like. "The guiding principle is transparency and fairness, telling people how and why the camera is being used". That is why shops have notices warning customers that they are on camera (Fox, 2003).

In the advent of the digital age, vast information are created and shared through computers, mobile phones, on the Internet, and the likes. These devices have brought conflict to people's personal privacy and information security. One conflict is having an individual experience encroachment of privacy through surveillance security such as CCTV and the likes. People feel uneasy having someone watch over his/her actions. Information they put up in cyberspace may be placed into the wrong hands. Because of this, businesses should follow a set of rules/ processes in order to manage the whole organization properly. Businesses should: (1) identify the laws that apply to the business operations (2) assess the security risks that arise in such business operations (3) implement data security policies that will comply with applicable law (4) and establish a forward looking security structure. If they do so, businesses can rise to new challenges that they face (Shilling, 2011).

Schneier (2006) shared that the human race is rapidly turning into a society where their intimate conversations can be saved and made public later. This represents an enormous loss of freedom and liberty, and the only way to solve the problem is through legislation. People's conversations with their loved ones are no longer ephemeral—they end up almost permanent and due to this, citizens need laws to safeguard their privacy.

"Personal information protection is an economic problem, not a security problem", Shneier said. Organizations that are trusted to protect personal information are not liable when the information get exposed. Individuals suffer as they do not have the capability to protect information when it is exposed. The problem is that personal information, usually considered as valuable, is easy to steal. There are three ways to solve this problem. First, fix the economic problem. The second solution is to stop using personal information to authenticate people. Finally, fix the other economic problem: organizations that expose personal information are not hurt by the exposure of such personal information they hold. Citizens need a privacy law that provides them ownership for their personal information (Schneier, 2007).

The reality is technology innovates fast but the issue between privacy and security has not gone away. US President Barrack Obama, in a speech, has been clear that the United States urgently needs to modernize laws and practices relating to cyber security for the welfare of the country. However, it should not be at the expense of privacy. IT disaster causes damage to the civil liberties of the people. To regulate the effects of technology, the government must focus on ensuring the skills and training of the police to make use of the huge volume of data that is available (Obama, 2014).

Storing aggregated electronic data heightens the potential to compromise individuals' identity and privacy. Corporations routinely and readily hand over customers' private personal data, absent warrants to government agencies without legal justification or beyond what was requested. The more one grows to accept that all kinds of information will be transmitted about him in everyday life, the more he accepts the potential abuses of this information (Boghosian, 2014).

As Brin (2014) sees it, security and privacy should not be constructed as rivals. Instead, he says, everyone will be safer if the government knows a lot, about citizens, and if Americans know a lot more than they do now about how the government uses their information. He argues that security is advanced by openness rather than secrecy. People have to think about protecting data that can cause harm, rather than about protecting all data. People desperately need a core of privacy. They will need to learn to pick and choose a few secrets.

Privacy is mostly an illusion—a useful illusion, that allows people to live without being paralyzed by self-consciousness. The illusion of privacy gives people the room to be fully human, sharing intimacies and risking mistakes. The rise of technology is shattering even the illusion of privacy. (Von Drehle, 2013).

The issue being tackled is the control over the information being gathered—not particularly the secrecy of the information itself. The issue is both government and commercial organizations are building "digital dossiers" about the citizens, and that these dossiers are being used to judge and categorize them through some secret process. It is not about secrecy; it is about who controls (Schneier, 2004).

Schneier's (2004) argument revolves around the notion that security must be evaluated not based on how it works, but on how it fails. 'Security always has a trade-off; it must be balanced with the cost'.

Dourish & Anderson (2006) contributed toward a broad understanding of privacy and security not simply as technical phenomena but as embedded in social and cultural contexts. Privacy and security are difficult concepts to manage from a technical perspective precisely because they are caught up in larger collective and rhetoric practices of risk, danger, secrecy, trust, morality, identity and more. They also argue for a move away from narrow views of privacy and security and toward a holistic view of situated and collective information practice.

Cyberattacking or cyberwarfare is now a mainstream for big internet companies. Google, Facebook, Dropbox, and other internet services are said to be dangerous. The former US National Security Agency specialist, a whistleblower, told the public that UK authorities are running a surveillance system that collects information through several websites or applications. There is no particular purpose for collecting such data but it is still alarming because it harms people's security and privacy. It is a big deal since most people are using these services (Regalado, 2014).

The government seems to be working diligently to avoid the possibility of terrorism attacks by securing the data of individuals who communicate electronically. Information can be gathered through the use of internet technology-powered services. The government is not the only one responsible for privacy and security matters—individuals must also take action for their own sake (Irion, 2009).

Anonymous systems may be very common nowadays, but it becomes easier to abuse and harder to secure. However, it is not necessarily about anonymity; it is about accountability. If someone is not accountable, then knowing his true identity is not needed (Schneier, 2006).

The society's agenda was about individual's privacy vs. his/her security. The line between protection and privacy has never been more blurred. Privacy may well be a human right but recently it clashed with the requirement of liberal democracies. The citizens should seriously ask themselves if giving away a fundamental right is the right thing to do (Guarino, 2013).

Related Studies

Professor Kenneth Himma (2008) spoke about multiple reasons why privacy is not an absolute right. He said that a right to privacy is not as important from the standpoint of morality.

Fay's (1998) study began by charting the remarkable rate of growth of public spaced closed circuit television surveillance in Britain during the 1990's and proceeds to discuss the reasons. It considers the relationships between CCTV in public places that were identified. The study concentrates on issues relevant to civil liberties by examining the findings derived from public attitudes on the ground that some of the uses of their videotape evidence infringe the civil liberties of many individuals and in particular of members of certain social and minority groups.

The Data Protection was not created for the purpose of regulating CCTV surveillance yet, judging by the CCTV Code of Practice issued by the Information Commissioner. Instead, it provides a detailed legal framework applicable to CCTV and encompasses all aspects of the surveillance process. The code reveals that the regulation of CCTV was not altogether an insignificant issue, but the code suggests that the applicability of the regime to CCTV was useful coincidence. Thus, in respect of CCTV surveillance, the Data Protection Act 1998 has introduced a regime, which in practice may have teeth but a questionable appetite (Murphy, 2007).

Closed Circuit Television (CCTV) is a common security-system essential for every business establishment or private spaces. During the rapid growth in numbers of CCTV units in Britain, the public sector had raised a fund and promoted the use of CCTV in public places. It was installed in car parks, educational institutions, hospitals, train stations, etc. Because of the widespread use of CCTV in public, the private sectors also pursued acquiring the said system into their own spaces (Webster, 1996).

Personal liberty or privacy is still the main topic here. As ascertained, using CCTV systems brought many advantages including the clips that serves as evidence whenever a crime occurs in a certain area. But the society is concerned about the infringement or violation of right to privacy. People are not always aware whether there is a CCTV installed in a place where they are (Mollers et al., 2012).

As Closed Circuit Television (CCTV) surveillance became employed as a crime control technique, the footage generated by security camera became a progressively important source of evidence in criminal proceedings. Technology has great potential for law enforcement agencies; however digital technology also has potential pitfalls. Murphy (1998) examined the admissibility of evidence from CCTV cameras, tracing the development of the law from the admissibility of photographs to audio-tape video-tape and digital images in terms of: evidential status; relevance; judicial discretion and provenance; and authenticity.

In Spain, the uses of CCTVs are expanding. Video footage from covert CCTV in workplace serves as an evidence against wrongdoings. But employees are definitely bothered with the expansion of CCTV as much as their privacy is concerned (Augustinaa & Coudert, 2012).

CCTV grew very fast in Europe and it increased the number of cases solved to determine criminals. However, Benjamin J. Goold said, "All of us need a degree of privacy. Without it, it would be impossible to maintain a sense of dignity, develop meaningful relationships with others." Both security and freedom can be protected, but only through balanced laws and policies that uphold human rights (Calfa et al., 2010).

Despite laws that protect people from government surveillance and the likes, there are still secret government units that are yet to be uncovered. Richards (2013) discussed how dangerous surveillance is. First, it challenges the citizens' civil liberties particularly, privacy. Second, it also challenges the power dynamic between the watcher and the watched. Four principles were presented: (1) surveillance transcends the public/private division; (2) secret surveillance is illegitimate; (3) total surveillance is illegitimate; and (4) surveillance is harmful.

There are four points to understand the social and cultural practices that lie beneath technical specifications of privacy and security. First the dominant model of privacy and security as "economic rationality", second that formulation of privacy and security must be implicit or explicit, third, the flow of information and, fourth is engagement in more effective design interventions (Dourishan & Anderson, 2005).

Svenonius (2012) has explored the changes in security governance that the Security Project in the Stockholm public transport brought about. The changes can be a shift in the nature of security from recorded crimes to passenger perception and in the development of a more coherent normative frame in the governance network. The security project aimed to show the roles of the police, private security and surveillance practices in general and how the project contradictory effects through centralisation on the hand and a maintained diversity of policing on the other.

Privacy as Product Safety use social network, especially Facebook, as their example. People use Facebook that sometimes leads to privacy trouble. Privacy as Product Safety asserts that kids these day do not care about privacy. However, Facebook cannot be made perfectly safe for privacy, but it could almost certainly be made safer (Grimmelmann, 2010).

There are three constructs which are related to privacy of Web users' data: user privacy concern about personal data collection, user expectation of control over collected personal data, and user self-regulation. A structural model showed the relationships between the three. It resulted to a suggestion to businesses to address the need users feel for increased privacy. To tailor the level of user control over personal data, personal characteristics and self-regulation may be made (Chen et al., 2012). Since the Internet has become an integral part as both a marketing channel and information medium to many firms; consumers are concerned about their data privacy. Consumer privacy bill of rights was not found to possess negative privacy concern. There are evidences that the bill is perceived to possess privacy statements. These positive effects are generally stronger with high trusting integrity, but not trusting ability or benevolence (Mai, 2014).

This study enhances awareness about a central paradox for firms interesting in personalization. They also examine the relationship between information technology features. The results indicate that a customer who desires information transparency is associated within consumer willingness to be profiled online. The result poses a dilemma for firms as the consumer that value information transparency features most are also the consumer who are less willing (Awad & Krishan, 2006).

Through information about customers, firms are able to create personalized offers for individual consumers. This is made possible through the power of information technology and e-commerce. However, there is a personalization-privacy trade-off being formed due to the private information being collected by the firms from the consumers. The study focuses on approaches to different firms and their perception on privacy protection and its impact on competition and social welfare while taking into consideration product and price personalization. The study was able to find that: "privacy protection can work as a competition-mitigating mechanism by generating asymmetry in the consumer" (Lee et al., 2011).

As they age, older persons prefer to continue to live in their own homes. Sensors in the environment and/or bodily worn systems that monitor people might contribute to an increased sense of safety and security at home, but also raise concerns about the loss of privacy by surveillance. Little is known about how older persons, living at home independently and stating good health, perceive monitoring technology in terms of personal privacy. In order to identify and describe how older persons, perceive monitoring technology in terms of personal privacy, such study was made. A qualitative study based on five focus group interviews was used. Concepts of "freedom" and "surveillance" were used as content areas in the data analysis. The results comprised three categories of ambivalence; "independence vs. security", "privacy vs. intrusion", and "in the best interest of me vs. in the best interest of others". These three categories merged into the overarching theme "maintaining a sense of self" which illustrates a desire to maintain control of one's life as long as possible. Older persons generally have positive feelings and attitudes toward technology and strive to maintain a sense of self as long as possible, by having control. They stated high value to privacy, but valued being watched over if it ensured security. To feel good and bad about monitoring technologies, rather than good or does not necessarily lead to feelings of conflict (Bostrom et al., 2013).

Sutanto examines the impact of several psychological factors on mobile user's preference for the degree of regulatory control in mobile advertising in japan. It develops a conceptual model in lights of the perspectives of social contract, trust and perceived risk. This study also explores the consequences of consumer privacy concerns in the context of mobile advertising (Okazaki et al., 2009).

Privacy is always associated as an issue when it comes to user personalization. There is a term called "personalization-privacy paradox" which is the tension between personalization and privacy, which follows from marketers exploiting consumers' data to offer personalized product information. The study built theories to conceptualize the extent to which privacy impacts the process and content gratifications derived from personalization, and how an IT solution can be designed to alleviate privacy concerns. The study is under the context of personalized advertising applications for smartphones (Sutanto, 2013).

Synthesis of the Art

Bird, Jaron, Regalado all talked about US Government contractor Edward J. Snowden's revelation about the leaked secret information concerning the surveillance over the country by the National Security Agency (NSA). This has intensified the long battle between privacy and security.

According to Vilatev, for the greater part of the last century, people have been worried that expansion of technology will mean by default the extinction of privacy. This has been supported by Shilling when he mentioned that at the arrival of the digital age, vast information are created on computers, mobile phones, on the Internet, and the likes which have brought conflict to people's personal privacy and information security.

However for Eijkman, surveillance and information exchange are key tools in the fight against terrorism, serious and organized crime, cyber-crime, etc. Mack added that surveillance encompasses monitoring behaviour, movement, or other dynamic states (mostly involving people) for the purpose of influencing, managing, directing, or protecting.

Schneier, in Kafka and the Digital Person (2004) and Facebook and Data Control (2006), stated that when it comes to the clash between privacy and security,it is the concept of control, rather than secrecy, that seems to be more essential.

As Brin sees it, security and privacy should not be constructed as rivals. Instead, he says, everyone will be safer if the government knows a lot about its citizens.

Gap Bridged by the Study

A thorough investigation of related studies provided the information necessary to specify the problem under study. There is a thin line between privacy and security. It is the objective of the study to determine the differences between the two concepts. This is the gap that the present study bridged.

Conceptual Framework

The goal of the paper is to arrive at the scope and limits of privacy and security. In order to articulate such scope and limits, there are two ways to fulfill them. First there should be a discourse of right to privacy and second, there should be a discourse of right to security. In order to create good discourses, there is a need to establish descriptions of privacy and descriptions of security. Descriptions of privacy include six (6) concepts. According to Brandeis, privacy is the right to be left alone. Australian Privacy Charter says that privacy is the key value that underpins human dignity. According to Westin, privacy is the desire of the people to choose freely under what circumstances and to what extent they will expose themselves, their attitudes and their behavior to others.Blowstein says that privacy is the interest of the human personality; it protects the inviolate personality, the individual's independence, dignity, and integrity. Gavison presents three (3) elements in privacy: (1) secrecy, (2) anonymity, and (3) solitude. It is a state which can be lost, whether through the choice of the person in that state or through the action of another person. The Calcutt Committee (UK) describes privacy as the right of the individual to be protected against the intrusion to his personal life or affairs, or those of his family by direct physical means or by publication of information. Meanwhile, descriptions of security include three concepts,

namely (1) Panopticism, (2) Identification Systems, and (3) Surveillance. The ultimate goal of the study is to argue the lexical priority of privacy over security. After the discussion and analysis, 10 principles were formed: (1) Privacy as a moral concept is a basic human right. It is part of the basic rights and liberties of every human person as rational and reasonable, free and equal; (2) Privacy as a basic human right must be given full protection of law and culture; (3) Privacy as a basic human right is not an absolute right. It can be limited provided that it is subject to the autonomy of the human individual; (4) Security as a social concept limits the idea of privacy; (5) Security, limiting privacy, can only be justified based on reasonable grounds; (6) As a general rule, the idea of privacy has lexical priority over the idea of security; (7) Security measures can only be allowed provided only within the grounds set forth by the idea of privacy; (8) Security cannot in any way replace, substitute, restrict, or dominate privacy; (9) Security does not limit, but enhances privacy; (10) In case there is conflict between privacy and security, privacy takes dominant stands over security.

Theoretical Underpinnings

Privacy Regulation Theory

Irwin Altman's Privacy Regulation Theory explains the reason that people tend to be left alone at times and then have the desire to get active in social interactions with another. There are five main points which the theory seeks to address. (1) Privacy is a temporal dynamic process of personal boundary. Human individuals have the autonomy to regulate the interactions they have between other people. They can choose the amount of personal information they want others to be aware of. People can change how open or closed they are with respect to changes they have with their internal states and external conditions; (2) There are two levels of privacy: desired and actual levels of privacy. The desired level of privacy is the amount required for serving a person's needs or requirements. The actual level of privacy is the amount of privacy a person achieves instead; (3) Experiencing more privacy is not necessarily good; so does experiencing less. People seek to achieve optimum privacy—that is when the desired level and actual level of privacy is equal. When there is too much privacy, meaning the actual level is greater than the desired level, an individual may tend to crowd. On the other hand, when there is less privacy, meaning the desired level is greater than the actual level, an individual may seek isolation. Privacy regulation aims to attain the optimal level; (4) Privacy is bi-directional. It involves inputs from others and outputs to others; Finally, (5) Privacy can be analyzed at two different levels: individual privacy and group privacy (Hong, 2010)
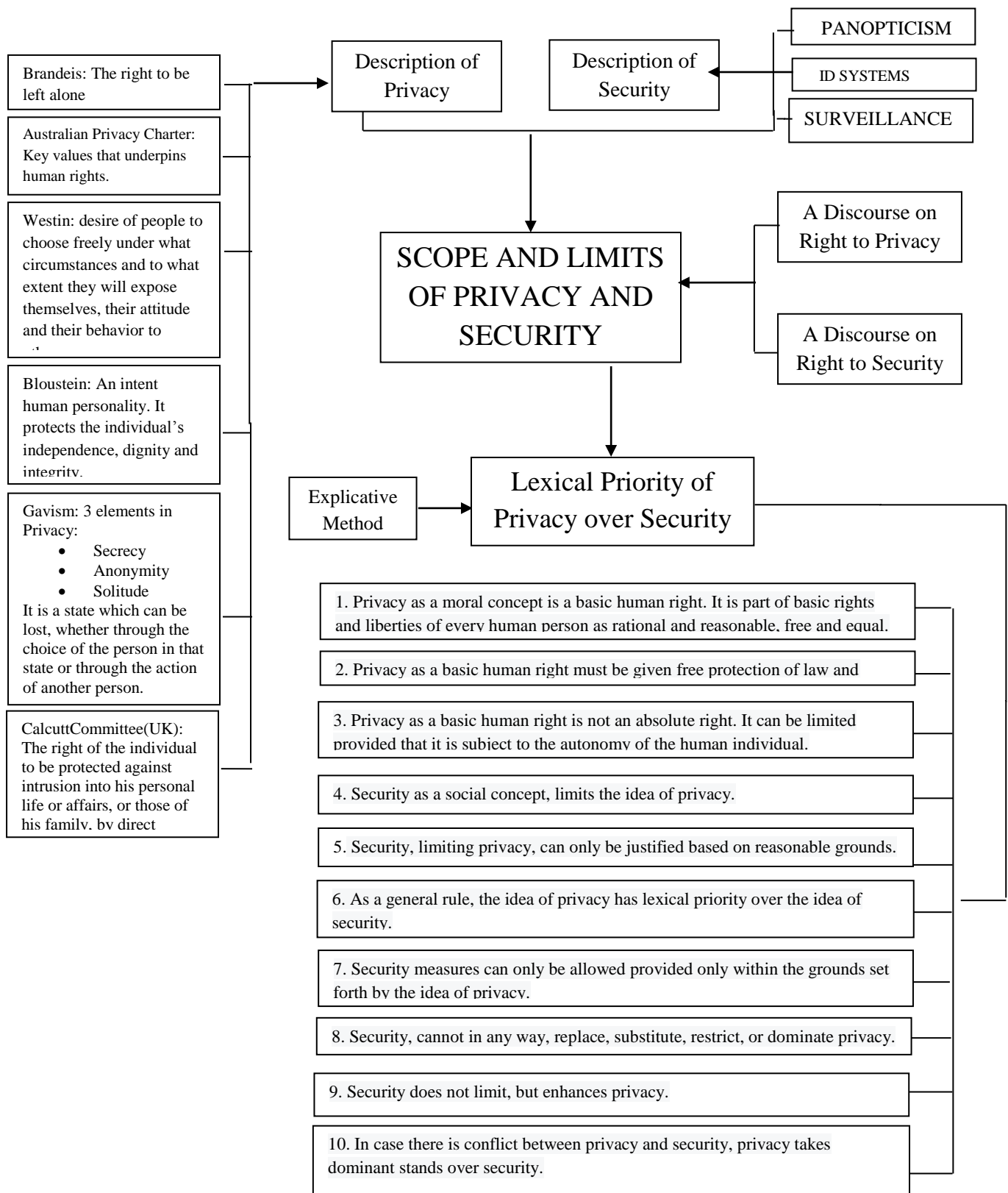
Brandeis: The right to be left alone

Australian Privacy Charter: Key values that underpins human rights.

Westin: desire of people to choose freely under what circumstances and to what extent they will expose themselves, their attitude and their behavior to ...

Bloustein: An intent human personality. It protects the individual's independence, dignity and integrity.

Gavism: 3 elements in Privacy:
- Secrecy
- Anonymity
- Solitude

It is a state which can be lost, whether through the choice of the person in that state or through the action of another person.

CalcuttCommittee(UK): The right of the individual to be protected against intrusion into his personal life or affairs, or those of his family, by direct

Description of Privacy

Description of Security

PANOPTICISM

ID SYSTEMS

SURVEILLANCE

SCOPE AND LIMITS OF PRIVACY AND SECURITY

A Discourse on Right to Privacy

A Discourse on Right to Security

Explicative Method

Lexical Priority of Privacy over Security

1. Privacy as a moral concept is a basic human right. It is part of basic rights and liberties of every human person as rational and reasonable, free and equal.

2. Privacy as a basic human right must be given free protection of law and

3. Privacy as a basic human right is not an absolute right. It can be limited provided that it is subject to the autonomy of the human individual.

4. Security as a social concept, limits the idea of privacy.

5. Security, limiting privacy, can only be justified based on reasonable grounds.

6. As a general rule, the idea of privacy has lexical priority over the idea of security.

7. Security measures can only be allowed provided only within the grounds set forth by the idea of privacy.

8. Security, cannot in any way, replace, substitute, restrict, or dominate privacy.

9. Security does not limit, but enhances privacy.

10. In case there is conflict between privacy and security, privacy takes dominant stands over security.

Figure 1. Conceptual Framework Model

Theoretical Underpinnings

Privacy Regulation Theory

Irwin Altman's Privacy Regulation Theory explains the reason that people tend to be left alone at times and then have the desire to get active in social interactions with another. There are five main points which the theory seeks to address. (1) Privacy is a temporal dynamic process of personal boundary. Human individuals have the autonomy to regulate the interactions they have between other people. They can choose the amount of personal information they want others to be aware of. People can change how open or closed they are with respect to changes they have with their internal states and external conditions; (2) There are two levels of privacy: desired and actual levels of privacy. The desired level of privacy is the amount required for serving a person's needs or requirements. The actual level of privacy is the amount of privacy a person achieves instead; (3) Experiencing more privacy is not necessarily good; so does experiencing less. People seek to achieve optimum privacy—that is when the desired level and actual level of privacy is equal. When there is too much privacy, meaning the actual level is greater than the desired level, an individual may tend to crowd. On the other hand, when there is less privacy, meaning the desired level is greater than the actual level, an individual may seek isolation. Privacy regulation aims to attain the optimal level; (4) Privacy is bi-directional. It involves inputs from others and outputs to others; Finally, (5) Privacy can be analyzed at two different levels: individual privacy and group privacy (Hong, 2010)

Critical Security Theory

The Critical Security Theory poses questions on the study of security which are considered unorthodox during the mid-1900. The three basic questions are: (1) What is security?; (2) Who is being secured by the prevailing order and who or what are they being secured against?; (3) With whose security should we be concerning ourselves and through which strategies should this security be attained?

The effect of posing these questions has been to bring into question the orthodox view that states are the primary or exclusive subjects of security. It has led to an analysis of the state as a creator of insecurity rather than security, of new focuses for interpretation, such as the role of gender and of the exploration of the idea and purpose of security at different levels such as the individual, state and global levels. It has also opened up the meaning of security to embrace new areas, such as environmental security, economic security and societal security.

The phrase 'critical security' itself can be seen as rather problematic. It is open to different interpretations. If it means simply to be critical of traditional realist security discourse, then it is merely a synonym for 'non-realist' security approaches. (Sheehan, 1999).

Method

The study is a basic research because it tries to define the relationship between privacy and security. As a basic research, it is a qualitative type which does not use any kind of quantitative data analysis and instead uses qualitative data. It makes use of the descriptive-interpretative approach.

Documentary Analysis. This documentary was used as tool/technique of this methodology. Documentary analysis is a social research method which is used as a tool for

obtaining relevant documentary evidence to support and validate facts stated in research (Documentary Analysis, 2013).

Secondary data analysis. Secondary data can include any data that are examined to answer a research question other than the question(s) for which the data were initially collected (Koziol, 2011). Secondary analysis involves the utilisation of existing data, collected for the purposes of a prior study, in order to pursue a research interest which is distinct from that of the original work. The approach has not been widely used in relation to qualitative data. Various methodological and ethical issues need to be considered and are more problematic if the secondary analyst was not part of the original research team. Further work to develop the approach is required in order to see if the potential benefits can actually be realised in practice (University of Surrey, 1998).

Qualitative Data Analysis (QDA) is the range of processes and procedures whereby the researchers move from the qualitative data that have been collected into some form of explanation, understanding or interpretation of the people and situations they are investigating. QDA is usually based on an interpretative philosophy. The idea is to examine the meaningful and symbolic content of qualitative data. The process of QDA usually involves two things, writing and the identification of themes. Writing involves writing about the data and what is found there. In many cases what one writes may be analytic ideas. In other cases, it may be some form of précis or summary of the data, though this usually contains some analytic ideas. Meanwhile, the identification of themes involve coding. This is the identification of passages or text (or other meaningful phenomena, such as parts of images) and applying labels to them that indicate they are examples of some thematic idea (Lewins, 2005).

Seidel (1998) developed a useful model to explain the basic process of qualitative data analysis. The model consists of 3 parts: Noticing, Collecting, and Thinking about interesting things. These parts are interlinked and cyclical. For example while thinking about things you notice further things and collect them. Seidel likens the process to solving a jigsaw puzzle. Noticing interesting things in the data and assigning 'codes' to them, based on topic or theme, potentially breaks the data into fragments. Codes which have been applied to the data then act as sorting and collection devices (Lewins, 2005).

Meta-analysis is a subset of systematic reviews; a method for systematically combining pertinent qualitative and quantitative study data from several selected studies to develop a single conclusion that has greater statistical power. This conclusion is statistically stronger than the analysis of any single study, due to increased numbers of subjects, greater diversity among subjects, or accumulated effects and results. Meta-analysis would be used for the following purposes: To establish statistical significance with studies that have conflicting results, To develop a more correct estimate of effect magnitude, To provide a more complex analysis of harms, safety data, and benefits, To examine subgroups with individual numbers that are not statistically significant (Study Design 101, 2011).

Discussion and Analysis
Part 1: A Discourse on the Right to Privacy

Concept of Privacy

Privacy has become an essential personal chore that most people are not trained to perform (Jaron, 2013). According to Von Drehle (2013), "Privacy is mostly an illusion—a useful illusion" that allows human individuals to live without being paralyzed by self-

consciousness. The illusion of privacy gives people room to be fully human, sharing intimacies and risking mistakes. But all the while, the line between private and public space is as porous as tissue paper. "Sometimes privacy means, for instance, physical privacy: the absence of other humans in close proximity, whether or not they are gathering personal information. Sometimes it means freedom from unwanted communications, such as telephone calls. Sometimes it means autonomy: the constitutional right to do certain things to one's body, such as have an abortion."(Volokh 2014). Based on the understanding of privacy as the basis for the right to be left alone, CCTV loudspeakers must not be capable of being used for unnecessarily harassing or humiliating individuals (Klitou, 2011). From a moral point of view, the feelings of 'privacy' regarding surveillance is a challenge since 'privacy' should be protected in private settings, as in one's home (Bostrom et al, 2013). Yet, while most people accept that they surrender a certain amount of personal privacy once they leave the confines of their own home, few would concede that they have no expectation of privacy when they stand on the street or walk through a park. The problem lies with identifying the interests that are harmed by the absence of privacy protections in such circumstances (Goold, 2002). Privacy is not about intimate secrets, It is about who has control of the millions of pieces of personal data that people leave like droppings as they go through their daily lives (Schneier, 2004). Privacy may well be a human right but recently it clashed with the requirement for liberal democracies to defend themselves (Guarino, 2013).

Dynamics of Privacy and Security

Protecting privacy and maintaining security is not necessarily a zero-sum game. A choice does not necessarily need to be made between either protecting privacy or maintaining security (Klitou, 2011). Tort law is often seen as a tool for protecting privacy. But tort law can also diminish privacy, by pressuring defendants to gather sensitive information about people, to install comprehensive surveillance, and to disclose information. In the context of privacy-versus-safety tradeoffs, there is an argument for having no privacy constraints on tort liability; both judges and juries weigh privacy costs at zero. Liability would then be potentially imposed in all the cases, though privacy might still be protected for those who are willing to pay for such protection (Volokh, 2014). Privacy is often pitted against security, thereby creating a false dichotomy that is a discussion for another time. However, if it is granted, for the time being, that security and privacy are at opposing ends of a continuum along which a balance point can and should be found, that is, that there is a theoretical point at which ''enough security'' can be balanced against ''enough privacy''(Goold, 2002). According to Dyson (2008), "Loss of privacy may be really a loss of security". Security and privacy should not be construed as rivals, Instead, Brin says everyone will be safer if the government knows a lot within reason about its citizens, and if Americans know a lot more than they do now about how the government uses their information (Brin, 2014).

Functions of Privacy and Security

Privacy and security, as "economic rationality", neglects critical aspects of various concerns as enacted social practices instead focusing on the practical and discursive elements of privacy security which asks not what privacy and security are but rather what privacy and security (Dourish, 2006). Treating the secrecy of a system's design as a security measure is commonly referred to by experts as security through obscurity. This faulty methodology is widely known among security experts for yielding insecure systems, as simple disclosure of the design can lead to catastrophic security failure. Still, many modern security devices and

applications rely solely on a criminal's inability to figure out how a system works or obtain design documents rather than tried-and-true security methods (Bono, 2006).

Personal Privacy

According to Samuelson, millions of Americans are gleefully discarding-or at least cheerfully compromising-their right to privacy. People seem to crave popularity or celebrity more than they fear the loss of privacy. Emily Nussbaum summed up the "disgusted, dismissive squawk" of an "older generation": "Kids today, they have no sense of shame. They have no sense of privacy. They are show-offs, fame whores, pornographic little loons who post their diaries, their phone numbers, and their stupid poetry (Grimmelmann, 2010). People really need rules about privacy when one party is in a position to demand data from another. A major change in personal privacy is that people are learning to exert some control over which of their data can be seen by others (Dyson, 2008). The generation's perspective on privacy is only on social and relational, they are less concerned with databases and the governmental surveillance. They are constantly trading off their privacy against other social opportunities and making pragmatic judgment calls about what to reveal and what to keep hidden. People have to think about protecting data that can cause harm, rather than about protecting all data. It is important to recognize that the right to privacy does not disappear as soon as people step outside their homes. Although no sensible person would expect to enjoy the same level of privacy in the street as they would in their own living room, most people do expect to enjoy a certain degree of privacy and anonymity as they go about business in public (Citizens, Cities and Video Surveillance, 2010).

Personal Data

The definition of data is not therefore limited to circumstances where a data controller can attribute to a particular image. If images of distinguishable individuals' features are processed and an individual can be identified from these images they will amount to personal data. While the personal data appear to have been restricted, it is nevertheless likely that CCTV systems may process some sensitive personal data specially data relating to racial or ethnic origin, political opinions, religious beliefs or other beliefs of a similar nature, trade union membership, physical and mental health or condition, sexual life, the commission or alleged commission by the data subject of any offence and any proceeding for any offence committed or alleged to have been committed by the data subject (Murphy, 2007).

Personal Information

Information has always been an important tool in the contests for wealth and power. Information supremacy has become harder to distinguish from money, political clout or any other measure of power (Jaron, 2013). The concept of information privacy deals with the rights of those people whose information is shared. Westin defines information privacy as "the claim of individuals, groups or institutions for themselves as to when, how, and to what extent information about them is communicated to other." The duty of reasonable care sometimes requires people to reveal private information about them, and about the danger they pose to others (Volokh, 2014). As internet users become more interested as to who is collecting information about them, concerns about mishandling and misuse of the user's information increase. Most people would agree that privacy of personal information is highly valuable and deserves to be protected. However, internet users are often forced to reveal a great deal of personal information in order to complete a simple business transaction or to

obtain services (Chen, 2012). It is useful to distinguish any objective harms arising from the disclosure fraud, denial of a service, denial of freedom from any subjective and personal harms, in which the mere knowledge by a second or third party of one's private information is experienced as an injury. The more one grows to accept that all kinds of information will be transmitted about him in everyday life, the more he accedes to the potential abuses of this information (Boghosian, 2014).

Individual Protection

The common point between the industrial economy of the 20th century and the information economy of the 21st century revolving around society and the law is that an era in which individuals could generally protect themselves has given way to an era in which social and technological forces make it harder for consumers to be successful steward of their own safety (Grimmelmann, 2010). Here, too, the decisions inside the court have been based on a reluctance to let juries weigh not just cost and safety, but also other values, such as people's freedom of expression, people's enjoyment of sports that necessarily involve some risk of injury, and the executive branch's power to "allocate resources or make other policy judgments" (Volokh, 2014). Different levels of protection should be acknowledged by a model of privacy (Goold, 2002).

Liberty and Security

Privacy is a fundamental liberty implicitly guaranteed by the federal Constitution and is explicitly guaranteed under the California Constitution as an inalienable right (Volokh, 2014). Whether people like it or not, public area surveillance is now a fact of life, and there is a pressing need for people to recognize many of their assumptions legal and ethical about the nature and importance of privacy rights (Goold, 2002).The human race is rapidly turning into a society where our intimate conversations can be saved and made public later. This represents an enormous loss of freedom and liberty, and the only way to solve the problem is through legislation (Schneier, 2006).

Data Protection

People have to think about protecting data that can cause harm, rather than about protecting all data. People desperately need a core of privacy, but privacy will be redefined year by year by agile citizens (Brin, 2014). Privacy advocates concentrate in non-governmental organizations where privacy is in the agenda of political parties, but with varying degrees of importance. Although privacy is addressed in a range of institutions, control of privacy guidelines is mainly provided by data protection commissioners at communal, federal and national levels (Mollers and Halterlein, 2012). Customers can demand to know what companies are doing with their data (Dyson, 2008).

Freedom and Human Rights

Freedom from surveillance and disclosure is seen as providing corresponding social benefits and even requiring people to internalize both the costs and benefits of privacy would over deter socially useful privacy protection (Volokh, 2014). Even though no direct conflict exists between student privacy and campus security, a general trade-off exists between freedom and safety. If students want maximum freedom, they need to accept increased risk to

their safety. If students want increased protection, they have to be willing to accept limits on their freedom (Dyson, 2008).

Anonymity and Accountability

People should limit the use of CCTV to ensure privacy and anonymity. Anonymity protects the citizens from the powerful by the simple measure of not letting the latter get their personal information in the first place. The problem is not anonymity, it is accountability. If someone is not accountable, then knowing his name does not help, if you have someone who is completely anonymous, yet just as completely accountable (Schneier, 2006). The problem is that elites traditionally try using power and influence to escape accountability. (Brin, 2014).

Privacy Concerns

Prior research has shown that demographic variables are associated with an individual's privacy concern. According to Milne (2000), the universal nature of the Internet connects all nationalities. Likewise, Caudill and Murphy (2000) proposed international regulation rather than U.S based public policy which is likely a long term answer for the privacy concern (Stanaland and Lwin, 2013).Culnan (2004) also found that demographics, direct marketing experience, and privacy concern were significantly associated with individual knowledge regarding information removal procedures (Awad and Krishnan, 2006).

There are various online privacy concerns worldwide that need thorough studies. Facebook and Twitter, are the most common websites that are being used nowadays. Studies show that there is a significant relationship between privacy concern and expectation of control and between self-regulation and expectation of control (Chen, 2012).

Privacy Law

The Privacy Act of 1974 provides safeguards against invasion of personal privacy through the misuse of records by Federal Agencies. The Privacy Act was passed in 1974 to establish controls over what personal information is collected, maintained, used and disseminated by agencies in the executive branch of the Federal government (U.S. Department of State, 2014). The Privacy Act It is largely about secrecy per se (Schneier, 2004). Privacy law itself is not safe and could be misused so Facebook users and the like are required to take all the responsibilities and to take reasonable steps to secure their information from hackers. But, the social nature of Facebook means that database regulation alone is insufficient and can be counterproductive if not carefully handled (Grimmelmann, 2010).

Privacy Policy

Online privacy policy is one of the most important documents in any websites. It details all one's views and procedures on the information collected. This also describes how and when the websites such as Facebook, twitters and the like collects, uses and shares information used in the services. It includes written statements, usually posted on a firm's website and presented during registration (Awad and Krishnan, 2006). The essence of such privacy policy is through the use of a single-point liker-scaled item.

Privacy Rights

The right to privacy is a human right and as an element of various legal traditions which may restrain both government and private action that threaten the privacy of individuals. The right to privacy is considered innate because the people's critical right to privacy has been deemed an inherent element of their specific liberties and freedoms as American citizens (Strickland and Hunt, 2005). There is a contradiction regarding the rights to privacy. The right to privacy is not absolute and it does not insulate a person from all judicial inquiry into his or her sexual relations, especially where one sexual partner, who by intentionally tortuous conduct, causes physical injury to the other (Volokh, 2014). San Diego Law concluded that the idea of privacy rights are absolute in the sense that they are never justifiably infringed, which is surprisingly common. It is not only counterintuitive, but it also lacks any general theoretical support from any of the major mainstream theories of legitimacy (Himma, 2008).

Privacy Theory

A strong theory of privacy should base itself on the combination of the concentric circles. It should set out what people should have, but also who should have it. Intellectual privacy theory suggests that new ideas often develop best away from the intense scrutiny of public exposure; that people should be able to make up their minds at times and places of their own choosing; and that a meaningful guarantee of privacy, protection from surveillance or interference, is necessary to promote this kind of intellectual freedom. It rests on the idea that free minds are the foundation of a free society, and that surveillance of the activities of belief formation and idea generation can affect those activities profoundly (Richards, 2013).

Public Spaces

As Feldman argues, when people speak of public spaces, they really mean 'more public than others', and while it is easier to justify interfering with the interests of other people in public than in private, it does not follow that all interferences are necessarily acceptable or desirable (Goold, 2002). One of the earliest examples of public spaces is common. For example, no fees or paid tickets are required to enter certain public spaces. Non-government-owned malls are examples of 'private space' with the appearance of being 'public space'.

Risks of Privacy

According to Culnan and Armstrong (1999); Diney and Hart (2006); Malhotra et al (2004); and Steward and Segars(2002), privacy concerns negatively influence consumers' willingness to disclose personal information in transactions (Lee & Bang, 2011).

Threats To Privacy

There are various risks to privacy; solitude, confidentiality, and autonomy which are strongly related and have been approached from the same analytic perspective (Dourish& Anderson, 2006). There are different kinds of privacy threats and they are sometimes mixed up. The threats to privacy and liberty posed by some of the latest Privacy-Invading Technologies (PITs) are uniquely new. However, these threats are not homogenous and can emanate for different reasons and from different causes. There are also threats particularly

those capable of public surveillance, and threaten not only the right to privacy but other civil liberties as well (Klitou, 2014).

Transparency

The e-commerce era was the era when firms were at the rudimentary stages of defining their transparency features and privacy policies. Transparency was provided to consumers in a secure environment with a clear privacy policy. (Wireless Cameras Raise Privacy Fears, 2014). Transparency is not quite easy and it does not make things simple. These new social tools make services and things, lives and relationships, appear exactly as complicated as they are – or perhaps as complicated as anyone cares to uncover (Dyson, 2014).

Violation of Privacy

In cases where a violation of privacy occurs, users' perceptions toward an online service will be adversely affected, and this mistrust will, in turn, affect their behaviour and intention (Che, 2012). On the other hand, CCTV cameras represent a threat to civil liberties and an invasion of citizens' rights to personal privacy (William & Webster, 1996). According to Von Hirsch, CCTV violates these identified conventions by exposing individuals to the possibility of prolonged scrutiny from unobservable observers (Goold, 2002).

Part 2: A Discourse on Security

Purpose of Security

Thomas Murphy noted that the purpose of establishing security systems such as CCTV is identifying and potentially facilitating the prosecution of offenders or wrong-doers (Murphy, 2007). According to William Webster, CCTV is being seen as a new part of the local policy "tool kit" dealing with a range of urban problems such as cutting crimes, improving consumer and business confidence in town centres and underpinning the economic competitiveness of urban areas in the UK (Webster, 1996). But Birkle et al says that European citizens wish to voice their request for or refusal of video surveillance on their locality by admitting that technology is the response considered most appropriate by states for fighting against threats such as terrorism. Their country has confronted crimes everyday which led to concern of harm in their territory. They consider any instrument that might help them to guarantee the security of their fellow citizens & cannot ignore the potential assets of technology (Berkle et al, 2010).

Functions of Privacy & Security

Privacy protects people from threats by government, corporations and individuals. The greatest strength of a nation comes from freedom, openness, liberties, and justice (Schneier, 2008). Monitoring activities should be assessed in a "neutral" manner as it benefits organizations, customers, and society in general (Augustinaa & Coudert, 2011). In terms of cyber security, infringements on privacy are justified by balancing privacy and security against the greater good of security. People should be aware that in the name of security explicitly due to protection from highly infrequent events, like terrorist attacks, they are in the

process of dismantling one of the most important industries created in the last decades -- internet software (E&T Magazine, 2013).

Dynamics of Privacy and Security

Security can be maintained in a privacy-friendly manner. While the right to privacy can be better ensured through Privacy by Design solutions, the security benefits of the PIT's (Privacy Invading Technologies) concerned can also be developed. It is possible to defend privacy & liberty and maintain security through PIT (Klitou, 2014). The goal of Dourish& Anderson's (2006) study is to contribute to this broader exploration of privacy & security and to show how this can be connected to support the human social & cultural practices. They said, privacy cannot be separated from the concerns for risk, danger, trust, secrecy, identity, morality, and power that collectively give them meaning.

Right to CCTV Surveillance

Augustinaa and Coudert (2011) concluded that the result of covert monitoring using CCTV can only provide evidence in legal actions and become a risk-management tool under exceptional circumstances. From Thomas Murphy's (2007) study, a benefit for those who control the CCTV system have the opportunity to have this right to privacy, the Data Protection Act 1998 which was introduced principally to extend the remit of data protection to include paper records as well as computer records.

Liberty and Security

Security and liberty are sometimes in tension. If liberty and security were inherently in opposition to one another, the freest and most secure places on earth are less than desirable places to live in (Segal, 2002). Liberty is a weak right, which is easily relativized in face of problems of insecurity. Video surveillance/CCTV is a technology that raises many questions in this sense (Berkle et al, 2002).

Enhancing Security & Safety

By increasing the salience of the energy wasted in trying to determine whether information is private, it asks how an information gathering activity or security measure should be regulated so as to balance privacy regulations (Hartzog, 2011). And over the years, CCTV cameras have become a part of the urban landscape in many developed countries. Throughout Europe, governments have now begun to regard video surveillance technology as a "magic bullet" in the fight against crime & public disorder (Goold, 2002). In terms of culture, security and safety should be closely related as these involve understanding risks and how to address that risks (Knapp, 2014).

Legal Security

With the raging debate over proposed legislation to allow spy agencies and the police to conduct cyber surveillance on New Zealand citizens, cyber-security concerns are more relevant than ever (Pip Elliot, Roy Morgan Research). In the United Kingdom, the government recently abandoned its effort to introduce legislation that would have given security services sweeping powers to monitor internet activity (Roy Morgan Research, 2013).

Security Policy

The earlier focus of the organization on objective security, was freedom from bodily harm, which was a reactive security policy (Svenonious, 2013). In this digital era, the one primary limitation of security is the possible loss of a card. Because of this, most app should also have personal identification number (PIN) or a biometric identifier as an additional form of authentication (Strickland & Hunt, 2002).

Workplace Security

Dilemmas are challenging organizations, which seek to determine the extent to which employees should be monitored in the workplace and constrained on the job, with increased security and strict privacy policies (IOMA's Security Director's Report, 2003). Hidden cameras in the workplace affect employees' job security but are not fundamental to the employer's operation. The court says that employers have legitimate confidentiality concerns about hidden cameras, but these concerns are a matter for negotiation. Employees cannot reject the requests for information about them; they should negotiate their use as they do other bargaining issues (Phillips, 2002).

Internet Security

Web users who are concerned about privacy when data are collected also have higher expectations in terms of controlling their personal data (Chen et al, 2012). Some adolescents are aware of the risks from time immemorial. It is likely that some kind of statute of limitations on foolish bahavior will emerge (Dyson, 2008). The Cybercrime Prevention Act of 2012, officially recorded as Republic Act No. 10175, is a law in the Philippines approved on September 12, 2012. It aims to address legal issues concerning online interactions and the Internet in the Philippines. The Act, divided into 31 sections split across eight chapters, criminalizes several types of offense, including illegal access (hacking), data interference, device misuse, cybersquatting, computer-related offenses such as computer fraud, content-related offenses such as cybersex and spam, and other offenses. The law also reaffirms existing laws against child pornography, an offense under Republic Act No. 9779 (the Anti-Child Pornography Act of 2009), and libel, an offense under Section 355 of the Revised Penal Code of the Philippines, also criminalizing them when committed using a computer system. Finally, the Act includes a "catch-all" clause, making all offenses currently punishable under the Revised Penal Code also punishable under the Act when committed using a computer, with severe penalties than provided by the Revised Penal Code alone. The Cybercrime Prevention Act of 2012 is the first law in the Philippines which specifically criminalizes computer crime, which prior to the passage of the law had no strong legal precedent in Philippine jurisprudence (An Act Defining Cybercrime, Providing for the Prevention, Investigation, Suppression and the Imposition of Penalties Therefor and For Other Purposes, 2014).

Globalization and internet made threats acute, as technology erased boarders and empowered individuals to project great violence, as well as great good. Moreover, these new global internet threats raised new legal and policy questions (E&T Magazine, 2013).

Advantages and Disadvantages of Security Measures

Sometimes, being cashless offers more security than bringing cash all the time. For example, one loses his wallet containing only cash. That cash will be almost untraceable.

However, if one loses your phone or his credit card, in most instances he can still track them. These cashless forms of items are embedded with PIN numbers, passwords, and other security measures that might help you feel assured of your valuables (Purewal, 2013). However, it does not diminish the fact that a lot are still frowning upon the idea of security measures wherein one of the reasons is to counter terrorism in the country. Law enforcers should be keen in providing proof that security measures are really beneficial in the battle with terrorism since most are actually new and unproven (Boghoosian, 2014).

Conflict between Privacy and Security

When it comes to surveillance, privacy is agreed not to be seen as an analytical concept or a defining theme. Nevertheless, it has caused issues to surveillance technologies. Therefore, privacy remains to become an empirical subject of research on surveillance. This suggests that discourses of privacy can shape whether some security measures can be considered an appropriate means of protecting an individual. Privacy regulations order the timely deletion of data, provision of information security or signposting of monitored spaces. What privacy regulations protect, then, is only a small fraction of personal liberty: individuals' control over the release and use of their personal data (Mollers & Halterlein, 2013). There are instances when people could consider security over privacy. For instance, if monitoring technologies can guarantee a greater feeling of security, then people can deem to sacrifice their privacy (Bostrom, et al., 2013). Prior to the seminal argument published by Samuel D. Warren and Louis D. Brandeis in 1890, that there is right to be let alone, there was no widely held belief that people have a right to privacy—moral or otherwise. Although people did believe that they have moral rights now thought to fall under the rubric of privacy, such as a right to physical separation in the borders of a physical home of one's own, these rights were afforded adequate protection by other moral or legal rights up to that point (Himma, 2008). Privacy is not about intimate secrets; it is about who has control of the millions of pieces of personal data that we are left like droppings as people go through their daily life (Schneier, 2008). When it comes to security however, complexity is at odds with security. There are factors such as timeliness and functionality that are considered more important compared to security (Basin and Capkun, 2012). Then again, if one wants security, he has to be prepared for inconvenience. It is common thought that tight security leads to paralysis of some sort then to weak security which goes unnoticed until a crisis takes place (Lampson, 2009).

Advantages and Disadvantages of CCTV

Surveillance can sometimes be necessary, even helpful. But unconstrained surveillance, especially on people's intellectual activities, threatens a cognitive revolution that cuts at the core of the freedom of the mind that political institutions presuppose (Richards, 2013). However, CCTVs also have the potential to discourage people from exercising their right to freedom of expression and freedom of association in public places. The public critique has impended concern over the potential of smart CCTVs to infringement of privacy (Mollers & Halterlein, 2013). Nowadays though, CCTV cameras are mostly used by the government and companies, but this can also suggest that almost anyone can put up CCTVs and watch people (Fox, 2005). That being said, cameras should only be used for the original purpose when it was installed, and nothing else (Birkle et al., 2010). To conclude, one must consider how much privacy he is willing to give up for the sake of crime prevention and public safety (Goold, 2002).

Cons of Surveillance/ CCTV

It has been made known by Vitaliev (2011) that there is extinction of privacy due to security. Bostrom et al. (2013) says that the informants of his study "has greatly valued their independence and security; however, the word 'surveillance' was perceived as negative. They associated 'surveillance' with earlier events in their lives, and this had a negative connotation for them." Richards (2013) has explained why surveillance is harmful. First, surveillance is harmful because it can chill the exercise of liberties. Secondly, its effect on the power dynamic between the watcher and the watched. This disparity creates a risk of a variety of harms, such as discrimination, coercion, and the threat of selective enforcement, where critics of the government can be prosecuted or blackmailed for wrongdoing unrelated to the purpose of the surveillance. He has stated that the most salient harm of surveillance is "intellectual privacy". He has added that by recognizing the harms of surveillance and legislating accordingly, its benefits can be used while avoiding the sacrifice of people's rights and still uplifting the balance between the individuals and companies and the government. There is an argument between privacy and CCTVs as with the case of privacy infringements which cannot be tolerated when placing the topic of smart CCTVs especially considering its failure to prevent crime. In fact, privacy infringement is the main critique when it comes to this form of technology, rather than the second discourse which was to automate poor quality of labor in companies (Mollers & Halterlein, 2013). Birkle et al. (2010) has added that, "Faced with the prospect of constant video surveillance, it is reasonable to expect that some members of the public will feel the loss of privacy keenly and change how they behave; not because they believe they are doing anything wrong, but because they don't want to be the subject of police attention or risk having their actions misinterpreted." Nevertheless, privacy advocates criticize surveillance technologies because they are seen to pose threats to individual liberties (Mollers & Halterlein, 2013).

Part 3: Principles

The discourses of the right to privacy and security have shaped ten principles which revolved around the idea of privacy and the idea of security.

1. Privacy as a moral concept is a basic human right. It is part of basic rights and liberties of every human person as rational and reasonable, free and equal.

Privacy, in the moral sense, makes people human. Human individuals are entitled the right to privacy which includes personal information, secrecy, and anonymity. It is enclosed in the constitution that one of people's main civil liberties is privacy. This means that by the rule of law, people are subjected to give and be given privacy.

Being rational and reasonable, free and equal, are characteristics of a citizen in a democratic society. Having a rational mind means one is reasonable, logical, and engages himself in intellectual arguments. One is reasonable, and yet he is still open to the views of others. As long as everyone is free, people become equal members of the society.

2. Privacy as a basic human right must be given full protection of law and culture.

Rights are made to protect and be protected. It is a mutual relationship between the right and the citizens being governed. Since privacy is a basic human right, it should be given

full protection by the law and culture. Due to the fact that it is part of the law, it is made legal and everyone is obliged to follow it. In turn, people are being protected. If someone encroaches on a person's privacy, the person has the right to file a case against that someone since it is against the law and such act is not allowed. People should likewise not only be dependent on the law. The mere knowledge that one has the right to privacy is a part of culture. One ceases to trespass the walls other people has set for the sake of preserving their privacy. It becomes embedded on one's actions and in one's mind; therefore, it becomes a part of the citizens' culture in a democratic society.

3. Privacy as a basic human right is not an absolute right. It can be limited provided that it is subject to the autonomy of the human individual.

Privacy, though a right, is not absolute. There are limits surrounding it, granted that it is the individuals who provide those limits. Privacy can only be limited by the full autonomy of a person. To base things on one's autonomy is to base on the individual's decision. It all depends on whether one is willing to give up his right to privacy. If, a person does waive his privacy however, then the information the public sees and makes use of is now beyond that person's control.

In Facebook, for example, one has the choice to filter the information he wantshis friends, and the rest of the social networking community, to see. He can customize the privacy settings of the different posts, statuses, activities, pictures, and even the places he has been to. The data he chose to publish then becomes part of the millions of information that is open for the eyes of his chosen viewers.

4. Security as a social concept, limits the idea of privacy.

Based on the previous principle, due to the existence of the human individual's autonomy, privacy is limited. In most instances, the reason is for the sake of security. Common examples of security limiting privacy are the following: to preserve national security from terrorism attacks, to gather the needed information in case the need arises, and to secure a company's assets and the quality of its workforce.

For the latter example, a company installs Closed Circuit Television Cameras within its vicinity in order to monitor the employees' day-to-day activities. The employees, upon entering the company, are very well aware of the monitoring technology the CCTVs have. Thus, the employees have, with their full autonomy, allowed such surveillance. This shows how security limits privacy. However, this is not something bad; since based on the previous principle, it is based on the autonomy of the individual.

5. Security, limiting privacy, can only be justified based on reasonable grounds.

There is a chance that privacy may be limited due to security, provided that it is based on reasonable grounds. To say that the grounds are reasonable, the situation must call—in dire need—for such exception to be done. The moment a right or value is limited, it is shown how such right is not absolute.

An example of a situation which requires the limit of privacy for the sake of security is when national security is at stake. In times of war, terrorism, or calamities, exceptions may be made. Say, the writ of Habeas Corpus. If the said writ is lifted, then anyone can be

imprisoned or arrested even without the filing of a warrant of arrest. On reasonable grounds, such as in times of war, the suspension of Habeas Corpus may take effect. In that sense, where privacy is limited, it is shownthat the right to privacy is not absolute.

6.   As a general rule, the idea of privacy has lexical priority over the idea of security.

Aside from basing things on reasonable grounds, privacy nevertheless has lexical priority over security. The fact that privacy is considered as a civil liberty cannot enable the idea of security to override it—that is the general rule.

7. Security measures can only be allowed only within the grounds set forth by the idea of privacy.

Since privacy has lexical priority over security, it sets the grounds that allow security measures to take place. The use of surveillance technologies may be made in consideration of privacy. It cannot be installed nor utilized for any other reason aside from the preservation of the values and upon the autonomy of the human individual in which his or her right to privacy shall be waived.

8. Security, cannot in any way, replace, substitute, restrict, or dominate privacy.

Though privacy can indeed be limited on reasonable grounds, security still cannot in any way replace, substitute, restrict, or dominate privacy. It remains to have lexical priority over security and any instances when security affects privacy is still made for its sake.

9. Security does not limit, but enhances privacy.

Security does not actually limit privacy, but even enhances it. Security cameras or other security measures are observed to assure security or when a person is threatened. Guarding him/herself also adds intense preservation of private living and protecting important information. In conclusion, security is made to protect further people's rights and liberty.

10. In case there is conflict between privacy and security, privacy takes dominant stands over security.

Some instances like, the use of CCTV cameras in workplace, result to arguments regarding breach of privacy rights of employees. The company's security measures areexamples of conflicts between privacy and security. But the employees' right to have a personal space in their work area is most important. In summation of previous principles, it is proven that privacy prevails. People tend to choose their own privacy over security of themselves and surroundings. Perhaps they do not need security measures that much and they choose to have their personal information and issues limited to other individuals.

Conclusion

Privacy and security are both present for the welfare of the citizens in a democratic society. However, even though both principles are existential for the greater good, they remain distinct in terms of the methods and end-purpose they address.

Privacy is a basic human right which deals with being left alone, having freedom, and being in control of the personal information which an individual seeks to protect. It is a right

that protects and is being protected by the legislative as well as the innate notions of the citizens. It is about having a personal space that can be regulated whether it may be known by others or not. Security is made to protect the people's physical, intellectual, mental, and social well-being. Security is being implemented by the government and those under authority for the benefit of the people under its jurisdiction. Privacy may be limited, however. Due to the full autonomy of the human individual, privacy may be waived. It is by a person's personal decision—regardless of the reason—if he/she wants to share his/her fragment/s of personal space. In addition, security may limit privacy only on reasonable grounds—when instances threaten the welfare of the citizens; such as times of war or terrorism. Only in these circumstances can privacy be limited. This being said, security enhances privacy since it also protects privacy in some other way. Rights are meant to protect one another.

The study concludes that privacy remains lexically prior to security and security cannot in any way take dominant stands over the former. They co-exist for the mutual benefit of each other and ultimately for the benefit of its constituents.

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Biosynthesized Gold nanoparticles (AuNPs) for the Quantitation of Mercury (II) ions by Digital Imaging Analysis

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Abstract

The biosynthesis of gold nanoparticles has attracted the curiosity of scientists over the past few decades. Nanoparticles have been proven to exhibit enhanced properties and offer a variety of applications in different fields of study. Utilizing nanoparticles instead of bulky equipment and noxious chemicals has become more convenient; reagents needed for synthesis have been proven to be benign (mostly aqueous solutions) and are cost-effective. In this study, gold nanoparticles were biosynthesized using guyabano (*Annona muricata*) peel samples as the source of reducing agents. Optimum gold chloride to extract concentration ratio was determined to be 1:5. Characterization studies were accomplished using UV Vis Spectroscopy, Fourier Transform Electron Microscopy (FTIR) and Scanning Electron Microscopy (SEM). Maximum peak was found to be at 532 nm thereby confirming the presence of gold nanoparticles. Hydroxyl (O-H stretching), carbonyl (C=O stretching), and amide (N-H stretching) functional groups shown in the FTIR spectra are present on possible reducing agents such as phenols, alkaloids, and saponins found in the plant extract. SEM reveal spherical shaped nanoparticles with a mean diameter of 23.18 nm. It was observed that the bio-synthesized AuNPs were selective to mercury ions through uniform color change from wine red to yellow. A novel smartphone-based mercury (II) ions assay was developed using the gold nanoparticles. A calibration curve related the analytical response (Red intensity) to the concentrations of Hg^{2+} ions. Around 94% of the variations in the intensity is accounted for by the variations in the concentration of mercury (II) ions suggesting a good linear relationship between the two variables. An RSD of less than 1% was achieved at all individual points. The metal sensor displayed a sensitivity of 0.039 R.I./ppm with an LOD of 93.79 ppm. Thus, the bio-fabricated gold nanoparticles can be utilized as a possible sensor for mercury (II) ions in solution

Introduction

Nanoparticles are the building blocks of nanotechnology; they are defined as particles having more than one-dimension measuring 100 nm or less. Nanostructured materials are promoted as better built, longer lasting, cleaner, safer, and smarter products for use in communications, medicine, agriculture, and other industries (Singh, O. V., 2015). The study of nanoparticles has caught the curiosity of scientists over the past few years as they offer unique and more enhanced properties and applications compared to their parent materials (Hwang, S., et al., 2015). These advantages are attributed to their increased surface area, particle size and various shapes.

Earlier chemists used physical and chemical methods to fabricate nanoparticles. However, employing these techniques pose several disadvantages. Physical methods require the use of extremely high pressure and energy that is difficult to maintain (Thakkar, K.N., et al., 2010) while chemical methods employ toxic reactants, solvents and by-products that are harmful to humans and the environment (Roy, N., et al., 2010). Since most of the applications of nanoparticles include human contact, the concern regarding the use of conventional methods of nanoparticles synthesis was heightened (Rajan, R., et al, 2015). Because of this, scientists were encouraged to switch to greener alternative methods in synthesizing nanoparticles using biological methods that include the use of microorganisms such as bacteria, fungi, actinomycetes, and algae (Mittal, A.K., et al., 2013; Narayanan, K.B., and Sakthivel, N., 2010, 2011) as well as enzymes and plant extracts as reducing agents (Dubey et al., 2010).

Interestingly, employing plant extracts in the reduction process presents a number of desirable advantages: (1) usage of environmentally benign solvents that are mostly aqueous; (2) employing simple procedure that does not require any temperature and pressure maintenance; (3) higher reducing potential of compounds such as polyphenols, alkaloids, flavonoids, saponins, phenols, essential oils and polyols; (4) reduced or less environmental impact; and (5) relatively low cost.

Plants are widely distributed on land. Whole plants, plant parts and plant powder can be used as source of reducing agents. However, it was found out that more reducing and capping agents are extracted from plant parts in contrast to whole plants or powder that is why the bulk of researches utilized plant parts (Rajan, R., et al, 2015). Successfully synthesized nanoparticles made use of various plant parts as evidenced in Table 1. Majority of the research reported the use of leaf extracts from *Stevia rebaudiana* (Sadeghi, B., et al., 2015)*, Moringa oleifera* (Anand, K., et al., 2014)*, Terminalia arjuna* (Gopinath, K., et al., 2013)*, Chenopodium album* (Dwivedi, A.D. and Gopal, K., 2010)*, and Chrysopogon zizanoides* (Arunachalam & Annamalai, 2013). While, a number of studies were done with the use of seed from grapes (Krishnaswamy, K., et al., 2014), *Benincasa hispida* (Aromal & Philip, D., 2012), *Trigonella foenum* (Aswathy Aromal and Philip, D., 2012) and roots from *Zingiber officinale* (Praveen Kumar, K., et al., 2011) and *Morinda citrifolia* (Suman, T.Y., et al., 2014). In addition, the flower from *Rosa hybrida* (Noruzi, M., et al, 2011)*,* essentials oils from palm oil (Gan et al, 2012), glucan from mushroom (Sen, S., et al, 2015) and fruit from *Citrus limon* (Sujitha, M.V. and Kannan, S., 2012) and twig bark from *Acacia nilotica* (Emmanuel et al, 2014) were reportedly used for the metal nanoparticle synthesis. The most used solvent for the bio-fabrication of nanoparticles is water.

Formation of metal nanoparticles follows a straightforward reaction mechanism of the parent material with reducing agents. It has been proven by studies that plant extracts are potential reducing agents of the raw materials. Figure 1 shows the proposed mechanism for the reduction of nanoparticles from their parent materials (Mittal, Chisti & Banerjee, 2013).
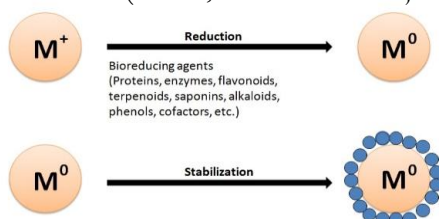
Fig.1. Mechanism of bio-inspired synthesis of nanoparticles (Mittal, Chisti & Banerjee, 2013)

Some of the common bio-reducing agents used in the green synthesis include proteins (Jacob, J.P., et al., 2012), flavonoids (Elavazhagan, T., and Aranuchalam, K.D., 2011), polyphenols (Antony et al, 2011), alkaloids (Vijayaraghavan, K., et al., 2012), saponins (Geethalakshmi, R., & Sarada, D., 2012) and essential oils (Vijayaraghavan, K., et al., 2012).

Interest on the production of nanoparticles is credited to its broad spectrum of applications. In the field of biomedicine, studies have proven its antibacterial (Ahmad et al., 2011; Bindhu and Umadevi, 2013; Ghosh et al., 2012; Kora, A.J., et al., 2012; Nabikhan, A., et al., 2010; Sankar, R., et al., 2013; Saxena, A., et al., 2010; Veerasamy, R., et al., 2011), antifungal (Jayaseelan, C., et al., 2012), anti-oxidant (Dipankar and Murugan, 2012; Mittal, A.K., et al., 2012; Raghunandan, D., et al., 2011b; Subramanian,V. and Suja, S., 2012) and anticancer (Ahamed et al., 2011; Gengan et al., 2013; Sankar, R., et al., 2013; Jeyaraj, M., et al., 2013b; Vivek, R., et al., 2012; Subramanian V., and Suja, S., 2012; Jacob, J.P., et al., 2012; Satyavani, K., et al., 2011; Jeyaraj, M., et al., 2013a) properties. They are currently also used in drug delivery, bio-imaging and food preservation. Catalytic properties of bio-synthesized nanoparticles were also evident in recent studies (Maity, S., et al., 2012).

Application of bio-inspired synthesized nanoparticles in catalysis were also evident in the studies of Maity et al. (2012) using *Cochlospermum religiosum*, Sen, I.K., et al. (2012) using *Mushroom*, Aswathy Aromal, S., and Philip, D. (2012) using *Trigonella foemum-graecum* and Anand, K., et al. (2014) using *Moringa oleifera*. Also, Pandian, C.J., et al. (2015) reported its dye and pollutant adsorption while Venkateswarlu, S., et al. (2014) reported its magnetic property.

Table 1: Plant parts utilized in bio-inspired synthesis of nanoparticles

Plant part	Plant	Solvent	References
Leaves	*Chenopodium album*	Water	Dwivedi, A.D. and Gopal, K., 2010
	Eclipta prostrata	Water	Rajakumar, G. et al., 2011
	Memecylon edule	Water	Elavazhagan, T., and Arunachalam, K.D., 2011
	Moringa oleifera	Water	Anand, K., et al., 2014
	Murraya koenigii	Water	Philip, D., et al., 2011
	Sesbania grandiflora	Water	Das, J., and Velusamy, P., 2014
	Stevia rebaudiana	Water	Sadeghi, B., et al., 2015
	Terminalia arjuna	Water	Gopinath, K., et al., 2013
	Tranthema decandra	Water	Geethalakshmi, R., and Sarada, D., 2012
Seed	*Abelmoschus esselentus*	Water	Jayaseelan, C., et al., 2012
	Benincasa hispida	Water	Aswathy, Aromal and Philip, 2012
	Grapes	Water	Krishnaswamy et al., 2014

	Syzygium cumini	Water	Venkateswarlu, S., et al., 2014
	Terminalia chebula	Water	Kumar, K.M., et al., 2011
	Trigonella foenum-graecum	Water	Aswathy. Aromal and Philip, 2012
Root	*Zingiber officinale*	Water	Praveen Kumar, K. et al., 2011
	Morinda citrifolia	Water	Suman et al., 2014

Up to date, a number of metal nanoparticles were successfully synthesized via the plant-mediated green route including silver (Gengan R.M. et al., 2012; Roopan, S.M., et al., 2012; Mollick, Md. M.R., et al., 2015; Vivek, R., et al., 2012; Ananda Babu, S., & Gurumallesh Prabu, H. 2011; Dwivedi, A.D., & Gopal, K., 2010; Sathishkumar, M., et al., 2009; Kaviya, S., et al., 2011; Arunachalam, R., et al., 2012; Sathishkumar, M., et al., 2010; Thirunavoukkarasu, M., et al. 2013; Khatoon, N., et al., 2015; Valodkar, M., et al., 2011; Antony, J.J., et al., 2013; Ashokkumar, S., et al., 2013; Bindhu, M.R., & Umadevi, M., 2012; Bindhu, M.R., & Umadevi, M., 2014; Dipankar, C., & Murugan, S., 2012; Mohammed Fayaz, A., et al., 2011; Philip, D., 2010; Veersamy, R., et al., 2011; Lukman, A., et al), gold (Geethalakshmi, R. & Sarada D.V.L., 2013; Kumar, K.M., et al., 2011; Mondal, S., et al., 2010; Dubey, S.P., et al., 2010; Das, J. & Velusamy, P., 2014; Bindhu, M.R. & Umadevi, M., 2014; Philip, D., et al., 2011; Mohammed Fayaz, A., et. al., 2011; Sheny, D.S., et al., 2012) titanium dioxide (Rajakumar, G., et al., 2011; Santhoshkumar, T., et al., 2014), cupric oxide (Udayabhanu, P.C., et al., 2015), nickel (Pandian, C.J., et al., 2015) and zinc oxide (Elumalai et al., 2015).

Considerable interest has been directed to synthesizing gold nanoparticles (AuNPs). Superior biomedical activities were confirmed by numerous research such as those stated earlier. Gold nanoparticles are conventionally synthesized by techniques such as the use of laser ablation, aerosol technologies, and ultra-sonic fields (Kumar, K.M., et al, 2011). Electrochemical techniques, photochemical reduction, and chemical reduction (Prathna, T., et al.,2013) were also used to fabricate gold nanoparticles. Such techniques however, entail harsh conditions which are expensive and they pose health risks on the researcher as well as the environment. Another disadvantage of employing these conventional methods is that they yield non-homogenous monodispersed nanoparticles which affects its effectiveness (Xie, Wang, Cao, & Qin, 2015). Switching to green route by utilizing plant extracts is therefore advantageous.

The plant from which the reducing and capping agents were extracted is guyabano (*Annona muricata*). *Annona muricata* is also known as Graviola or Soursop. *Annona muricata* Linn. is a lowland tropical fruit-bearing tree in the Annonaceae family. *Annona muricata* is a slender, small, and cold-intolerant tree, generally reaching heights of 4–6 meters. Its leaves exhibit anti-cancer, anti-diabetic, anti-rheumatic properties (Sawant, T.P. and Dongre, R., 2014). The crushed seeds are used against internal and external parasites, head lice, and worms. The bark, leaves, and roots are considered sedative, antispasmodic, hypotensive, and nervine, and a tea is made for various disorders toward those effects (Gajalakshmi, S. et al, 2012). The peel of the fruit was utilized in the present study. It is considered as a fruit waste but recent study has reported that it contains alkaloids, saponins and phenolics which are excellent reducing agents (Sihombing, JR. et al, 2015). *Annona muricata* (guyabano) peel extract therefore makes a viable candidate for the reduction of gold nanoparticles.

Metal sensing is one of the applications of nanoparticles that has not been extensively explored yet. Determining harmful heavy metals in water is important as it ensures the safety of humans. Mercury (II) ions are one of the most toxic heavy metals to humans and the environment. There is a number of available techniques currently used for the determination of mercuric ions such as electrochemical analysis, atomic absorption spectrometry, inductively couple plasma mass spectrometry, and cold vapor atomic fluorescence

spectrometry. Nevertheless, most of them are not convenient to use because the methods are time consuming, and makes use of bulky and non-portable equipment. (Zhou, Y., et al., 2014).

This study aims to biosynthesize and characterize gold nanoparticles. A smartphone based assay for mercury (II) ions detection was also developed with the use of the green synthesized AuNPs. To the best of the researchers' knowledge, utilization of *Annona muricata* (guyabano) peel extract for the synthesis of gold nanoparticles and its possible application as Hg (II) ions sensor have not been previously reported.

Methodology

1.Preparation of Green-synthesized Gold Nanoparticles (AuNP)

All chemicals were of analytical grade or the purest available. All solutions were prepared with distilled water. The glassware used were thoroughly cleaned with aqua regia and rinsed thoroughly with distilled water prior to use.

1.1 Reagents and Materials

The following reagent was used for the bio-fabrication of the gold nanoparticles: A 3 mM stock solution was prepared by dissolving 1 g Chloroauric acid ($HAuCl_4$) (Sigma Aldrich) in 1 liter of distilled water.

1.2 Extraction (*Annona muricata* peel extract)

The guyabano (*Annona muricata*) peel samples were obtained from local market sites in Daraga, Albay and were air dried for 24 hours. The dry peel samples were mashed using food blender to obtain uniform particle sizes. Powdered guyabano peels were boiled in distilled water for 15 minutes to prepare 10% (w/v) stock solution.

1.3 Green Synthesis of AuNP

In a typical reaction procedure, 5 ml of 10% (w/v) stock solution of *Annona muricata* peel extract was added to 1 ml of 3 mM aqueous Chloroauric acid ($HAuCl_4$) solution and was stirred for 2 hours at room temperature to yield the gold nanoparticles (Ibrahim, H.M. , 2015).

1.4 Characterization of Gold Nanoparticles

UV-Vis spectrophotometer (U-2900 Spectrophotometer, ROM version: 2J15301 05) was used to ensure the formation of gold nanoparticles (AuNPs) (Kumar, K.M., et al., 2011). Fourier Transform Infrared Spectroscopy (Nicolet 6700) was used to determine the functional groups present in the possible bioreducing and capping agents. UV-vis and FTIR analysis were conducted at the Chemistry Instrumentation Rooms I and II of De La Salle University. Morphological analysis of the green-synthesized AuNPs was investigated by Scanning Electron Microscopy (SEM). SEM (Dual Beam Helios Nanolab 600i) imaging was performed using an accelerating voltage of 10.0 kV and beam current of 17 nA; analysis was conducted at the Advanced Device and Materials and Testing Laboratory of Department of Science and Technology.

2. Metal Ion Sensing by Bio-fabricated Gold Nanoparticles

Three molars of metal ion solutions (Hg^{2+}, Ba^{2+}, K^+, Cu^{2+}, Pb^{2+}, Fe^{3+}, Co^{2+} and Mg^{2+}) were separately added to the biosynthesized AuNPs for selectivity testing. Color changes upon addition were noted.

2.1 Smartphone-based Assay for Mercury (II) Ions based on *Annona muricata* Peel-reduced Gold Nanoparticles

Smartphone-based colorimetry was carried out using a light box assembly for capturing image of reaction mixture, followed by image analysis using ImageJ computer software. The light box as shown in Figure 2 consisted of a Styrofoam box with a dimension of 35cm x 35 cm x 30 cm and a white internal background. One 8 W fluorescent lamp (T5 Firefly) set at the upper inner side of the box provided the needed illumination. The camera was set at the upper outer side of the box, where a hole was made for the camera lens.
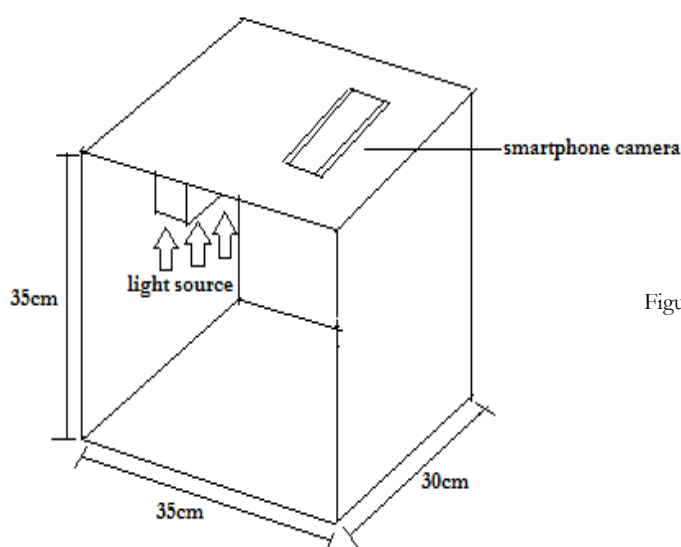
Figure 2. Diagram of the light box used

A smartphone (iPhone 5s) with table of specifications shown in Table 2 was used to capture the image of the analysis mixture. The images were transferred to a laptop computer (Dell Inspiron 11 3000 series) for storage.

Table 2. Table of specifications of iPhone 5s

TABLE OF SPECIFICATIONS (iPhone 5s)	
Processor	1.3 GHz
Storage	16 GB
RAM	1 GB
Rear Camera	8 MP
Resolution	640 x 1136 pixel

CAMERA SPECIFICATION	
Sensor size	1/3"
Pixel size	1.5 μm pixel
LED flash, autofocus	present

(Sources: Apple. (n.d.). Retrieved October 12, 2016, from https://support.apple.com/kb/sp685?locale=en_GB & Apple iPhone 5s. (n.d.). Retrieved October 12, 2016, from http://www.gsmarena.com/apple_iphone_5s-5685.php/)

2.2 Evaluation of Sensing Characteristics of AuNPs

2.2.1 Determination of Repeatability

Three trials were conducted for the same range of concentrations of Hg^{2+} ions (100 ppm – 400 ppm). Only 10% of the RSD of the readings were tolerated for it to be considered repeatable.

2.2.2 Determination of Limit of Detection

The Limit of Detection in the response domain was calculated using the equation below.

$$C = \dfrac{3s_{blk}}{m}$$

where C is the LOD value, and s_{blk} is the standard deviation of the response exhibited by the reagent blank.

2.2.3 Determination of Working Range, and Linear Regression

Working range refers to the concentration range where the sensor shows a linear relationship and correlation between the analytical response (Red Intensity) and the concentration of the analyte.

Microsoft© Excel 2010 program was used to determine the sensitivity and to perform linear regression on the sensor readings. The equation of the line is given by the equation below.

$$y = mx + b$$

where y is the response of the sensor, m is the slope or the sensitivity value of the sensor, x is the activity of the sensor, and b is the y-intercept.

Experimental Procedure
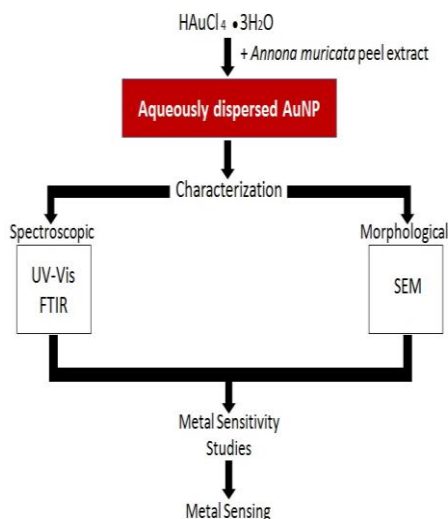
Figure 3. Experimental procedure of the Gold nanoparticles synthesis

RESULTS AND DISCUSSION

Metal nanoparticles attain their specific colors due to the collective oscillations of the surface electron cloud upon its interaction with light of suitable energy. Different nanoparticles exhibit specific colors upon reduction from parent materials (Geethalakshmi & Sarada, 2012). Examples include silver nanoparticles having a strong orange color (Arunachalam et al, 2011) and titanium dioxide (TiO$_2$) nanoparticles showing light green color (Rajakumar, G., et al, 2011). In the present study, the green synthesis of gold nanoparticles (AuNPs) was initially observed by noting the change in color upon the addition of *Annona muricata* (guyabano) peel extract. The prepared 3 mM Chloroauric acid trihydrate was reduced rapidly in the presence of the peel extract.

The bio-fabrication of AuNPs as recorded by color change from pale yellow to wine red took only less than 5 min. Figure 4 shows the stages of the synthesis of gold nanoparticles.

Previous studies have confirmed that gold exhibits wine red color due to the excitations of their surface plasmon resonance (SPR) when dissolved in aqueous media (Zhou, Y., et al, 2013; Sheny, D.S., et al, 2012; Dubey et al, 2010).
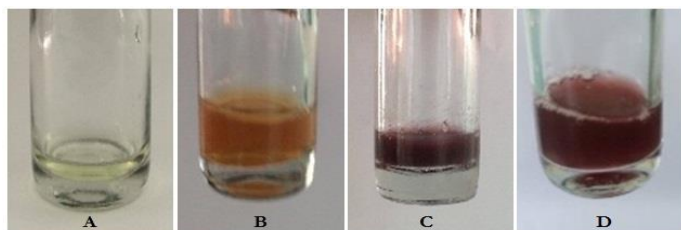
Figure 4. Color changes in the synthesis of gold nanoparticles using *Annona muricata* peel extract. (A) Chloroauric acid solution before reaction, (B) Initial color change after contact with guyabano peel extract, (C) Color shifted to wine red color, and (D) No observable color change from wine red after 2 hours

The color change suggests the formation of gold nanoparticles wherein the gold ions (Au^{3+}) are reduced to zero valent gold atoms (Au^0). Also, the change in color is indicative of the gradual change in particle size until such time stability is attained (Bindhu & Umadevi, 2013; Hwang, S., et al, 2015; Song, J.Y., et al., 2009). Synthesized nanoparticles are on their stable states when aggregation is hindered by the established electrostatic repulsion between each of the particles (Xie, J., et al., 2015). Further aggregation is prevented by capping agents present in the extract forming a single layer on the surface of

each nanoparticle (Roopan, S.M., et al, 2012). Saponins, alkaloids and phenolics are potential reducing and capping agents found in the peel extract (Sihombing, J.R., et al, 2015).

Parameters for the synthesis of gold nanoparticles including concentration ratio of reactants, reaction time, and temperature are essential as they determine the characteristics of the nanoparticles.

Visual assessment was performed to select the optimum concentration ratio. As shown in Figure 5., concentration ratio (gold chloride:extract) from 1:1-1:5 exhibits color from purple to bright red. From 1:6-1:10 gradual change from wine red to light brown color was observed. The solutions' color from purple to red indicates the presence of gold nanoparticles. Accordingly, the brighter color of red indicates smaller nanoparticles (Arruda et al, 2014; Ahmed et al, 2014, Bindhu & Umadevi, 2014).

Figure 5. Guyabano peel extract-aided synthesized nanoparticles using different volume ratios of chloroauric acid to peel extract at room temperature for 2 hours
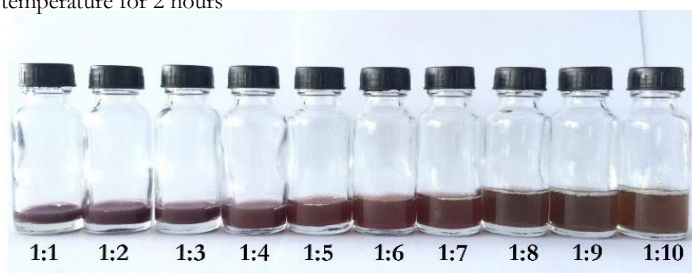
The ratio of 1:5 (Figure 6) exhibits the brighest red color. The observed color change into bright red could already indicate the presence of gold nanoparticles.

However, characterization techniques such as UV Vis, FTIR, and SEM are still required to verify the formation of the gold nanoparticles, to determine the functional groups present in sample and its sizes (Noruzi, M., 2011).

Figure 6. Gold nanoparticles at reaction ratio 1:5 (Chloroauric acid: peel extract)

Spectroscopic Characterization of Gold Nanoparticles

Although, the color change itself could indicate the presence of gold nanoparticles, the use of UV Vis verifies the formation of gold nanoparticles whose characteristic peak is around 520 nm. The color change is due to the collective oscillation of free conduction electrons induced by an interacting electromagnetic field in the gold nanoparticles (Sheny, D.S., et al, 2012).

U-2900 Spectrophotometer (ROM version: 2J15301 05) was used to determine the absorbance of the synthesized gold nanoparticles scanning from 400 nm to 700 nm. As evidenced in Figure 7, the prepared solution exhibits absorbance with a maximum peak at 532 nm. Thus. the presence of gold nanoparticles was confirmed.

To determine the functional groups present in the *Annona muricata* peel extract that are responsible for the reduction process, Fourier-transform infrared spectroscopy was used. The prepared nanoparticle solution was freeze dried using Labconco 4.5 freeze dryer and then subjected to FTIR analysis. FTIR results, showed in Figure 8, have peaks at 3414, 2930, 1618, 1414, 1251 and 1103 cm⁻. The broad stretch in 3414 cm⁻ suggests the presence of hydroxyl (O-H). The peak at 1742 indicates carbonyl groups present (C=O).

Peak at 2930 cm^{-1} is indicative of the alkyl chains. Carbonyl containing compounds are considerably strong reducing agents. The bands in 1414 cm⁻ may be due to the bending in O-H or stretching in C-N. The characteristic peak at 1618 cm⁻ (N-H stretching) indicates the presence of amide group
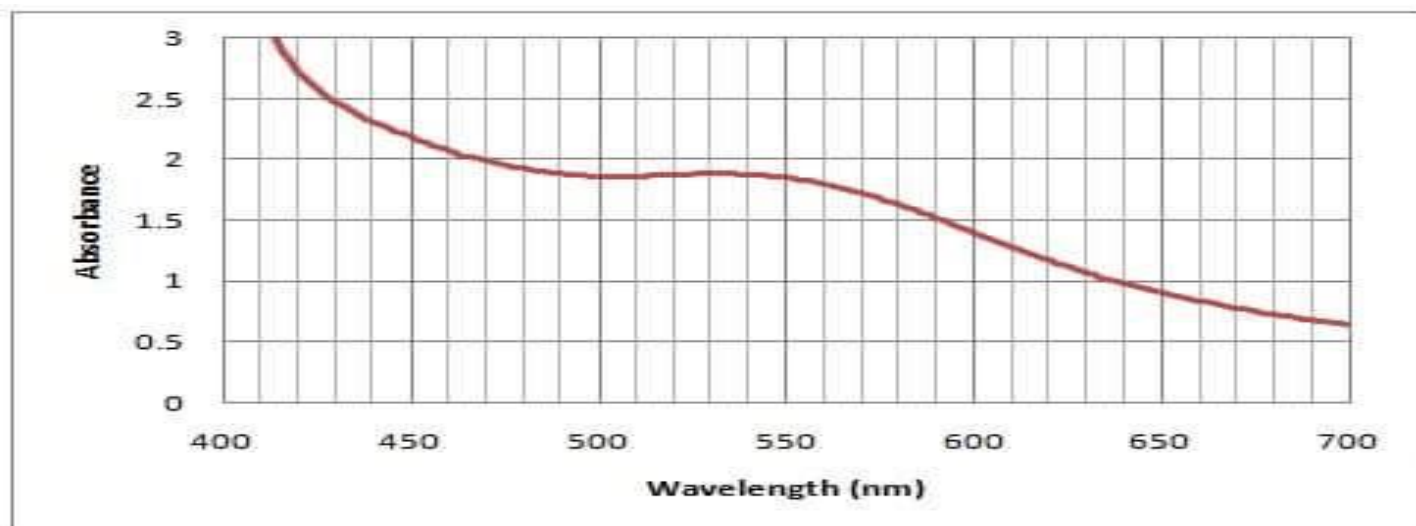
Figure 7. UV-Vis spectra of biosynthesized gold nanoparticles at concentration ratio (Chloroauric acid : guyabano peel extract) 1:5
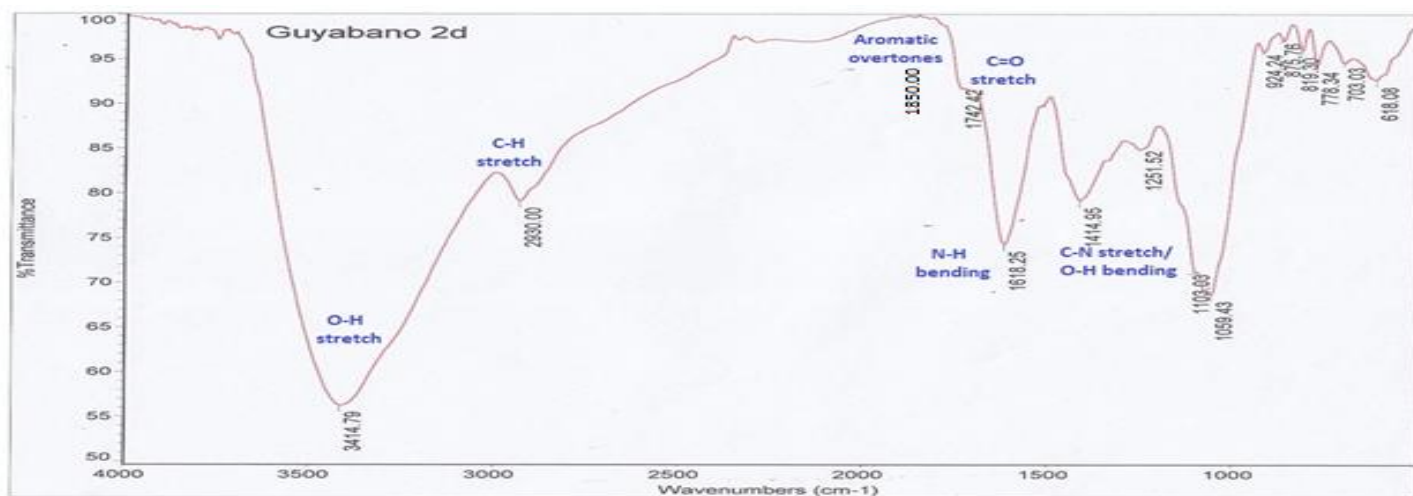
Figure 8. FTIR spectra of biosynthesized gold nanoparticles

The functional groups are present in phenolics with dominant hydroxyl (O-H), carbonyl (C=O) groups and benzene ring (aromatic overtones at arounf 2000 cm^{-1}. Saponins also contain numerous hydroxyl groups and alkaloids contain amine, carbonyl and hydroxyl groups which are probable reducing agents in the extract.

Scanning electron micrographs of the AuNPs obtained by the reduction of HAuCl4 of saponins, alkaloids, and phenolics from *Annona muricata* reveal spherical nanoparticles produced as shown in Figure 9. Previous studies also reported the synthesis of gold nanoparticles that are spherical in shape (Song, J.Y., et. al., 2009; Tahir et. al 2015; Dubey et. al 2010; Das, & Velusamy, 2014). The relative sizes of these AuNPs ranged between 2.0 and 41.0 nm
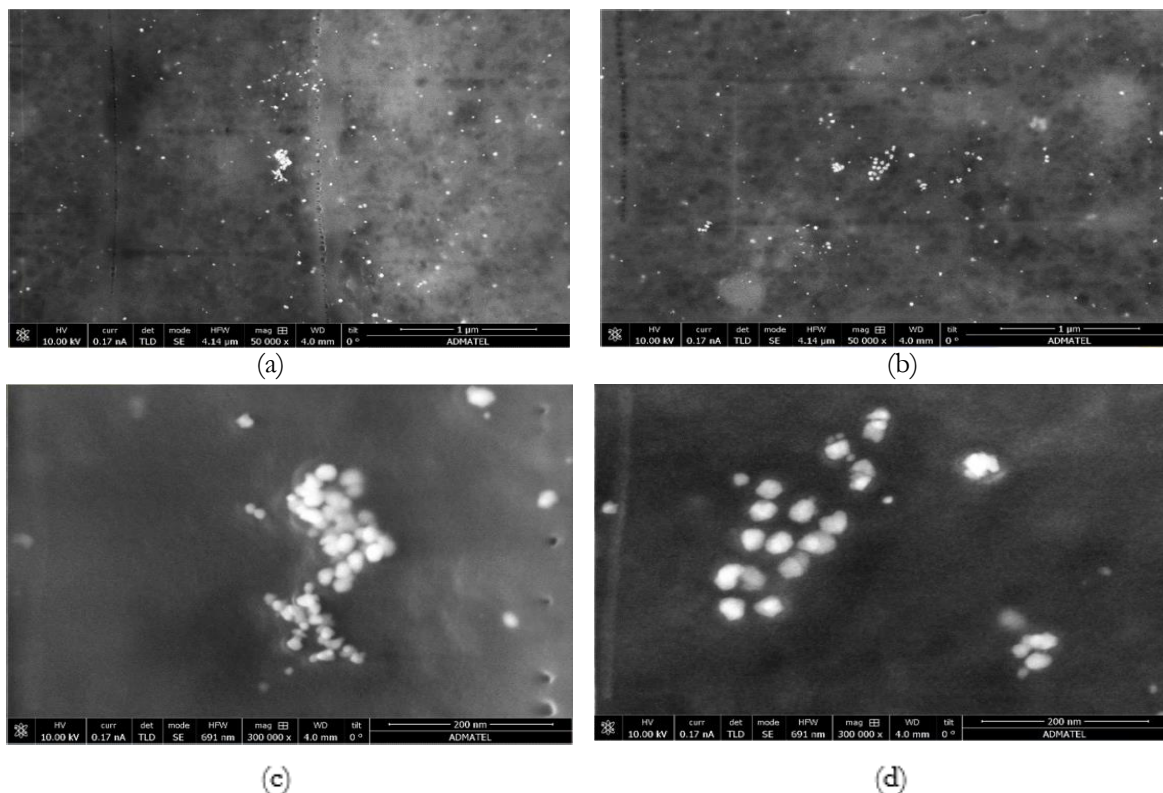
Figure 9. SEM images of the guyabano extract taken at (a – b) 50 000x and (c – d) 300 000x magnifications

Figure 10 shows the size distribution analysis of the synthesized nanoparticles. As evidenced in the Figure, majority of the gold nanoparticles have diameters that cluster around 22.0 to 34.0 nm. Mean diameter was found to be 23.18 nm.
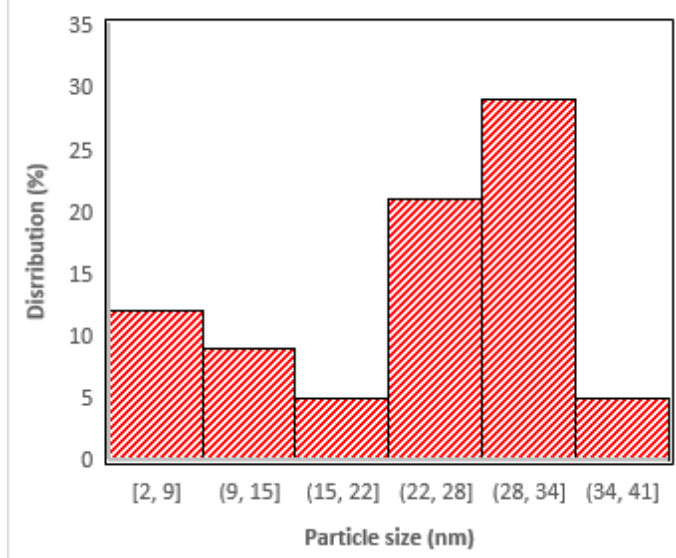
Figure 10. Size distribution analysis of nanoparticles (n=81)

The data presented above indicates that *Annona murricata* peel extract can reduce gold ions (Au^{3+}) to zero valent gold atoms (Au^0). It also confirms its capability to produce gold nanoparticles of different sizes. In a recent study, it has been suggested that different compounds such as alkaloids and phenolics bring out the reduction process and thus gold nanoparticles nanoparticles synthesis (Arruda et al., 2010). The water soluble heterocyclic compounds were mainly responsible for the reduction of chloroaurate ions to metallic gold respectively (Geethalakshmi & Sarada, 2013).

Metal Sensitivity Studies

Five drops of 3 M solution of the test metal ions (Hg^{2+}, Ba^{2+}, K^+, Cu^{2+}, Pb^{2+}, Fe^{3+}, Co^{2+} and Mg^{2+}) were added to the gold nanoparticles solution in a spot plate.

The addition of copper (II) and lead (II) resulted to a faint non-uniform variation in color. Iron (III) caused considerable color change from red to dark green. However, this may be due to the initial orange color of the iron (III) solutions. Only upon the addition of mercuric ions (Hg^{2+}) that a noticeable uniform color change was observed.

As shown in Figure 11, the characteristic wine red color (control) of gold nanoparticles turned into pale yellowish brown color.
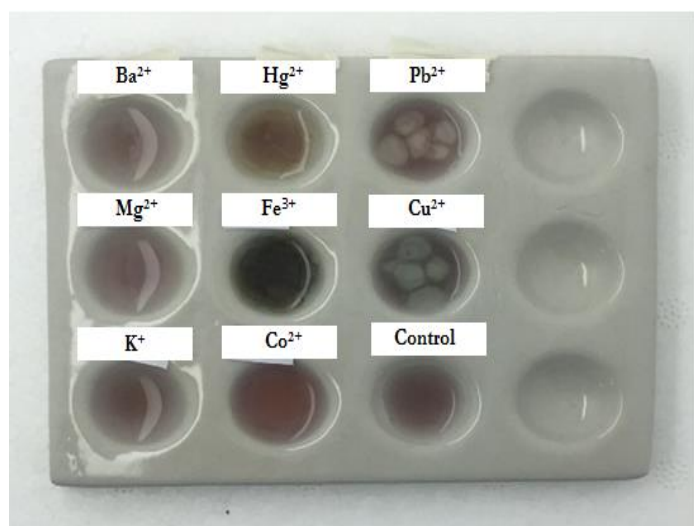
Figure 11. Gold nanoparticles upon the addition of metal ions

The color change can be caused by the change in particle size of the green synthesized nanoparticles after the addition of the mercuric ions (Hg^{2+}) (Zhou, Y., et al., 2014). It was observed that the color after the addition of mercury was the same with the color of the unreacted chloroauric acid; this may indicate the oxidation of the zero valent gold atoms to gold (III) ions (Zhou, Y., et al 2014).

Colorimetric Effects of Hg (II) Ion

The addition of Hg (II) ions to the biosynthesized gold nanoparticles affected its optical properties, caused a change in color of the solution. Most of the metals ions simply produced a non-uniform alteration of colors suggesting that the gold nanoparticles are not selective to these metal ions (Bindhu, M., & Umadevi, M. 2014).

Digital Image Analysis

A light box was utilized to ensure that no external light could cause any interference in the readings, as well as the need for a white background for good reflectance and a clearer image. The use of LED lamp ensured no heating effect. A charged-couple device (CCD) or a complementary metal oxide semiconductor (CMOS) is responsible for converting light into electrical signal. In this study, CMOS incorporated in the iPhone 5s was used.

Red (R), green (G), and blue (B) values were utilized in this study as they are the most basic color combinations used in the digital imaging colorimetry. Each RGB set has a corresponding hue (H), value (V), and saturation (S) values which can be used as additional color data base for colorimetric analysis.

As an example, the analysis mixture presented in the Figure 12 has an RGB set of (R=126.923, G= 100.749, and B=105.218) and a corresponding HSV set of (H=350.00, S=20.600 and V=49.800). Each RGB data set can be represented as
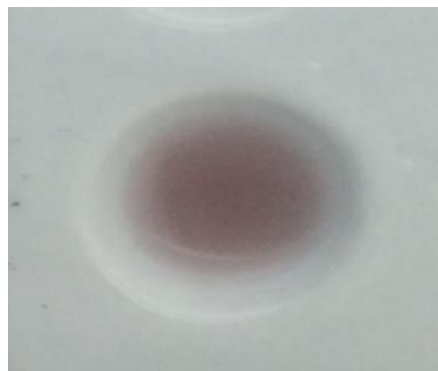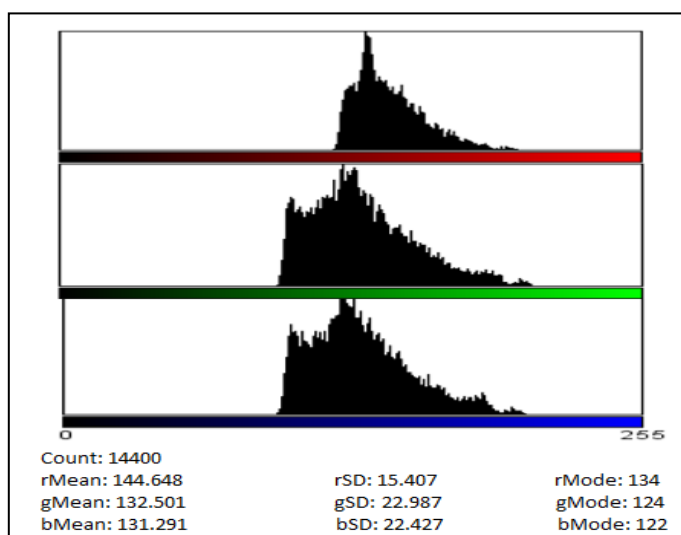
Figure 12. Image of a sample mixture of AuNPs and mercury (II) ions

a color histogram to properly show which basic color is dominant, and shall dictate the resulting color of the solution (Grudpan, et al., 2015).

Figure 13 shows an RGB combination of R: 144.648, G:132.501, and B: 131.291 and has a corresponding HSV combination of S: 9.200 and V: 56.700. This shows that each color as captured from an image exhibits a unique and distinct color RGB and HSV combination, demonstrating the capability of digital imaging colorimetry as a sensitive analytical tool in colorimetric detection and quantitation (Chodum, et al, 2015).

Figure 13. Varying RGB combination depicted in a color histogram

Count: 14400
rMean: 144.648   rSD: 15.407   rMode: 134
gMean: 132.501   gSD: 22.987   gMode: 124
bMean: 131.291   bSD: 22.427   bMode: 122

Response to Hg (II) Ion

Figure 14 shows the responses in the absence and in the presence of mercury (II) ions. The red (R), green (G) and blue (B) of the gold nanoparticle solution changed upon the addition of 400 ppm of Hg^{2+} solution. As evidenced in Figure 14., an increase in the intensity of all color parameters (red, green, blue, intensity, saturation and value) were observed.

Among the color parameters, "R" recorded the larger change in value from 114.83 to 140.32 as compared to the recorded by "G" and "B". The over-all increase in color intensity is attributed to the direct interaction of gold and the mercury atoms once the biological stabilizers have been disrupted (Zhou, Y., et al 2014; Farhadi, K., et al 2011; Bindhu, M., & Umadevi, M. 2014; Bindhu, M., & Umadevi, M. 2014).

Figure 14. Effect of Hg (II) on different color parameters
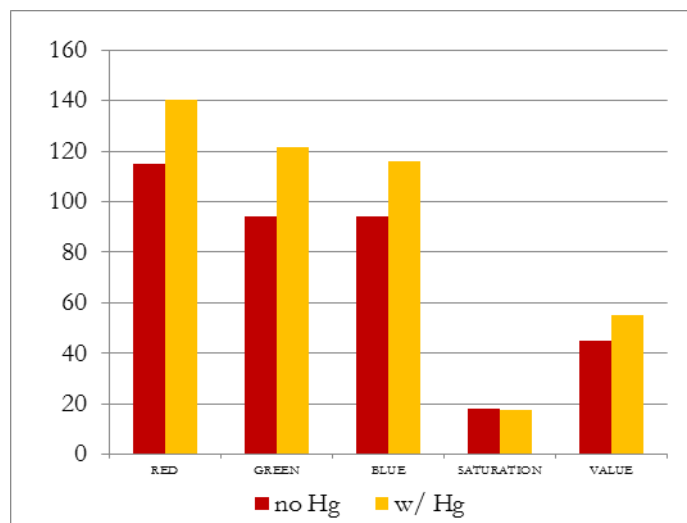
Figure 15 shows the possible mechanism of mercury ion detection by the green-synthesized nanoparticles. The mercury ions disrupt the stability of the capping agents. This allows the AuNPs to individually exist in the solutions (Farhadi, K., et al., 2011).

Figure 15. Possible mechanism of Mercury detection by gold nanoparticles
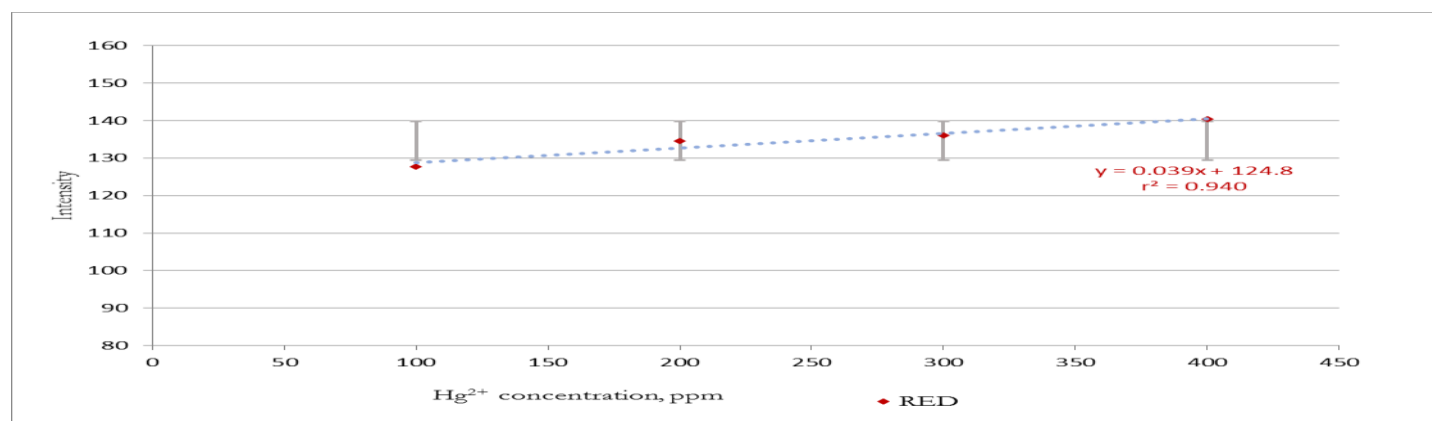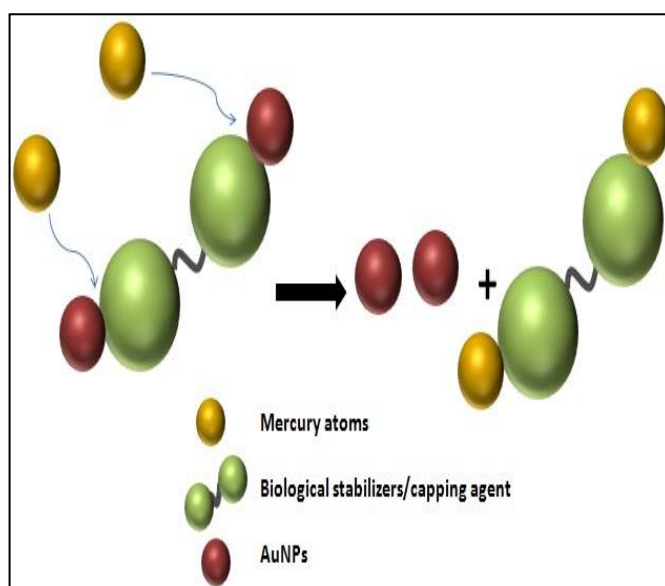
Figure 16. Calibration curve for the determination of Hg 2+ ions at optimum parameters (n=4)

A calibration curve (r^2= 0.940) shown in Figure 16 relates the concentration of Hg^{2+} ions (in ppm) to the red intensity values. Around 94% of the variations in the intensity are accounted for by the variations in the concentration of mercury (II) ions suggesting a good linear relationship between the two variables. The calibration curve was made from the measurements in the concentration range from 100 ppm - 400 ppm. It displayed a sensitivity of 0.039 R.I./ppm. An RSD of <1% was achieved at each individual point showing that the method is repeatable with a limit of detection (LOD) at 93.790 ppm.

Recommendation and Conclusion

Gold nanoparticles (AuNPs) were successfully synthesized using guyabano (*Annona muricata*) peel extract via the green pathway. The prepared solution with concentration ratio of 1:5 ($HAuCl_4$: peel extract) exhibits strong red color indicating the formation of AuNP. With the use of UV-Vis spectroscopy, the presence of the nanoparticles was ascertained; the spectrum shows a maximal absorbance peak at 532nm. The biosynthesized AuNPs were also characterized by SEM for its morphology; spherical shapes were produced. FTIR result verifies the presence of reducing and capping agents such as saponins, alkaloids and phenols that are responsible for the reduction of the parent material into gold nanoparticles. Effects of temperature and the reaction time on synthesizing gold nanoparticle using *Annona muricata* peel extract are important parameters to be optimized. The synthesized gold nanoparticles were found to be a possible colorimetric metal sensor for detection of mercury (Hg^{2+}).

Visible change in color was observed from deep red to yellow upon contact with the mercuric ions (Hg^{2+}). The change in color is due to the reaction disruption of the capping agents and the reaction of mercuric ions and gold nanoparticles. Digital Imaging colorimetry was used to determine the color and color intensity changes; color parameters (red, blue, green, hue, saturation, and value) were investigated. Using only "R", a calibration curve was constructed. Around 94% of the variations in the Red intensity are accounted for by the variations in the concentration of Hg^{2+} ions suggesting a good linear relationship between the two variables. The calibration curve also displays a sensitivity of 0.039 R.I./ppm with an LOD of 93.790 ppm. The use of reference standard for method validation and metal interference studies are highly encouraged for future researches.

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PRESCRIBED CRITERIA FOR ELECTIVE NATIONAL GOVERNMENT LEADERS

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Introduction

Leaders are persons who lead the society in attaining a better future for their constituents. They are the ones who possess power to rule the country or the state. They are the persons in authority trusted to attain social development and improve quality of life. The role of leaders is significant especially in the field of politics. They play multi-tasking in both domestic and international affairs and in development of peoples. Basically, the development of one country depends largely on the capability and leadership of the leaders, i.e. on how they are equipped in terms of knowledge and skills in governance. We already encounter the essence of leadership even in education. We exercise our citizenship and practice the various roles and responsibilities as citizens such as rights of citizens to vote and to be voted upon. It also means performing some specific tasks for the leaders. There are multiple models for leadership on defining and practicing the right and fit model for actual application of leadership styles. There is a need to articulate the right form of leadership in everyday political life of a political society like the values of love, happiness, and freedom.

In a democratic regime such as ours, the constitution provides specific qualifications to become a public official. There is a set of criteria to determine public officials. According to a law on public officers, the term qualifications may be used in two senses: first, it may refer to the endowment or accomplishment that fits in the office; and second, it refers to an act which a person, before entering upon the performance and duties, is by law, required to do so, such as the taking, and often, of subscribing and filing of an official oath, and, in many cases, of the giving of an official bond by law, subject to constitutional limitations; congress may determine the eligibility and qualifications of officers and provide for methods for filing offices.[1] In the 1987 Philippine Constitution, there is a provision for national qualification for legislative body which states that, "No person shall be a Senator unless he is a natural born citizen of the Philippines, and, on the day of the election, is at least thirty-five years of age, able to read and write, a registered voter, and a resident of the Philippines for not less than two years immediately preceding the day of the election." For President and Vice-President qualification, the Constitution states that, "No person may be elected President unless he is natural born citizen of the Philippines, a registered voter, able to read and write, at least forty years of age on the day of the election, and a resident of the Philippines for at least ten years immediately preceding such as election."[2]

The Philippines is a democratic country and is one with strong democratic constitutional regimes in Asia. The ideal and best way of performing the democratic processes is by virtue of election participation, which the Filipino people, regardless of social backgrounds, whether rich or poor, educated or uneducated, men or women, young or old, in prison or free, are equal in exercising the power of suffrage; that is, to choose their representatives, directly or indirectly, to

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[1] Hector S. De Leon Sr., and Hector De Leon Jr. "The Law on Public Officers and Election Law" 8th edition, Publisher Manila, Philippines: Rex Book Store (2014).

[2] *1987 Philippine Constitution,* Art VII: Sect: II.

govern the nation shaping, and serving the citizens, to implement new rules and laws, making good decisions, enhance economic conditions, and give justice for those who are deprived. Assuming the fact that the supreme power of the nation resides in the people, the government as a whole is not absolutely a powerful agency to rule the people. Therefore, as the right of every citizen to choose his or her leader, the tendency is to 'hand over' their sovereignty to those who are 'qualified and elected' by their constituents. Not to mention the attached expense of conducting election for every given period as prescribed by the 1987 Philippine Constitution, the essence and sanctity of suffrage and elections fade away. With these elections, the force and use of money and other resources in a form of vote buying compromise and even destroy in effect the will of the people to decide and exercise their power and responsibility given democratic constitutional framework. The use of force and weapons to eliminate opposition supporters, the use of 'connection' as part of political machineries to acquire and blockvotes cast, and to diminish (oppositional) elite politicians, political dynasties, and other forms of fraud in Philippine politics is primarily utilized in order to dominantly make political aspirants win over their foes.

As provided by the constitution and other pertinent laws, the qualifications of both national and local political leaders in the Philippines would still be the qualifications forming part of our criteria. We are expecting better service and more eligible leaders in various particular positions that are crucial in our society relative to governance and management. Popularity and charisma are not the only seemingly satisfying qualifications in order to become a leader in the society; we cannot deny the fact that both are usual advantageous approaches to gather votes and win the elections, i.e. politicians are usually introduced and endorsed through entertainment industry and famous celebrity endorsers. In the sense of governance and leadership, the presence and functions of leaders have big impact if we have the high standards of qualifications as we choose our leaders. Having high standards on the qualifications is necessary for proper scrutiny of the aspiring and right candidates to become eligible and qualified for the right positions. Hence, the objective of this study is to articulate better qualifications of our elective national political leaders.

Leadership is one of the vital qualities a leader should have in order to govern a community. There are six different perspectives in the aim of emphasizing the components of political system, the role of citizen, and the role of leaders. These are 1) the reasons explaining the emergence of societies, 2) the role and the explanations about the existence of political parties, 3) the characteristics of political leaders, 4) the characteristics of citizens as political followers, 5) the importance of the authenticity in political systems, and 6) the moral and ethical dimension as a necessity in the way to handle power. These six different perspectives are used to describe the meaning of leadership in political system.[3] Knowledge and skills are also essential to influence citizens in their political behaviour especially as they perform their duties of citizenship effectively.[4] Identifying passion as one major common trait of a leader is considered actually to be the greatest factor in realizing their leadership.[5] The importance of leadership in rural areas is crucial. Developing leaders and improving their critical nature style of leadership in rural

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[3] Stéphane Langlais, "The Meaning of Leadership in Political Systems." http://www.diva-portal.se/smash/get/diva2:722029/FULLTEXT01.pdf (accessed January 06 2016).

[4] *Leadership Knowledge and Skills: The Essentials for Effectiveness.* http://www.corwin.com/upm-data/7330_weller_ch_1.pdf (accessed January 29, 2016).

[5] Joan F. Marques, International Journal of Leadership Studies, Vol. 3. 1, 2007, pp. 98-125 © 2007 School of Global Leadership & Entrepreneurship, Regent University

communities is highly significant.[6] People are carefully listened to and in effect change the judgement of the leader himself. A leader has a big influence as a good communicator especially leading his followers in good direction.[7] A good leader recognizes his responsibility and behaviour. The skills needed to become more efficient as a leader are being more adaptive and more flexible, which are essential to leadership.[8] Democratic communities should have trusted responsible leaders to benefit all citizens especially in local government units given that they are essential for successful development of the state.[9] Leadership is the core of governing the structure of a political organization.

Education is the key to the success of democratic societies. Educational and social backgrounds and professions among the political leaders in the government play a big factor in implementing market-liberalizing reforms. Educated leaders are said to be more reform-oriented.[10] The educated political leaders understand and affect economic growth rates given their educational attainment.[11] For Plato, leaders should be more knowledgeable in order to govern the society well as they head the communities, that is, simply because their main function is to govern.[12] Deliberative democracy is focused on the active participation of the citizens and not only on the information they know but because they actively participate in the political sphere.[13] Just like the people of the City of Naga, they take active role in implementing rules and in improving their place. They are focused on structural paradigms for people development and effective leadership.[14] Indeed the relationship of education and leaders in democratic society is expanded in the educational leadership and democracy literacy, which are fundamental aspects for a democratic state.[15] The quality of education of leaders must be greatly considered as part of their inherent quality in and for leadership. The citizens should have criteria to evaluate their

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[6] Freddie Avant, Kim Rich-Rice, and Sam Copeland, Leadership and Rural Communities, International Journal of Business, Humanities and Technology Vol. 3 No. 8; December 2013.

[7] Torun Dewan & David P. Myatt, "The Qualities of Leadership: Direction, Communication, and Obfuscation". http://journals.cambridge.org/action/displayAbstract?fromPage= online&aid=2300100&fileId=S0003055408080234 (accessed January 9, 2016).

[8] Gary Yukl, Rubina Mahsud, Consulting Psychology Journal: Practice and Research © 2010 American Psychological Association 2010, Vol. 62, No. 2, 81–93.

[9] Roger B. Myerson, "Local and National Democracy in Political Reconstruction". http://home.uchicago.edu/~rmyerson/research/demrecon.pdf (accessed January 30, 2016).

[10] Axel Dreher, Michael J. Lamla, Sarah M. Rupprecht, Frank Somogyi, "The impact of political leaders' profession and education on reform". http://www.econstor.eu/bitstream/10419/50822/1/520092163.pdf (accessed January 30, 2016).

[11] Timothy Besley, Jose G. Montalvo, and Marta Reynal-Querol Do Educated Leaders Matter? http://www.econ.upf.edu/~reynal/delm_February_2.pdf (accessed January 30, 2016).

[12] Grube, Plato's The Republic.

[13] Ilya Somin, Deliberative Democracy and Political Ignorance, Critical Review, Vol. 22, Nos. 2-3, 2010, 253-279 (Part of the Critical Review Symposium on Deliberative Democracy).

[14] Ana Khristina Salanguit Puata, "Community Capacity Building and Local Government Leadership: Describing Transformational Leadership Practices in Naga City, the Philippines". http://www.apu.ac.jp/rcaps/uploads/fckeditor/publications/journal/ RJAPS_V28_Ana.pdf (accessed January 30, 2016).

[15] John West-Burnham, "Educational Leadership and Democracy". http://www.esha.org/Documents/Educational+Leadership+and+Democracy.pdf (accessed January 30, 2016).

leaders.[16] Developing public leaders in collaboration of different sectors in order to achieve effectiveness inclusive of personal attributes and thinking and sense of mutuality are necessary.[17] A democratic society still chooses more educated leaders than to autocratic communities.[18]

In this sense, when educated leaders remain in office, the educational attainment of the citizens will increase and will have the impact of transition from less educated to educated leaders.[19] - College graduates have higher awareness, more knowledgeable, and are more open minded especially on specific issues than the high school graduates.[20] Education is one great factor that affects active participation of citizens in political activities: there are more educated persons who actively participate than those who are less educated.[21] The quality of leadership in performing efficient public administration may be developed more by effective education and training of our political leaders.[22]

Methods

The study is a qualitative research; specifically, a social critical research using critical analysis and reconstruction. The primary sources of this study are the *The Republic* by Plato, 1987 Philippine Constitution Art. VI Sec 3 and 7, and the Omnibus Election Code. The secondary data are the professional articles in political journals. The tools of analysis are documentary analysis and secondary data analysis.

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[16] Nicholas Carnes and Noam Lupu, "What Good Is a College Degree? Education. and Leader Quality Reconsidered". http://noamlupu.com/leader_education.pdf (accessed January 30, 2016).

[17] Ricardo S. Morse, "Developing Public Leaders in an Age of Collaborative Governance". http://www.ipa.udel.edu/3tad/papers/workshop4/morse.pdf (accessed January 31, 2016).

[18] Timothy Besley and Marta Reynal-Querol, *Do Democracies Select More Educated Leaders?* American Political Science Review Vol. 105, No. 3 August 2011.

[19] Luis Diaz-Serrano and Jessica Pérez, "Do More Educated Leaders Raise Citizens' Education?" http://ftp.iza.org/dp7661.pdf (accessed January 31, 2016).

[20] William A. Galston, "Political Knowledge, Political Engagement, and Civic Education". http://www.annualreviews.org/doi/abs/10.1146/annurev.polisci.4.1.217 (accessed January 31, 2016).

[21] Mikael Persson, "Does Education Cause Participation in Politics?" *https://gupea.ub.gu.se/bitstream* /2077/34121/4/gupea_2077_34121_4.pdf (accessed January 31, 2016).

[22] United Nations, *Excellence and Leadership in the Public Sector: THE ROLE OF EDUCATION AND TRAINING,* 7th Global Forum on Reinventing Government Building Trust in Government 26-29 June 2007, Vienna, Austria.

Conceptual Framework
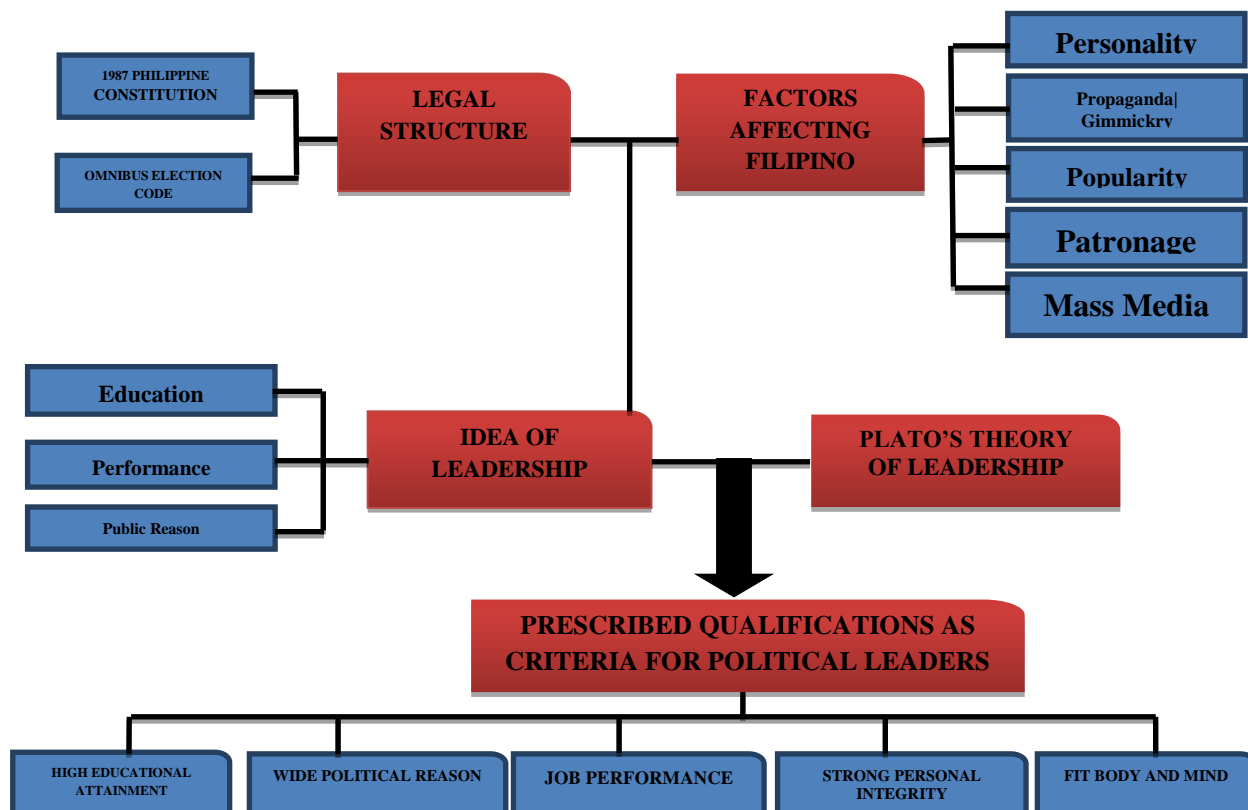
This study is anchored on three structures: first, Plato's theory especially on the idea of the Philosopher-King; second, the Legal Structure of the Philippines on qualification of political leaders under the 1987 Philippine Constitution, and the Omnibus Election Code of the Philippines; third, the factors affecting Filipino voters on the qualification of political leaders as their criteria given characteristics: Personality, Propaganda/Gimmicky, Popularity, Patronage, and Mass Media. The idea of political leadership comprises three concepts, which are Education, Performance, and Public Reason for effective leadership. This study is aimed at formulating a better set of qualifications as criteria for political leadership essential for every Filipino citizen: a high educational background, wide political reason, job performance, strong integrity, and fitness to lead mentally and physically.

Discussion and Analysis

This part has four segments: first, the factors affecting Filipino voters in elections particularly on how they choose their leaders; second, a discussion on the legal structure in terms of the qualifications of elective national leaders in the Philippine context; third, explanation of the idea of leadership based on Plato's theory of leadership; and fourth, articulation of better qualifications for national elective leaders in the Philippines. The legal structure provides the necessary framework as guiding principle insofar as the constitution is concerned. Identifying Filipino voters' perceptions for choosing leaders presents basis for Filipino people in selecting their national leaders. These perceptions have to be treated relative to the legal structure. Such comparison analysis establishes the gap between what is required by law and what is practiced in reality. Such gap is taken as the context for defining leadership based on the ideas of Plato. With

all these concepts and principles from the legal structure, factors affecting the Filipino voters, and Plato's leadership, better qualifications are provided that can be the standard given Philippine context.

1. Factors affecting Filipino Voters

Election is the day when Filipino voters gather at precinct polls and come to unite as one people yearning for change and craving for a government that will address social problems. Since election is not complete without campaigning, the candidates spend time and resources within the election campaign period. The main purposes of political campaign are to introduce themselves to the public, to envoy their platform for the betterment of the country, to grab the attention of the public, and to gather high number of votes on the day of election. However, the true idea on selecting political leaders depends on the perception of an individual voter. There is no standard on how the voters select their candidates that is why Filipinos are making their subjective standard in choosing their leaders. These factors are affecting the voting preferences of the constituents in selecting their national leaders. As Teehankee and Thompson have asserted in their article, *Will Populism Prevail in the Philippine Presidential Election?*, the Philippine election especially in the presidential position is purely determined by popularity.[23] In addition, some scholars also agreed in the context that the Philippines has also been hostaged by the culture of patronage that sustains traditional political families.[24] In many ways, most of politicians tend to make some gimmickry and propaganda against their rival in politics such as vote-buying which is considered illegal practice by almost all but rampant and heavily tolerated as a regular election phenomenon. As presented by Meinardus, every time they appear in televisions and newspapers and their voices heard in radios, they assume that they increase their standing among potential voters.[25] Hence, mass media today is one of their medium in campaigning all over the country (especially for the national level positions). Some voters are also influenced by well-known personalities, especially that they are endorsed in public. Today, the need for improving our national qualifications for our national leaders is highly significant and pressing. Nonetheless, it will also serve as the standard qualifications for our national leaders.

1.1 Personality

The Philippine election is not merely party-driven; rather, it is based on the personality of the candidates taken as a normative practice.[26] In the past, the personalities tended to be dominated by an oligarchy of prominent political families. Today, these politicians remain to exist due to their established names in the politics that begun from the past to the present

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[23] Julio C. Teehankee and Mark R. Thompson, "Will Populism Prevail in the Philippine Presidential Election?" http://www.eastasiaforum.org/2016/04/08/will-populism-prevail-in-the-philippine-presidential-election/ (accessed July 05, 2016).

[24] Atty. Michael Henry Ll. Yusingco, "Of the Political Dynasties and Local term Limits," http://www.mindanews.com/mindaviews/2015/03/commentary-of-political-dynasties-and-local-term-limits/ (accessed July 30, 2016).

[25] Ronald Meinardus, *"Political parties and the media,"* http://www.fnf.org.ph/liberalopinion/political-parties-and-the-media.htm (accessed July 11, 2016).

[26] Ronnie Holmes, "Personality, Not Policy, will Decide the Philippine Presidency," http://www.eastasiaforum.org/2016/05/07/personality-not-policy-will-decide-the-philippine-presidency/ (accessed July 08, 2016).

generation. They sustained their political careers in leadership. The usual forms on the personality are popularity and necro-politics.

The Philippine elections, whether on presidential or senatorial levels, are taken based on candidates' popularity. They have to be attractive, both in the media and in the public sphere. Candidates' popularity is more intensified when tailed with their personality projections by showing up to the public their supposedly 'true colour' or 'pure characteristic' of a leader such as by being *matulungin*, and especially by being part of prominent families. Once they are able to gain sympathy from the people, they take good care of their supposedly personality to earn more voters who believe in them. This conduct of selection is not good enough to choose a leader. This is all about the credibility and personal background of the aspirant leader.

Necro-Politics is also one concept that shapes both personality and leadership. Their influential departed bloodlines continue to shape voters' minds. It seeks public approval through association of names, legacies, and influences; they simply do not vote out of enlightened reason, and not on benighted sympathy.[27] The Aquino family, (i.e. the late mother and father of former president Benigno Simeon Aquino III) was well-known in the Philippine politics because of their help in restoration of democracy in 1986 against the equally prominent Marcos family. These two families are popular in the country in the field of politics. They are of substances in the ballot every election together with other politically prominent clans.

Given the wealth of these political clans, they resort to such form of popularity to continuously gain support from their constituents. They are the same names and personalities running and fighting for public positions to continue the legacy of established names in the field of political leadership.

Leadership is always associated with one's personality. We cannot speak of leadership without personality, that is, every leader should have a personality of being a leader. The question now is what is the right personality for good leadership? A leader has a significant role to play in running an organization such as the government. Personality shapes leadership. A government leader must be a servant leader. He/she does not only serve; He/she transforms his/her communities. He/she has to be able to push the nation to progress and development economically, politically, and culturally. The nature of leader's personality defines his leadership. One has to modify his/her personality to serve more and transform more. Sense of a leader's personality is usually seen on how s/he projects his/her image. Slogans are important in this regard. They re-create a leader's image projecting his/her sense and form of leadership. For example, Holmes cites Binay's *Kay Binay, Gaganda ang Buhay* (With Binay, life will be better/more beautiful), Poe's *Gobyernong May Puso* (Government with Heart), Roxas' *Daang Matuwid* (Straight Path), and Duterte's *Tapang at Malasakit* (Bravery and Compassion). All these slogans project an image, a personality, of a leader that can be a basis for voter's decision. Such image conditions the minds of the voters.[28]

1.2 Propaganda or Gimmickry

Politicians who run in elections actively participate in different social activities in the community. Before the campaign period, politicians accept invitations from institutions and organizations as speaker, sponsor, or guest in various events. They take this opportunity to expose themselves in public and serve as signal that they intend to run in the coming elections.

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[27] Franz Guiseppe Cortez, "PH Politics and 'Argumentum ad Mortuos," http://opinion.inquirer.net/89629/ph-politics-and-argumentum-ad-mortuos (accessed July 04, 2016).

[28] Holmes, 2016.

Moreover, this kind of style for gimmickry is ordinary for all politicians especially in the national level that they need to visit different areas in the entire archipelago. They usually attend in big gatherings in the provinces like festivals, conferences, graduation ceremonies, sports fests, and others. Aside from personal appearances, they also put up banners with greetings along the main roads and busy streets.[29] For higher positions like the presidential, vice-presidential, and senatorial posts, they need grand ostentatious events to get them public attention. In some cases, a candidate employs a floor director who gives instructions to the audience when to cheer, clap, and quit. They use artists, singers, dancers, stand-up comedians, and bands for concerts before and after long political speeches,[30] not to mention the expenses every time they campaign.

It is widely practiced when they still have many days for campaigning and gathering voters before the selection day. However, the various gimmickry and propaganda may now apply especially if the election is tightly close or more favourable to the rival. Despite modernization of the Philippines in terms of canvassing and voting, through shading the black circles beside the chosen name of candidates, the occurrence of vote buying still exists, which means that the politicians are offering some gifts or specific amount of money in exchange of votes. It is illegal in the country as prohibited under Sec. 261 (a) 1 Art. 22 of Omnibus Election Code of the Philippines (OECP), which states that:

Any person who gives, offers or promises money or anything of value, gives or promises any office or employment, franchise or grant, public or private, or makes or offers to make an expenditure, directly or indirectly, or cause an expenditure to be made to any person, association, corporation, entity, or community in order to induce anyone or the public in general to vote for or against any candidate or withhold his vote in the election, or to vote for or against any aspirant for the nomination or choice of a candidate in a convention or similar selection process of a political party.

As a result, both parties are liable under the OECP. As presented by Abocejo, vote buying system continues to be a widespread practice during election period. This is also known to all voters that, in principle, it has become more tolerated or accepted than viewed as illegal practice punishable by law.[31] In some cases, politicians are more serious in political career. Arguillas, Paredes, Rosauro, and others continuously use "3G's" (guns, goons, and gold) to stay in power or seeking in re-election.[32] They are needed to raise money, arm themselves or even maintain a private armed group in order to win in election. Meanwhile, politicians with private armed groups and loose firearms have been blamed for election–related killings. But, the killings do not occur only during the election campaign period. They extend beyond the election

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[29] Evangeline Alvarez-Encabo, "The Filipino Language and Culture in Political Advertisements," https://larc.sdsu.edu/images/larc/encabo-the-filipino-language-and-culture-in-political-advertisements-.pdf (accessed July 06, 2016).

[30] Philippine Daily Inquirer, "The Politics of Charm in Philippines Election," http://newsinfo.inquirer.net/782979/the-politics-of-charm-in-philippine-elections#ixzz4CMntDT6t (accessed July 10, 2016).

[31] Ferdinand T. Abocejo, https://www.academia.edu/11764542/The_Veracity _of_Vote_Buying_ Perspective_of_the_Philippine_Electoral_System (accessed August 9, 2016).

[32] Carolyn O. Arguillas, Artha Kira Paredes, Ryan Rosauro and others, "Democracy at Gunpoint, Elected-related Violence in the Philippines," http://verafiles.org/docs/publications/democracy_ at_gunpoint.pdf (accessed July 09, 2016).

calendar, especially if the target is perceived to be a threat to the political plan of a politician. And most often, the wife or a relative would run and win because of sympathy vote.[33]

1.3 Popularity

One of the successes of the country is in the hands of the people who choose their leaders. For that reason, candidates are crawling in the ground of *taong bayan* to make their surnames popular and marked in the minds of the people for them to be well-remembered in the election. Many Filipino households owned television to watch noontime and primetime programs every day. The great advantage of being a popular celebrity is that his/her name is already known to the people before running in public office. In the Philippines, they have many popular celebrities who are presently elected public officials. This phenomenon can affect the voting preferences of the constituents in three factors: (a) popularity and public image of the candidate, (b) endorsement, (c) characteristics.[34] The first factor is based on the candidate's popularity, and public image means that the celebrity has been famous before he/she entered the politics that is his/her name is well-established and well-known to the public. Good examples are incumbent Sen. Tito Sotto, Sen. Manny Pacquiao, Rep. Vilma Santos, Mayor Erap Estrada, and others. The second factor is the endorsement of traditional networks and organizations which include the family, church, and ward leader. The popularity of some candidates is boosted in the form of endorsement: politicians are endorsed by known celebrities to become more popular to the eyes of the public or *taong bayan. Celebrification* is a word to describe a phenomenon seemingly rampant in the Philippine political landscape during elections; celebrities help politicians to be more popular, celebrities endorse candidates during election campaigning, and celebrities themselves become politicians wanting to serve the country.[35] These are the examples of celebrification: former President Joseph Estrada (a former actor) followed by his actor son Senator Jose (Jinggoy) Estrada, major action stars former Senators Manuel Lapid and Ramon Revilla Jr. (son of a senator/actor and whose wife, Lani Mercado is a former actress and now Governor), television star Senator Tito Sotto (his wife Helen Gamboa also a noted actor/singer) and a popular newscaster Senator Loren Legarda. A rising political star is Senator Manny Pacquiao who amassed a fortune as a boxer and now a host in his own television show.[36] The third factor is when the voters consider the characteristics of a candidate in choosing that can be of benefit to them. Philippine presidential campaigns are determined purely by popularity, name recall, and/or money. But these overlook the importance of the enduring narratives that candidates draw upon to woo voters' support, via widespread political campaigning both on air and on the ground.[37]

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[33] Ibid., 78.

[34] *Restudying the Filipino voters*. http://www.ombudsman.gov.ph/UNDP4/wp-content/uploads/2012/12/FinalPsychographics_HTML.pdf (accessed July 06, 2016).

[35] Dave De Guzman, "Celebrification in Philippine Politics: Exploring the Relationship Between Celebrity Endorser's Parasociability and the Public's Voting Behavior," http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.823.6992&rep=rep1&type=pdf (accessed July 10, 2016).

[36] Raul Pertierra, "The New Media, Society & Politics in the Philippines," http://library.fes.de/pdf-files/bueros/asia-media/09241.pdf (accessed July 26, 2016).

[37] Thompson and Teehankee, 2016.

1.4 Patronage

Political patronage is defined as the allocation of the favors and rewards such as public office, jobs, contracts, subsidies or other valued benefits by a patron (usually an elected official) to a client (usually a donor or campaign contributor) in return for the client's service, such as voting for the patron or providing money for electoral campaigning.[38] The patron-client system is manifested beyond Philippine election because of the benefits taken by the clients (by contributor) from his/her patron (politician) which is his/her reward during the election day -if the politician won in the electoral race. They will become one of the leaders, of the trusted leader, of the patron every election in their particular place. Today, the Philippines adopts patron-client relationship. Clients are dependent on patrons; their survival is secured through their performance of "debt of gratitude" or *utang na loob,* and shame or *hiya.* Through this reciprocity and debt of gratitude, clients attract their patrons to their own number of followers. In essence, the Philippine political structure remained in the hand of elites to manipulate electoral institution without genuine political participation of the people.[39] The role of political patronage is very much important in terms of gathering political voters especially in the micro level as they are usually prone to this patron-client system. Politicians strongly rely on the political machineries to gain more votes per barangay. They usually put one-point person or leader to conduct listing for vote buying. Sometimes the people who are less fortunate are also seeking help to a candidate without knowing that they can ask help from the government. For that reason, they view reversibly the government, the inability to provide basic services or failure to give comfort for the people. They usually turn to politicians for their needs, including financial assistance for expenses ranging from weddings, baptisms, funerals, and fiestas to tuition fees for their children and transportation fares. This relationship makes people indebted to the politicians, who replace government as the provider of people's needs.[40] Today the election is not seeing type of a free and fair even scrutinizing the credibility of the candidate as a leader, but it is now viewed on how much you have debt to that politician in real life as long as they extended their hand to those who are needy. Politics in the Philippines has always been personal. Its not about the issues –what matter is who is running. Filipinos tend to vote for brand names and that loyalty is passed down through generations.[41]

In the same view, political dynasties are rampant. Many political families are now involved in politics. In relation to the political patronage, political dynasty is connected to kinship, the positions are passed on to their wife, children, brother, and relatives for the power to remain in their hands. The political dynasties persist in the Philippines even in the other democratic countries. The key factor is the weakness of political party system. Political dynasties are the building blocks of Philippine politics. Major political parties such as the ruling Liberal party, United Nationalist Alliance (UNA) and Nacionalista Party merely exist through alliance forged among powerful political families. Party leaders and candidates for public office are recruited not through a rigid process of selection within political parties but through traditional

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[38] Philippine Daily Inquirer, Political Patronage, http://opinion.inquirer.net/85424/political-patronage#ixzz4HBUyIeCg (accessed August 13, 2016).

[39] Soon Chuan Yean, "Hidden Transcripts from "Below" in Rural Politics of the Philippines: Interpreting the Janus-facedness of Patron-Client Ties and Tulong (Help)," file:///C:/Users/USER/Downloads/010204.pdf (accessed August 15, 2016).

[40] Arguillas, Paredes, Rosauro, and others, 84, 2011.

[41] Philippine Daily Inquirer, 2016.

kinship.[42] Patron-client, debt of gratitude, and kinship relationship are form of political patronage practiced in the country. It is obvious now that Filipinos are still held hostage by the culture of patronage that sustains traditional political families.[43]

1.5 Mass Media

Mass media is an irresistible medium of campaigning for national aspirants especially that they cannot go to different places all at once. Many national politicians who can afford the price of advertising companies are willing to spend money to advertise themselves. Through mass media like social media networks Facebook, Instagram, Twitter, televisions, radios, and other means of publication, campaigning has become easier. The majority of Filipinos are literate as shown in their actual use of social media as their platform/device to communicate to their relatives, families, friends, and especially to their loved ones who are far from them. They can also access social media inside their home, offices, and streets using only gadgets connected to the internet. The great advantage of using mass media in campaigning is allowing the candidate to reach the farthest places in the Philippines and the marginalized people (far-flung communities). Encabo pointed out that through TV ads, these audiences who are watching their favorite television programs will have a chance to meet the candidates and there is a possibility that they can recall them since they are shown in every commercial break.[44] Obviously, the candidates cannot give detailed information within a thirty- seconder TV ad, but they can, however, convey meaningful information about their personality, opinions, or stand on national issues and policies, and political records as well. Cundy believes that political commercials can be a potent tactic in persuading undecided voters to the candidates.[45] Since advertisements are very important in contemporary campaigns, the candidates spend great amount of money and take seriously the development of advertising strategy. They hire the best advertisers who can sell them like the products and specialized agency in making ad entertaining and informative ad that will attract the audience. The uses of social media are perceived to be of great importance in society. They have gone beyond being just tools for communication among friends and colleagues. They may now be adopted by states as a bridge to connect itself to its people. Social media are now being used in politics to serve either as tools for facilitating communication between the state and the people, for disseminating public information, for encouraging citizens to participate in political affairs, or as a vast ground for the discussion of political issues.[46] All politicians are keen into the media. Every time they receive coverage in an article, have their faces on television or their voices on radio, they assume that there is an increase in their standing among potential voters. Although democratic elections should be about political choices, in most countries they are basically a popularity contest. And mass popularity comes with media exposure.[47]

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[42] Julius Cesar I. Trajano and Yoes C. Kenawas, "Political Dynasties in Indonesia and the Philippines," http://www.eastasiaforum.org/2013/02/13/political-dynasties-in-indonesia-and-the-philippines/ (accessed July 27, 2016).

[43] Yusingco, 2015.

[44] Encabo, 2010.

[45] Ibid., 1, 2010.

[46] Maria Elize H. Mendoza, "Analyzing the Role of Social Media in the 2013 Philippine Senatorial Elections," https://www.academia.edu/10600343/_Halalan2013_ Analyzing_the_Role_of_Social_ Media_in_the_2013_Philippine_Senatorial_Elections (accessed August 10, 2016).

[47] Meinardus, 2003.

The Philippine election is viewed as a contest of popularity, personality, patronage, mass media, and propaganda. These also affect the voters on how they are to choose their leaders. The qualification of the Philippines in the national level is minimal. The public position is widely open for ordinary qualified citizen who is dreaming to acquire position in a public office. With this view based on the subjective criteria, the implication signifies that the Philippines is not merely in accordance with the credibility, educational background, and records of an aspiring leader which is essential for us whether he/she qualified in the position.

2. On Legal Structure

2.1 1987 Philippine Constitution

The constitution is the fundamental law of the land where all statutes should conform to the 1987 Philippine Constitution. Any statute that is contrary to the constitution is to be declared as unconstitutional and void. The provision in the constitution cannot easily alter or modify any legislative act without undergoing the process of revision and amendments in order to change the particular provisions. The legal structure pertaining to qualifications of the Philippine leaders is used as bases of this study which mainly are the 1987 Philippine Constitution and Omnibus Election Code. This paper just incorporates the OECP as bases of the Commission on Elections during election periods. And most importantly, it is one of the greatest and best impositions of the qualifications for a national leader that sets a standard to society and applies to future leaders.

As prescribed in the constitution, "No person shall be a Senator unless he is a natural born citizen of the Philippines, and, on the day of the election, is at least thirty-five years of age, able to read and write, a registered voter, and a resident of the Philippines for not less than two years immediately preceding the day of the election."[48] For president and vice president, too, the constitution provided that "No person may be elected President unless he is a natural-born citizen of the Philippines, a registered voter, able to read and write, at least forty years of age on the day of the elections and a resident of the Philippines for at least ten years immediately preceding such election."[49]

2.2 Omnibus Election Code of the Philippines

The provision in the constitution for qualifications is reflected in the Omnibus Election Code of the Philippines.[50] There are commonalities in the qualifications given the legal framework different though in terms of residency and age. Both senators, presidents and vice presidential shall be a natural born citizen of the Philippines as stated in the Art. IV, Sec.2 of 1987 Philippine Constitution stating that, "Natural-born citizen are those who are citizens of the Philippines from birth without having to perform any act to acquire or perfect their Philippine citizenship. Anyone who adopts the Philippine citizenship in accordance with the paragraph (3), Section 1 of 1987 Philippine Constitution shall be deemed natural-born citizens. The natural-born citizen of the Philippines will not require any effort to fulfill their Filipino citizenship. A

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[48] *1987 Philippine Constitution,* Art VI: Sect: III.
[49] *1987 Philippine Constitution,* Art VII: Sect: II.
[50] *Omnibus Election Code of the Philippines, Sect. 63.*
file:///C:/Users/USER/Downloads/Election%20code.pdf (accessed July 07, 2016).

naturalized citizen is automatically disqualified since they should be natural-born citizens of the Philippines.[51]

The age requirement for a senator is at least 35 years old while 40 years old in the president and vice president. According to Lazo, in his work *Philippine Governance and 1987 Constitution*, the reason behind the age requirement to those positions ensures the wisdom and maturity of the persons in dealing with complexity of the job and the experience.[52]

Residency requirement of the candidate is 10 years for President and Vice-President, two (2) years for the Senators, and a candidate should possess it on the day of the election, for them, regardless of the time they are actually proclaimed. The Constitution requires a long period of residency for the candidate where they are intended to run; in order for them to familiarize the conditions and the interest of his/her constituency.[53] In addition, as expanded by Fr. Joaquin Bernas, in a commentary article for the *Qualification of the President,* the residency requirement has the same meaning as residence in election law. One is a resident of the Philippines if one is domiciled here. Thus, there must be (1) bodily presence (2) an intention to remain there (animus manendi) and 3) an intention to abandon the old domicile (*animus non revertendi*).[54] Officials must also able to read and write; the constitution does not say anything on academic background or educational attainment of leaders but the Constitution clearly states that s/he must be able to read and write. There can be a leader who just learns by himself through reading and writing. A voter of the Philippines who is no longer officially registered is automatically disqualified.

3. On the Idea of Leadership

3.1 The Conception of Leadership

Leadership is generally taken as the power to inspire/influence others towards a certain goal. This would refer to recognizing strengths and addressing weaknesses with excellence, efficiency, and effectiveness. As such, it has the ability to see and recognize the problem and be able to come up with feasible solutions. It rests largely on the idea specifically of servant leadership. Leadership as a strong concept primarily consists of vision, mission, and goals. A leader, especially in the government, has to provide vision for the country, the national direction it wants to, in consideration of contexts and resources. Such vision has to be propelled by the mission of the administration, guided by the national goals. Adding to it, leadership is not only the ability to lead an organization, institution, or governmental position, but primarily entails knowledge on the ground for leadership. Education is one of the essential and prerequisite factors for a leader to have before he acts as true public servant. The more he is educated, the more he is active and fit of being a leader of an organization, more so of a country. Indeed, it is one that would lead the collective (especially a country) for betterment. Having this kind of necessary education for (political) leadership, performance of the leader may be also an indicator for good leadership, that is, previous performance of a leader would be a sign for more effective governance and performing better as a public servant for the welfare of the people. In dealing

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[51] Ricardo S. Lazo Jr. "Philippine Governance and the 1987 Constitution," https://books.google.com.ph/books?id=fMszAErMRKYC&pg=PA200&dq=commentary+on +Philippine+qualification+president+Fr.+Bernas&hl=en&sa=X&ved=0ahUKEwiwncOhjdPO AhXLk5QKHSCMBHoQ6AEIHDAA#v=onepage&q=commentary%20on%20Philippine%20 qualification%20president%20Fr.%20Bernas&f=false (accessed August 22, 2016).

[52] Ibid., 199.

[53] Ibid., 200.

[54] Atty. Kelvin Lee, "Qualification for President," http://www.sunstar.com.ph/davao /opinion /2015/12/09/lee-qualifications-president-446135 (accessed August 25, 2016).

with problems, a political reason, such as competency is an element a leader must have. By this, political knowledge, leadership skills, and general knowledge are essential for true leadership.

3.2 Plato's Idea of Leadership

In the Platonic philosophy, the idea of leadership is highly connected to the idea of justice. We can only understand leadership by way of justice in the book *The Republic*. Plato, believing in the idealism of his aristocracy and seeking for the philosopher-kings to become the rulers, suggested the idea of establishing his republic guided by his principles of specialization and division. Plato contributed justice as inherent in the organization of the whole. The concept is presented as a sort of harmony or balance of the elements both of the individual soul and the state. Justice is the same whether in the city or in the individual soul and it is easier to analyse justice in the city than it would be to analyse it in the soul.[55] Each part of the soul has its own particular and appropriate function, and the imbalance of the soul or the state is found in one part ruling over another where ruling is not the particular function or virtue of that part. The parts of the soul and the state are rational, spirited, and appetitive. Plato explains this:

Shall we not find that there are three several qualities in the individual, each of which must in like manner do its own business; the intellectual, the passionate or spirited and the lustful? They must be separate, because one part of a thing cannot be doing contradictory things at the same time; your lusts bid you to do what your intelligence forbids; and the emotional quality is distinct from both desire and reason, though in alliance with reason. Well here you have wisdom and courage in the intellectual and spiritual parts, temperance in their mastery over desire; and justice is the virtue of the soul as a whole; of each part never failing to perform its own function and that alone. To ask, now, whether justice or injustice is the more profitable becomes ridiculous (Republic IV).

Plato expressed through Socrates' character the idea that just man displays the same order as just society.[56]

But now we have to look for justice. Find the other three cardinal virtues first, and then justice will be distinguishable. Wisdom is in the guardians; if they be wise, the whole state will be wise. Courage we find in the soldiers; courage is the true estimation of danger, and that has been ingrained in them by their education. Temperance, called mastery of self, is really the mastery of the better over the baser qualities; as in our state the better class controls the inferior. Temperance would seem to lie in the harmonious inter-relation of the different classes. Obviously, the remaining virtue of the state is the constant performance of his own particular function in the state, and not his neighbor's, by each member of the state (R, IV).

It is necessary that the ruling element of the soul be rationality, which is the highest faculty. In the political state, the wisest and best persons should rule. In order for man to be just, he must cultivate within himself the values of *sophia* (wisdom), *andreia* (courage), and *sophrosune* (moderation) and through these values that the constitution of society would be just.

Plato conceives the Republic as a political system based on division and specialization. It is based on division because the people are categorized into three classes: the guardians, the auxiliaries, and the population. It is based on specialization because each of the social categories

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[55] See Republic 369a tr. Grube.
[56] Ibid., 434c-445e.

does a special task: the guardians do the ruling, the auxiliaries do the protecting, and the population does the working. The values they gained depend on the social category and specialization they do and belong: the guardians value wisdom, the auxiliaries value courage, and the population value moderation.

Given our extrapolation on Plato's justice, we can already surmise his idea of leadership. Such leadership is seen in the system of his republic; only the guardians (the philosopher-kings) can rule society for they have the rational soul which primarily constitutes their rationality that is fundamentally and greatly needed in ruling the city-state. To be wise requires rigorous training in education (the guardian would be philosopher-kings and must be trained in the *Academy*.) This is the school where from the beginning of life, one is trained physically, mentally, socially, and psychologically preparing one to be the leader, the guardian, of the city-state; with much emphasis on the formation and development of mind and character. These leaders are to lead and control the other two parts of the division and specialization inherent in the republic system of Plato: the auxiliaries (the soldiers) and the population. They have the task of leading the society for they possess wisdom, acquired through time and in time. Education then becomes the fundamental key for leadership.

In the system of Plato's education, learning is focused on making people fit for their different social roles. The purpose of education can be gleaned therefore as creating a balance in the city-state. One has to have education based on sciences and arts, moral virtue, and political institutions. All these can be taken within the purview of one's talents directed towards the right objects. At the age of 50, one is ready to take the task of governing the country and fellow beings. These leaders are expected to exercise power only in the best interests of the country. The central themes of Plato's education are: first, for the well-being and future of others; second, setting the limit of knowledge; third, emphasis on exercise and discipline. The polis, in effect, is serviced by the educated and educators, training their members rational in content; allowing them to continually grow.

3.3 Political Insights

In essence, Plato's leadership is focused on the idea that competence should be the qualification for authority and governance. Being competent means having leading qualities to fulfill the function of an authority in the country through being a leader who has received full (holistic) education centred on body, mind, and character.

4. Criteria for the Qualifications of Political Leaders

The subjective criteria of Filipino voters are insufficient to choose a credible leader. They are also the primary actors in their State and the representation of the State in international community. They should also possess high education and skills in terms of leadership: without having this presumption of education, they cannot compete with leaders with high educational attainments. In the analysis of a constitutional expert Mirriam Santiago, we should professionalize our local and national leaders by imposing academic qualifications. On the other hand, to be globally competitive, we should require our leaders to be, at the very least, formally educated. This is because education is a powerful constraint against narrow parochialism and a gateway to ideas that can change communities.[57] True enough that the educational attainment

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[57] Philippine Daily Inquirer, "Santiago Wants College Degree Enshrined in Constitution for Elected Officials,"http://newsinfo.inquirer.net/339055/santiago-wants-college-degree-enshrined-in-constitution-for-elected-officials#ixzz4GzZ61EOf (accessed August 11, 2016).

should be stated in the 1987 Philippine Constitution especially that our constitution lacks on providing the academic qualifications for national leaders. In relation to professional studies, our leaders must be well-trained and developed before they practice their profession. They are required to graduate a four-year bachelor program before taking up Law studies and to take and pass the national bar examination in order to be considered as professional lawyers. Teachers are well-educated and well-trained in teaching methods and to be called professional teachers must pass the Licensure Examination for Teachers (LET). Engineering students are moulded to be engineers someday by being taught of the foundations of structure and other subjects to qualify them to take and pass the examination. Soldiers are also well-trained in the academy of military, trained to fight to protect the country. They are taught how to navigate compass, use guns, and learn tactics in the military field. Given these various professions, national, and local leaders should also be trained and educated about leadership, politics, public administration, management, and law. They are trusted to improve the quality of the country and serve as front liners in the field of politics. Since the Philippines is a democratic society, leaders should be well-skilled and well-educated because they are, directly and indirectly, representatives of their constituents. Some economists, educators, and politicians commonly argue that one of the benefits of education is that a more educated electorate enhances the quality of democracy.[58]

4.1 High Educational Background

The Philippines as a democratic society requires highly skilled political leaders. They represent people in various communities that lend them sovereign powers-true power comes from the people themselves. Since they are national leaders, they are to be taken as competent in all aspects of governance and public management such as but not limited to economy, environmental issues, humanitarian concerns, defense, legal discussions, disasters, and others. A political leader must possess intellectual capacity to recognize socio-politico-economic problems that he may face in public administration. This presupposes that the political leader indeed must have high educational attainment. For as much as democratic society requires intelligent public leader, Milligan, Moretti, and Oreopoulus believe, as stated in their work *Does Education Improve Citizens?*, that some economists, educators, and politicians commonly argue that one of the benefits of education is that a more educated electorate enhances the quality of the democracy.[59] Education drives the democratic leader to prosper and to develop the country under his care. This is what we mean by leadership. There is a huge difference between a leader that is educated and the one that is not. Having educated leader in terms of politics makes him competitive even in the international level and can compete with other countries that are more advanced especially in education. Glaeser, Ponzetto, and Shleifer pinpoint that the uneducated man or the man with limited education is a different political actor from the man who has achieved high level of education.[60] An educated leader is able to contribute to arrive at good decisions and able to argue and perform well in conventions and meetings, and able to understand the legal procedures vis-

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[58] Kevin Milligan, Enrico Moretti, and Philip Oreopoulus, "Does Education Improve Citizen? Evidence from the U.S. and U.K.," http://www.nber.org/papers/w9584.pdf (accessed July 15, 2016).

[59] Ibid., 2.

[60] Edward L. Glaeser, Giacomo Ponzetto and Andrei Shleifer, "Why Does Democracy Need Education?," http://scholar.harvard.edu/files/shleifer/files/democracy_final_jeg.pdf (accessed August 18, 2016).

a-vis pass laws. "Education is seen as a necessary condition for democracy because it enables prosperity and increases wealth and growth."[61]

Education is crucial in our time for high level of educational attainment is a prerequisite for democracy. Education is argued to promote democracy both because it enables a "culture of democracy" to develop and because it leads to greater prosperity, which is also thought to cause political development.[62] The country's progress is boosted by one who is (more) educated and (more) knowledgeable in his social duties and functions. A quality leader is measured through his level of education and personal backgrounds that mostly matter in the economic growth and reforms in the country.[63] "That more educated politicians are "better" adding to a growing appreciation…that education…may be important because of its role in inculcating civic values"[64] Through identified effects of education in economy and social reforms, formal education of a leader is necessary. Moreover, as presented more highly educated leaders are also better citizens and more likely to operate with a broader public interest.[65] In the same view of Luis Diaz-Serrano and Jessica Pérez in their work *Do More Educated Leaders Raise Citizens' Education?* which shows the impact of education and profession in the implementation of market-liberalizing reforms, found out that entrepreneurs, scientists, and economists are significantly more reform-oriented.[66] For this reason, when it comes to designing reform policy, a politician's education and professional experience is likely to be highly important. In the language of Friedman:

A stable and democracy society is impossible without minimum degree of literacy and knowledge on the part of most citizens and without widespread acceptance of some common set of values. Education can contribute to both. In consequence, the gain from educator of a child accrues not only to the child or to his parents but also to the other members of the society. [..] Most of us would probably conclude that the gains are sufficiently important to justify some government subsidy.[67]

We cannot but subscribe to the idea that education, as main source of human capital accumulation, is the key determinant of the quality of institution.[68] One measure for such human capital accumulation is what Persson said that "education enhances participation more or less directly by developing skills that are relevant to politics—the ability to speak and write, the knowledge of how to cope in an organizational setting."[69] Education then definitely encourages more active participation from the citizens since they are now aware and they decide to be part

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[61] Alex Solis, "Does Higher Education Cause Political Participation?: Evidence From a Regression Discontinuity Design," http://alexsolis.webs.com/EducationonpoliticalparticipationNew.pdf (accessed September 11, 2016).

[62] Daron Acemoglu, Simon Johnson, James A. Robinson, and Pierre Yared, "From Education to Democracy?," http://economics.mit.edu/files/4465 http://economics.mit.edu/files/4465 (accessed September 11, 2016).

[63] Luis Diaz-Serrano and Jessica Pérez, "Do More Educated Leaders Raise Citizens' Education?," http://ftp.iza.org/dp7661.pdf (accessed August 18, 2016).

[64] Axel Dreher, Michael J. Lamla, Sarah M. Rupprecht, and Frank Somogyi, "The Impact of Political Leaders' Profession and Education on Reforms" (September, 2006). https://www.econstor.eu/bitstream/10419/50822/1/520092163.pdf (accessed January 30, 2016).

[65] Besley, Montalvo, and Querol, 1.

[66] Serrano and Perez, 5.

[67] Milligan, Moretti, and Oreopoulus, 2.

[68] Solis, 4.

[69] Persson, 13.

of the entire political process. We can say that with formal education comes a stronger interest in politics, a greater concern with elections, greater confidence in playing one's role as a citizen, and a deeper commitment to the norm of being a good citizen."[70]

What if the elected political officials are not as educated as we have expected them to be? One good remedy is to require them to undergo a course on public administration, governance and management, and public fiscal management to have a solid and clear understanding of the standards, protocols, and bureaucracy in running the government. In this way, we have the assurance that our political leaders have the capacity to really run the government and assure us of the common good. Indeed, their leadership is in line with the competencies as required by their public service.

4.2 Wide Political Reason

A political leader must be competent. Competence means a leader should have knowledge on political education that is, one has the appropriate knowledge, skills, and attitudes on political affairs vis-à-vis public administration, organization development and management, policy-making skills, diplomacy, governance, and political efficacy relative to tradition, laws, and customs. Hence, a true leader, especially in governance and management, is one with wide political reason. He must have deep sense of politics, both as theory and practice.

Politics is what we assumed to be the world of governance and leadership. It must be a world of knowledge, skills, and credibility of the leader. Who were to be our guide to the direction of progress and development of the country? A leader must fulfill such prescription of being educated, skilled, and knowledgeable in terms of political leadership. A leader is more educated and believes to drive the country independently to develop and prosper the country in his/her care. It is true that political actors must possess such knowledge and skills in leadership before they assume public office. Their country, institution, and organization will depend on their capability to attain success. Political leaders must in-depth develop and nurture their political knowledge and skills, be able to understand people and situations (interpersonal influence), appear sincere and devoid of ulterior motives (apparent sincerity), behave in situationally effective ways (interpersonal influence), and forge beneficial connections and align themselves with instrumental others (networking ability). Political skilled leaders are more effective than those who are non-political skilled peers.[71] Politically skilled individuals are more capable of managing their organizational experiences and coping with demands and uncertainties with which they are faced; at the same time, the politically skilled are well-positioned to influence the opinions and experiences of target others and artfully capable adapting their behaviour in such ways as to elicit the desired reactions from the others obtain desired outcomes for themselves. Being politically knowledgeable, skilled and competent in leadership is necessary for a leader in every organization, institution, and governmental position.

Competency plays huge factor to leadership. It moulds the intrapersonal characteristics of leader that makes him more productive in work. It goes beyond the qualifications of one leader that makes him/her credible and asset in the organization. With competencies in work, it reveals the credibility more on the part of the leader. Competency, as borrowed from the words

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[70] Ibid., 13.

[71] Andreas Wihler, Rachel Frieder, Gerhard Blickle, Katharina Oerder and Nora Schütte, "Political Skill, Leadership, and Performance: The Role of Vision Identification and Articulation," http://www.aow- bonn.de/www/doku/artikel/Wihler%20et%20al.%20Political%20Skill,%20Leadership,%20and%20Performance.pdf (accessed August 30, 2016).

of Pagon, Banutai, and Bizjak in their works *Leadership Compentencies for Successful Change Management*:

 …encompasses knowledge, expertise, skills, personal, and behavioural characteristics, beliefs, motives, values, etc. Competencies are proven and effective for leadership. Competencies include not only the personal characteristics of the leader but more so the morals and values for efficient leadership. These are the other attributes of having competencies: integrity/honesty, communication, decision making, interpersonal skills, political savvy, problem solving, conflict management, social and environmental responsibilities, etc.[72]

With these competencies, the leader becomes more effective in leadership in any organizational, institutional, and governmental structure. Galston affirms this extrapolation by saying that scholars today are more likely to agree that well-designed institutions are not enough, that a well-ordered polity requires citizens with the appropriate knowledge, skills and traits of characteristics.[73] Pagon, Banutai, and Bizrak affirm that leadership must give accentuation on competencies [taken] as ability to use knowledge and other abilities, necessary for successful and efficient accomplishment of an appointed task, transaction of work, goal realization, or performance of a certain role in the…process.[74]

4.3 (Previous) Job Performance

One measure to guarantee quality leadership in the politics and government is doing an assessment of the performance of the political leaders based on their previous performance in their public service given the public position/s. This would generate and in effect create a public political culture that would allow citizens to directly participate in the evaluation of our political leaders. Citizens will have their own sense of leadership against the actual rendered service, whether indeed that performance is for the common good, progress and development, and preservation of national culture. The records of service would (re)direct, guide, and inform the judgment of the citizens as voters. Such culture demands public service and therefore would require politicians to continue the work in the name of service for the respective communities.

Incumbency will be one circumstance that will lead to the public to judge the effectiveness of a leader, whether he/she will be deserving to be re-elected or not, with this, the final judgement will remained to the public, mostly in the citizens, if the political leader satisfies nor well performed in governmental function especially in the democratic society were they manage a large portion of community. The great idea of being incumbent leader is for having a chance to show to the people his/her credibility and capability of being a good leader. Being an incumbent leader has a presumption for having effective leader in the society. Indeed, people will recognize his performance, serving his constituents satisfactorily. Incumbent leaders gain more experiences, provide services, and make policy decisions that benefit their constituents while in office. They are also classified as high quality contender that in the electoral process, are designed to select a strong candidate who tend to retain and remain in the strength. The advantage of being an incumbent is that they are able to sustain what they politically do such as campaigning,

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[72] Milan Pagon, Emanuel Banutai, and Uros Bizrak, "Leadership Compentencies for Successful Change Management," https://www.oeffentlicherdienst.gv.at/moderner arbeitgeber/personalentwicklung/international/dokumente/leadership_competencies.pdf (accessed August 31, 2016).

[73] Galston, 1.

[74] Pagon, Banutai, and Bizrak, 1, 1.1.

governing, and representing voters' demand and in effect they are seen as better politicians.[75] Presuming that they are incumbent and not functioning well in the government position in serving its people, the judgement of the citizens might be affected due to the performance. With regard to the judgement of the people to the incumbent, leader that is incompatible to the governmental position would change the idea of effectiveness presumed by the people. As affirmed by Velasco[76] in his works *Economic Performance and Accountability: The Revival of the economic Vote,* people are evaluating the performance of the incumbent like the economic performance and punish or reward him at the ballot. If the voter's think that performance of incumbent is bad, he punishes him by voting the other or opposition.[77] Now with this stand, people would recognize the effectiveness of the leader. In this, they are also the primary person to recognize if the incumbent leader is actually performing well or deserving and a credible leader. In the same view, information of the leader especially on their previous performance is significant for voter's decision making especially in election day were they need to scrutinize the background performance of a candidate, and this will be their lead and indicator of his/her effectiveness in the office. Better knowledge about politician quality will strengthen voter incentives to not elect low quality candidates.[78]

Political performance is necessary for a voter to look up before they select their political leader. It is one of the bases that can help the voters analyse if the candidate is performing well and credible for the position he/she runs. Aside from the qualification given to them, productivity, performance, and good leadership are one component of being a high quality candidate.

4.4 Strong Personal Integrity

Politics is a world of temptations. Political leaders who are in position can take advantage of resources, power, and superiority in the country. They are vulnerable to graft and corruption. Their actions are to be guarded by citizens and organizations that have much at stake in governmental actions. Within politics, decision-making process is a vital for leaders. They are responsible for the problems mostly in terms of their actions foreseen unethical. The trust of the people to their leader is indeed very important; especially that in a democratic society they are elected as leaders. Strong personal integrity can be one of the factors that can help counter anomalies or their other wrongdoings. The democratic institution believes in the context of transparency and accountability of the political leaders divulging their personal business and income especially the statement of account, liabilities, and net worth remaining truthful to concerned people.

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[75] Jessica Trounstine, "Information, Turnout, and Incumbency in Local Elections," https://www.princeton.edu/csdp/events/Trounstine020509/Trounstine020509.pdf (accessed August 30, 2016).

[76] Karla López de Nava Velasco, "Economic Performance and Accountability: The Revival of the economic Vote," http://web.stanford.edu/class/polisci353/2004spring/reading/lopez_final.pdf (accessed August 31, 2016).

[77] Ibid., 5.

[78] Rohini Pande*,* "Can Informed Voters Enforce Better Governance? Experiments in Low Income Democracies," http://scholar.harvard.edu/files/rpande/files/caninformedvotersen forcebettergovernance.pdf (accessed August 31, 2016).

A leader who has a strong personal integrity means a leader or individual who is true to himself; ethical-oriented, knowing what is good and bad, knowledgeable and a man with principle. Integrity means doing the right at all times and in all circumstances, whether or not anyone is watching considering the five identities and aspects of integrity: moral values, motives, commitments, qualities, and achievements.[79] Integrity is closely related to trust, however, it takes more individual commitment to remain in his principle to what is right and just. Having this strong personal integrity is necessary in political life especially that in the world of politics trustworthy of a leader is essential. As supported by Idialu in his work *Personal Integrity: An Important Variable In Ensuring The Integrity Of Accounting Information,* personal integrity is requiring an agent to subscribe to some consistent set of principles or commitments and in face of temptation or challenge to uphold these principles to commitments for whatever the agent take to be the rights reason.[80] To preserve moral integrity and stay true to oneself is to maintain the ordinary sanctity of one's principles –not allow any violation or corruption of one's core or essential self by outside forces. Leaders are presumed to have strong integrity due to the fact that they attained high education in life upon assumption of public life. According to Duggar in his works, *"The role of integrity in individual and effective corporate leadership,"* it is a prerequisite to personal success and for developing leadership skills. Individuals who have integrity build trust in their relations with other: they become valued as friends, colleagues, mentors and supervisors. They are respected and courted on to do what is right. They are able to balance respect and they are able to share their values with others. While integrity is not an objective matter, it talks about the ideology, and character of the people. Integrity is the foundation of the model, and without integrity, no leader can be successful. Duggar notes that Individuals with integrity will not twist facts for personal advantage; they are willing to stand up for and defend what is right; they will be careful to keep promises; and they can be counted on to tell the truth. In their model, integrity is the foundation of leadership and it involves a careful balance between respect and responsibility.[81]

In politics, integrity begins with knowledge of the job.[82] Position in public office must be first identified before cautioning with integrity. Being ordinary citizens versus public servants have a huge difference in terms of actions. The gravity of integrity of being official versus an ordinary people may differ from being servants of the country. They act beyond their perimeter of being an ordinary citizen. They are more sensitive in terms of transparency and accountability, their income and assets must be laid off to the public, for that reason, they must be more truthful to the public unlike the ordinary citizens who act with integrity limitedly. Being a public official is neither an ordinary job nor a corporate occupation. Public servants are more concerned with the public. They are trusted to run and govern the nation by the people themselves.

Given our extrapolation, it seems "integrity is more than ethics; it is all about the character of the individual. It is those characteristics of an individual that are consistently

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[79] Jeremiah Uwaifo Idialu, "Personal Integrity: An Important Variable In Ensuring The Integrity Of Accounting Information," http://cluteinstitute.com/conference-proceedings/2014SAPapers/Article%20145.pdf (accessed August 27, 2016).

[80] Ibid., 5.

[81] Jan Warren Duggar, "The role of integrity in individual and effective corporate leadership," http://www.aabri.com/OC09manuscripts/OC09089.pdf (accessed July 15, 2016).

[82] Muel Kaptein, "The Servant of the People: On the power of integrity in politics and government," http://www.rsm.nl/fileadmin/Images_NEW/News_Images/2014/Servant_of_People.pdf (accessed August 27, 2016).

considerate, compassionate, transparent, honest, and ethical. The characteristic of trust is closely associated with trust."[83] In the language of Uwiafo, "integrity requires that one holds fast to one's principles in the face of temptations and social pressures. Integrity also requires a strong commitment to reflection process in which one is mindful of how one is making critical decisions."[84]

4.5 Fit Body and Mind

A good leader has to be healthy, basically physically and ultimately mentally. First and foremost, the leader must be physically fit. The responsibility of a political leader is grand. To fulfill such responsibility, she/he has to be physically fit to withstand pressures, tensions, and conflicts with his/her jurisdiction in service. Objectivity and reasonableness are characteristics of good leadership. Good health is a big factor in good leadership; specifically, in public service. The state of one's body conditions and the physical and mental state of the leader must be good and healthy. It is actually a common sense that physical and mental fitness have to be the requirements in order for the leader to be able to execute his/her functions. The welfare of the country is at stake every time a leader is not healthy. An unhealthy leader would cast doubt on the philosophy of his leadership.

Health is important in our daily lives. We foresee the advantages of being healthy in work. We carry the task all the day without experiencing any fatigue or illness that might affect our productivity in work. If the person is fit he/she can be able to handle more physically and mentally with longer period of time. A healthy body and mind can lead to be more effective individual in governmental, corporate, or individual function. At the same time, healthy persons and employees can make the organization more efficient and can contribute more in the society.

In relation to politics, fit body and mind should be seen in the constitution as a definite qualification. People are relying on the capacity of their leaders mentally and physically. How can a leader effectively take actions if he/she is under serious disease? How can a leader function well in the government with bad health condition? Healthy body and mind are necessary. Leaders diagnosed with severe condition/illness might affect their productivity in work concern with health problems, they need regular check-up with their doctor and specialist, and limited exposure in pollution, work hours, and fatigue that might trigger to the illness of a person. Productivity is defined when people can produce with at least effort, output per employee hour, and the increased functional and organizational performance including quality.[85] The loss of productivity might result to two factors especially in health conditions: first, absenteeism that is the loss of productivity due to absence, and second presenteeism that is the loss of productivity while present. In respect of their health issue, the lack of fitness is a major health risk and could affect workplace productivity. In contrast, the higher one's fitness is, the higher productivity will be.[86] Many employees who repeatedly suffer from illness do not perform well at work. They are more focused on themselves for treatment. Their doctor may advise their patient to go on leave

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[83] Duggar, 2.

[84] Uwiafo Ibid., 314.

[85] Amina Hameed and Shehla Amjad, "Impact of Office Design on Employees' Productivity: A Case study of Banking Organizations of Abbottabad, Pakistan," Journal in Public Affairs and Administration Management Volume 3, Issue 1, 2009.

[86] Mansour Sharifzadeh, "Does Fitness and Exercises Increase Productivity? Assessing Health, Fitness and Productivity Relationship," http://www.na-businesspress.com/AJM/SharifzadehM_Web13_1_.pdf (accessed August 30, 2016).

and rest. Those workers on the job owing to a greater incidence of sickness, those workers on relatively long work shifts are more likely to be absent from work.[87]

Conclusion

Leaders are important as they are the ones who lead the society in attaining social progress and community development for citizens. They are the persons who are entrusted with the *sovereignty* of the people as they are elected as national leaders and representatives of the country. The role of a political leader is significant especially in continuing and guaranteeing democratic society. The leader should be competent in dealing with socio-political problems providing effective governance. Having a better standard qualification is necessary for the country in order to produce more efficient and eligible national political leaders. Indeed, we do expect for better service, more effective governance, and more prosperity for the nation.

Leadership is vital in governance. Governance requires knowledge and training in leadership. Such knowledge and training come from formal education that is, the role of education is crucial in harnessing leadership especially in having praxis as political leader. The leaders are the primary actors in the government. The more well-educated and professionalized the leaders are, the more they enhance the quality of democracy. The leaders must be trained and well-educated, cultivating themselves mentally and physically, hence, rigorous training would mean meeting to become true public servants. Education encompasses three things: first, for the well-being and future of others; second, setting the limit of knowledge; and third, emphasis on exercise and discipline. Through knowledge and education, leaders must be able to uphold right and just governance.

The criteria for national political leaders must be high educational attainment, job performance, strong personal integrity, wide political reason, and fit body and mind. True enough that the citizens are free to choose their leaders in the country. However, if it is downplayed, the country would be nothing but remaining in its status quo. The need of upgrading the national qualification of our leaders is necessary to attain our national goals.

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[87] John Pencavel, "The Productivity of Working Hours*,"* http://ftp.iza.org/dp8129.pdf (accessed September 8, 2016).

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A POSTHUMAN PERSPECTIVE BASED ON TECHNOCENTRISM

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Introduction

Twenty-first Century is an era of revolutionary changes in the industry, society, global economy, politics, philosophy, and culture. There are more efficient changes in themeans of productionbecause of newly invented machineries. In economics, trade-offs are easier among nations where technology is used as a medium of communication. The products of technology deserve more advertence. Products like disposable gadgets, ready to eat commodities, and medical advancements are now available to both rich and poor. In the political sphere, politics and governance has immense changes in their practices in the political system. During the Marcos regime in the Philippines, the People Power phenomenon changed the status quo. This is seen through collective reasons not only by Filipinos in the Philippines but also to other nations having collective consciousness bound through to change the political system that violates human rights. There are nations which leave their old traditions of political government too such as Scotland whichshifted its government from communist to democrat. In the shift in the sphere of philosophy, there is a change from Modernism to Postmodernism. It is affected by the contemporary events such as World Wars which were considered by some contemporary philosophers as irrational contradicting the notion that man is rational. From the Age of Reason to Post-contemporary period there has been a critical culture where the unpresentable are being presented.[88] This suggests for radical changes in the 21st era. These changes are seen in our context - the culture we have right now. In the 15th Century as seen in the history as the Age of Reason and Romanticism, man then is artistic and deserves greatest value with all the capacity of reason in their culture yet, as the time changes, culture centers on technology. This change in the culture leads to period known as Technocentrism. Technocentrism is the culture we have right now. Through centralizing the values on technology and having a belief that it can provide solutions to all environmental problems, they could bring forth progress and development.[89] These are part of the changes in our culture. This is characterized by the technologies and micro-machineries that we use in our daily living such as telecommunications, gadgets, improvised machineries, electronic stuff, internet etc. These things suggest human materialistic development.

The progress Technocentrism bears liberates mankind from the confinement of the past. Considering the progress brought about by technology in society and to human agency, it has detrimental effects. One is "technological alienation"[90] of human by the technology. 'This (vexation) of technology to man on his industrial social life is seen in a context of laborer and capitalists relation wherein the man whose the superior kind of energy and his value is

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[88] Emmauel Aretoulakis, *Lyotard no Tears for the Unpresentable Elegy: 'to memory'*http://www.costis.org/x/lyotard/aretoulakis.htm (accessed February 16, 2016).

[89]Venerdì Gennaio, *Environmental Value System: What are Ecocentrism, Anthropocentrism and Technocentrism Worldviews?,* http://misakienvsystems.blogspot.com/2013/01/environmental-philosophies-what-are.html (accessed February 16, 2016).

[90]Amy Wendling, "Alienation beyond Marx," in *Karl Marx on Technology and Alienation* (Creighton University, 2009), 174.

supposedly prioritized. Yet the machines become more valuable than humans themselves.[91] The veracity of this technological alienation cannot be seen only in this context. The tendency of technological alienation manifests to the machine users where effect enchants them. Even the users *(man)* known as the subjects that can exercise his sense of subjectivity to others are being fixated because of machines e.g. a man who can exercise his sense of subjectivity may use his gadgets which impedes his direct interaction to others thus being fixated to technology. On one hand, the person whom he is directly to interact with loses its value as a subject. Hence, in this era, the harms of technology intensify as violence characterizes in technocentrism; this is objectification. Objectification is not as precise in meaning as to the existentialists for "technological objectification" is visually violent in nature.In cyber bullying, say, man is not treated as imperative subject but merely an object without emotion. In here, the bullied becomes an object of a whimsical playful use of technology done by the fixated bully. Citing these problems in technocentrism, dehumanization becomes correlative. When alienation generates a problem, that is, objectification, the objectified being the object of whimsical desire is emotionally, valuably, and rationally dehumanized. (The objected at the same time is dehumanized.) These problems such as technological alienation, technological objectification, and dehumanization suggest violent characterization in the status quo. Paradigm shift of agency and technology hence, becomes problematic.

Conflict between human agency and technology arises. Because of this conflict, this paper has to challenge the status quo without denying technocentrism progress.To actualize posthumanism[92]and become a posthuman, this paper attempts to synthesize and articulate posthumanism, maximize the progress of technocentrism through resolving the conflict between human agency and technology and alienation generating to objectification and dehumanization. Posthumanism as a proposed solution in resolving the conflict will be put into challenge if it can offer subjectivity, inter-subjectivity, harmonious relationship, and orderly realm without eradicating the presence of technocentrism.

Posthumanism is the umbrella term for the different movements of school of thoughts in social, critical, and philosophical posthuman such as transhumanism, cyborgism, metahumanism, and anti-humanism.[93] This idea is supported by Pepperell's idea that posthuman condition is indistinguishable so far. It can be distinguished if there will be an emergence of the posthuman era moreover, it will undergoprofound transformation of human organism and technology to be distinguished, or simply biotechnological transformation.[94] For Wolfe, posthumanism is opposite to transhumanism and any technological embodiment. Itis not to lose human autonomy ratherit is a new mode of thinking based on the historical development and growth of man not only in the biological state but also in the technological world that comes after cultural repressions and fantasies.[95] Posthumanism is already established in the socio-economic sphere as seen in socio-capitalism, production and consumption.Posthumanism is more or less a new entity that is capable to work efficiently through blending of human organism

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[91] Ibid.

[92]Posthumanism is a new mode of thought that comes after the cultural repressions and fantasies, the philosophical protocols and evasions of humanism as a historically specific phenomenon. See Cary Wolfe's *What is Posthumanism?*

[93]Francesca Fernando*, Posthumanism, Transhumanism, Antihumanism and New Materialisms Difference Relations,* Existenz 8, no. 2 (*Fall 2013)*: 26.

[94]Robert Pepperell, *Posthuman Condition Consciousness beyond the Brain* (Hardback USA, 2003), 1.

[95] Carry Wolfe, *What is Posthumanism?* (Minneapolis London: University of Minnesota Press, 2010), xvii.

and techno-mechanical. This entity is the cyborg(ism), or cyber visionaries. This is the virtual consciousnessthat transference of organic being into a form digitalized.'[96] Post-humanism is a new perspective in the materialistic worldas human evolves and capable to adapt, it is immanent for him change and develop his perspective.[97] For Hayles, to become post-human is simply to become robotics in mastering the technology, artificial intelligence that will give us a new way of thinking and new way of living in this world in the possibility in future.[98] The notion of Hayles on post-humanism remains ideal for Nick Bostroms that he argued; it is just a possibility, and Hayles did not propose criteria of posthuman. He set criteria of post-human that has at least a capacity of long health-span and robotic cognition. This is through human enhancement without re-coursing to new technological means.'[99] Post-human is a condition of humanity; it is interactive technique using the unconscious drives that persists when it comes to itscrisis.[100]

The ideas presented on posthumanism also affirm on the existence of mode of being of posthumanism, the possibility or already existed mode of posthumanism in the way cyborgism and technological embodiment-as concept of Hayles and Botrom- will be banished in the future due that it is mere temporary. Possibilities are continuously existed and therefore, new material agencies beyond posthuman can be formed.[101]

Culturally, posthumanism is synonymous with the history of technology, a social transformation of humanity that is transformed by technology that is nevertheless the component is the technological change in the contemporary thought.[102] The theory of posthumanism will go beyond to the thing so called human nature.[103]'To go beyond, because in the context of postmodernism, it is the decentering in humanity of humanity so it is the build ways of our being in the future.'[104]In the future, everything may be controlled by the technologies or machines; the body and technology that will make the fictious cyborg realized in this contemporary world.[105]The new entity from becoming survival of mankind in the excessive environmental destruction and consumption is arising of the human-technology relationship.[106]Socio-culture affects man, the technological condition ways of knowing and being

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[96]Andy Miah, *Posthuman Development in the Age of Pancapitalism,* http://www.t0.or.at/cae/psthuman.htm (accessed February 11, 2016).

[97] Stefan Lorenz Sorgner and Nikola Grimm, *Evolution and the Future, Anthropology Ethics and Religion*(Peter Lang GmbH), 12-13.

[98]N. Katherine Hayles, *How Do We become Posthuman?* (University of Chicago, 1999),vi.

[99] Nick Bostrom, *Why I want to be a Posthuman When I Grow Up* (*Medical Enhancement and Posthumanity*, eds. Bert Gordijn and Ruth Chadwick (2006; repr., Springer, 2008), 1.

[100]Dustin Cohen, *Objet Petita(vatar): Psychoanalysis, Posthumanism and the question of the Self in Second Life* (Ontario, Canada: The University of Western Ontario London, 2009), iii.

[101]Claire Cohenbrook, *Death of Posthumanism Essay on Extinction, Vol. 1*(University of Michigan, 2014).

[102] Andy Miah, *Posthumanism: A Critical History,*(New York: Routledge, 2007), 2.

[103] Pedro Bernaldez*, Bringing the Human in (Humanism, Posthumanism, and Humancentrism*) (Manila Philippines: PAP, 2006).

[104]Neil Badmington, *Theorizing Posthumanism* (Project muse), 21- 22.

[105]Jennifer Wilson, *Of Machines and Meat: Cyberpunk, the Postmodern Condition and a Posthuman Reality.*

[106]Melissa Roddis, *Someone else Utopia; The Eco Posthuman Utopbollia of Margarette Atwoods Oryz and Crake,*http://www.ntu.ac.uk/writing_technologies/index.html (accessed February 12, 2016).

(humanity) is approaching new form of subjectivity, a being that will alter and develop the dualistic sovereign subject by the humanist liberal model[107]

With the culture anddifferent conceptions of posthuman, RosiBroidotti arrived on that condition ofposthuman that is proliferation from the categorical construction of nature and society. Whereas, it is a new subject of new meta-narratives from the new way of thinking and living, a new subjectivity devising some new social, ethical and discursive schemes of profound transformation as we undergo. It is a life beyond self.'[108]On the one hand, there is a need to think of what we are doing; the possibility of the future, the biological nature, and our interactions on the earth, and the technoscience that transforms those to its developmentbecause public discourse has been left behind.[109]Thereby, having posthuman condition is a performative agent that interacts in social sphere, enjoined with means of technologies. It is now then the interaction of science, technology, and culture in thesociety.[110]

Addressing the problem in this paper about the technological alienation, it revolves solely on the intensification in socio-economic terrain; fetishism in commodity and machine labor that leads toward the estrangement and objectification. It is in the sense that the machines made by the capitalist for the commodity and fetish of man demoralize human and they become a subject of exchange-value within the economic sphere.[111] This can now be in the existence of postmodern culturefrom the new technologies. We are experiencing a great transformation of human identity and social relations. It can be saidthat alienation is yet overcome by humanity. This is due to the complexity and conflictof human life in relation to human beings, nature, culture and technology.[112]When it comes to alienation, it goes to depict of isolation. Socially, it deprives the social connectedness and becomes an impediment of man's well-being.[113]

The problematic technological alienation can be resolved through idea of Rutsky. Posthuman ontological notion is that any notion of posthuman that is the extension of man has to go beyond the dialectic control.[114]However without addressing to what this dialectic control is referring to. We can arrive at harmonious interrelationship subjectivity in the technocentric society not only focusing on the ending idea of what posthumanism is. This is to have a better relation in society, how to have a better interaction in resolving the alienation of technology to resolve the conflict between the human agency and technology. This purports by the Roselyn Diprose's idea how she articulates Posthuman agency towards ethical viewand seen through taking responsibility for others taking care the others an to live life with them not in a sense of transforming the organic flesh to a biotechnology, rather seeing in the invitation on the call of

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[107]Louise Lepage, *Posthuman Perspective and Postdramatic Theatre; the Theory and Practice of Hybrid Ontology in Katie Michelle's the Waves* (Royal Holloway: University of London).

[108]RosiBroidotti, *The Posthuman*(Cambridge Polity Press, 2013).

[109]Matheson Russell and Mathew Sharpe, *Post/human Condition and the Need for Philosophy*, Parrhesia—A Journal of Critical Philosophy 8 (December, 2009): 2-6.

[110] William Martin, *Re-programming Lyotard: from the postmodern to the posthuman condition,* Parrhesia—A Journal of Critical Philosophy Issue 8 (December, 2009): 60-75.

[111] Amy E. Wendling*, "Karl Marx On Technology and Alienation,"* (Creighton University, 2009).

[112] Douglas Kellner*, New Technologies and Alienation: Some Critical Reflections,* http://www.gseis.ucla.edu/faculty/kellner/(accessed February 12, 2016).

[113] Diego Zavaleta, Kim Samuel, and China Mills, *Social Isolation: A Conceptual and Measurement Proposal* (University of Oxford, 2014).

[114] R.L. Rutsky, *High Techne, Art and Technology from the Machine Aesthetic to the Posthuman Vol. 2* (University of Minnesota: Press Minneapolis London,1999).

life using the technical devices to an undetermined future. This can help the government regulations and social services in taking careof the health and welfare of all.[115]

The stand on posthumanism of this paper affirms on the dominant position, on the self-proliferation of posthumanism, thus, technological embodiment is not necessary. It isa means of using technology as the material. The identified posthumanists to be used in the dominant position of posthumanism are, Carry Wolfe, R.L Rutsky, Roselyn Deprose, and Rosi Broidotti.

Method

Thisstudy is a philosophical research using constructivist approach to resolve the problem arisingbetween human agency and technology. In resolving so, synthesizing and articulating posthumanism that is materially and ontologically founded shall be usedas a tool to arrive at the inter-subjectivity and harmonious relationship of man, technology, and society. Thus, eradicating technological stuffs are not necessary. The main texts to be used are: *What is Posthumanism?* by Carry Wolfe, *Mutation, History and Fantasy in the Posthuman* by R.L. Rutsky, *The Posthuman Challenge* by Rosi Braidotti, *Toward an Ethico-Politic of the Posthuman: Foucault and Merleau Ponty*by Rosalyn Diprose, and *Karl Marx onTechnology and Alienation* by Amy Wedling. The materials for analysis are acquired from the main and secondary texts.

Conceptual Framework Model

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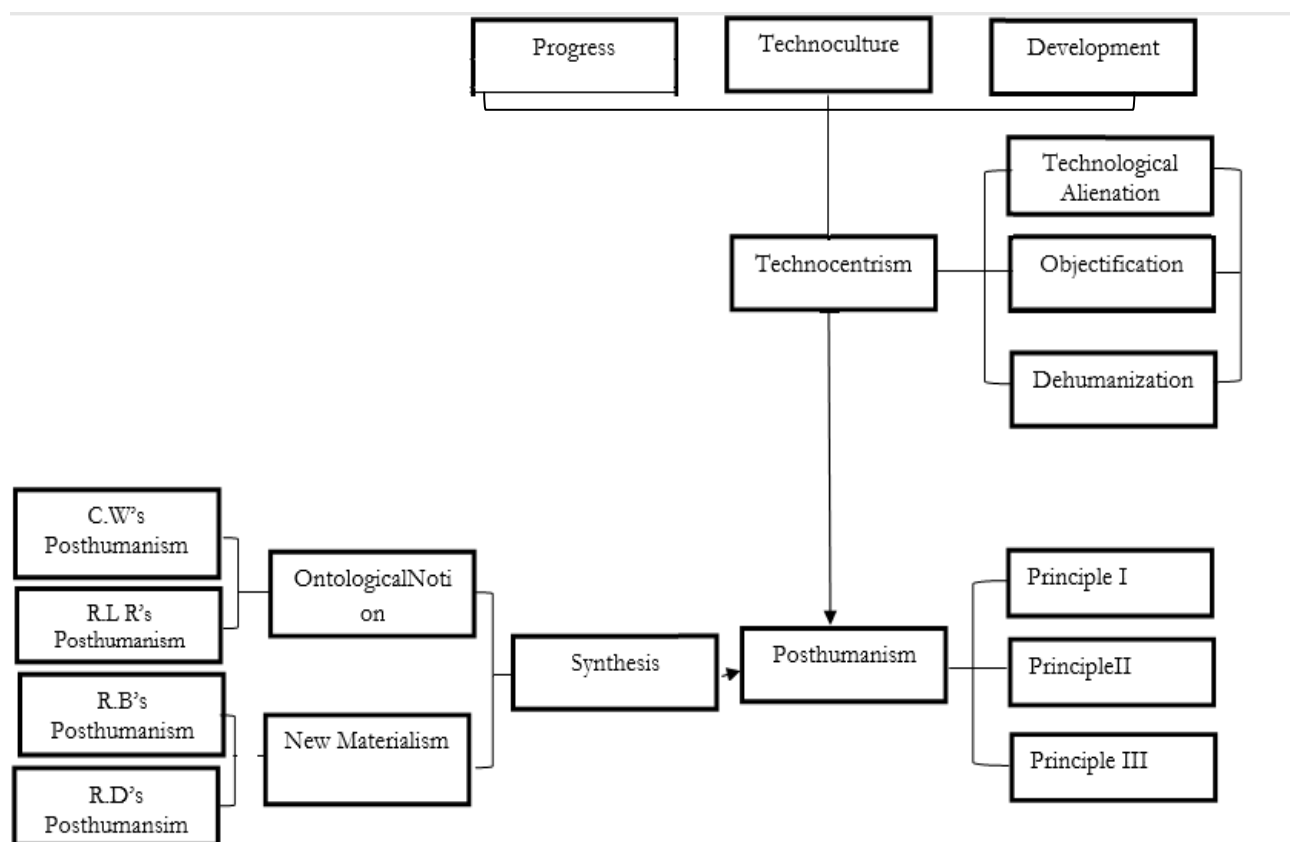
[115] Rosalyn Diprose, *Toward an Ethico-Politic of the Posthuman: Foucault and Merleau Ponty,* Parrhesia—A Journal of Critical Philosophy 8 (December, 2009): 30-42.

Technocentrism

Contemporarily, human civilization is defined by technology. As seen historically, the center of discourse today is no longer man himself, rather, technology especially on how we can benefit from it (part of which is howto resolve global environmental issues). Under science and technology, we flourish based on experiment and discovery. Through instruments, we accumulate knowledge (i.e. information and communication). Technology becomes part of our way of life. It becomes thecenter of values. We need and want technology in our everyday life.We use technology from the moment we wake up until we sleep. We use gadgets like cooking stuffs, Internet, medicine etc. especially in our personal matters. This twenty first century is being characterized by revolutionary changes (i.e. industrial, economic, political, and philosophical) that manifest and seen through our culture thatis indeed technocentric. Progress and development are envisioned. This suggests that technocentric bears progress and development. This kind of context today is fine if and only if there is no problem between man and technology. Since man is being alienated by technology, it generates objectification that results to dehumanization as they are correlative.

Amy Wendling's Technological Alienation

Amy Wendling depicts alienation of technology beyond Marx's alienation. She and Marx act the vexation of technology.[116]There are distinctions of their concept of alienation that is seemingly rooted and varied in their contexts since Karl Marx was born on May 25, 1818 in Germany and died on March 1883 in United Kingdom. The contemporary time of Marx isthe time of industrial revolution and emergence of machineries that is used for the means of production and transforming the value of labor through machineries.[117] Alienation for him, in the context of capital and laboris the exchange value of commodity produced by human being themselves. It is an alien power that dominates man which they have no control.The machineries offered by science and technology where the capitalist is involved, has a higher value than laborer. This laborer makes them suffer, feel miserable, and tortured in terms of labor production.Thisenters in five social dimensions; Religion, Economy, Industry, Politics, and Psychology.[118]On the other hand, for Wendling, since she now lives in the digital age, she uses the term technology as our current reality. Alienation then becomes a matter of control by technology whereas science and technology continuously develop it. Science and technology has a political role. Technology in this Twenty-first Century is developed by science and technology is beyond Marx.[119] Alienation is exchange-value beyond labor and capitalists as well as machineries.[120] This is now the trend, the reality in technophobia,[121] the alienation of technology that controls human nature, the domination over mankind. In effect, we, the humankind, lose our value.[122] Yet, we entertain technology in our cultural and historical context.

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[116]Amy Wendling, "Alienation beyond Marx," in *Karl Marx on Technology and Alienation* (Creighton University, 2009), 174.

[117]Ibid., 61.

[118]Ibid.

[119]Ibid., 174.

[120]Ibid., xiv.

[121]Ibid., 265.

[122]Ibid., 65.

Objectification

For existentialists, objectification arises when we forget others even our subjectivity. A subject is endowed with human dignity, rights, passion, feeling and sense of subjectivity. Objectification is the moment that loses the subjective relationship with others, the *I to I* relationship. When we see ourselves and others merely as an object that gives us chance to objectify, this can be characterized by two things; first is instrumentality, where treating the other person as a tool of pleasure and second, is a denial of subjectivity.[123] Still in our contemporary time, technology is still relevant in objectification. This is when we use technology to objectify others. Through doing things to other subject, that affect their qualities such human dignity, rights, and become object of vicious technological experimentations (i.e. cyber bullying, hacking private scandals). This simply suggests of technological alienation over humanity by which technology dominates us and we cannot even see the subjectivity of others.

Dehumanization

Technological alienation generates objectification but it is correlative to dehumanization; to some point, it is humanity's infliction. Objectification in a negative sense drives toward negation of positive qualities of man such as: individuality, autonomy, personality, civility and dignity.[124] Its intensity is the denial of sense of humanity as a whole i.e. genocide and torture.[125] Yet since the presumptive cause is more or less the alienation, the humanity experiencing from alienation. In objectification, the objectified is at the same time dehumanized.

The Four Posthumanists and their Concept of Posthumanism in the Dominant Strand

Rosi Braidotti roots the posthuman from Anti-humanism[126]and humanism to arrive at critical posthumanism to end these two oppositions. The purpose of which is not to deny humanism nor anti-humanism rather to construct and elaborate further an alternative view of human subjectivity.[127]She cited three strands of posthumanism. First, posthuman is rooted in moral philosophy; second, analytic posthumanism is formed by science and technology[128] and third, her conception of posthumanism that is beyond analytic posthuman and develops affirmative perspective on the posthuman subject.[129] For Braidotti, Posthumanism is a critical theory, its objective is however the humanity itself. She does not negate the humanism. Hence, it is a reconstruction of both opposing two disciplines -anti-humanism and humanism.

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[123]John M. Rector, "A Slippery, Multiple Concept," in *The Objectification Spectrum Understanding and Transcending our Diminishment and Dehumanization of Others* (Oxford University Press), 19.

[124] Sophie Oliver, *Dehumanization: Perceiving the Body (In)Human*(Springer), 85.

[125]Ibid., 86.

[126]Anti-humanism is a critique on humanism through historical events such as human crisis that decline the progress of mankind regardless of self-regulatory and teleological ordained reason. See Rosi Braidotti, *Anti-humanism, The Posthumanism Challenge* (Cambridge: Polity Press, 2013).

[127] Rosi Braidotti, The *Posthuman Challenge* (Cambridge: Polity Press, 2013) 37.

[128]Ibid.

[129]Rosi Braidotti, "Critical Posthumanism," in *The Posthumanism Challenge* (Cambridge: Polity Press, 2013), 13.

Carry Wolfe's version takes an analogy of Lyotard's rendering of postmodernism. For her, posthuman comes before and after cultural repression. She gave meaning of it through interpreting the historical and cultural context of humanity in contemporary world. Posthumanism comes before in a sense human being is not alone and not just a biological structure rather is present in technological world that continuously evolvingwith the technicity of tools and archival mechanisms.[130] It comes after in a way that decentering humanity is having imbrication in technical, medical, and informatic world. The culture now in human history of humanity is no longer the issue of discourse rather the world and life sciences that surrounds humanity. This theoretical paradigm proceeds towards a new mode of thoughts that come after repression and fantasies in our culture.[131]

Roselyn Deprose acknowledges the critical notion of human agency. Human agency that is based on free will, reason and voluntariness is the classical normativity of human. By this, human progress is inevitable. However, it is being criticized by human animality and nonhuman being (technology) in this contemporary time. Technology and human animality challenge human agency. With this scenario, (classical notion) human agency is being criticized, at the same time, nonhumanity is defining humanity. It limits human dominance over everything else. This becomes the pathway on posthumanism that is, to entertain technology. This becomes on the other hand the ontology of posthumanism. Human agency as decentered in critical ways yet, life can be reassembled through practice of nonhuman role (technology). Given this kind of framework, Deprose deals in socio-politics of posthuman that is, to open the world for ethics since posthuman is life and technology. It is still transformative through ethics that is taking care of responsibility of others, andattending to the invitation of the call of life.

R.L Rutsky believes that in this contemporary time, posthuman cannot be easily identified because of various trends and strands of Posthumanism. Yet, he still adheres to the concept of posthuman that is not necessarily technological embodied. He said:

> I want to argue here, in contrast to some claims about the posthuman, that the concept of the posthuman has nothing to do with a physical, genetic of biotechnological evolution of the human body or mind. The posthuman is not predicated upon the historical evolutionary in the physical form of humanity; it does not depend on genetic research drugs or biotechnological prostheses to enhance or augment human body.[132]

This claim however proves the concept of posthuman in the dominant strand where it is totally opposite to the analytic posthuman. It is a negation of cultural patterns in decentering of humanity through mutation. On the other hand, the focus can now be post in a query that – What now the posthuman given the negation of technological embodiment? With the principle and argument presented, for Rutsky, any notion of the posthuman is to be more than merely an extension of human that is move beyond the dialectic control and lack of control.[133]

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[130]Carry Wolfe, *What is Posthumanism?* (Minneapolis London: University of Minnesota Press, 2010), xvii.

[131]Ibid.,xviii.

[132]R.L. Rutsky, *Mutation, History and Fantasy in the Posthuman*(San Francisco State University), 05.

[133]Ibid., 111.

A Critique on Technological Alienation

Technology, as part of our social background defines the cultural context in the present era that is indeed technocentric. In our daily living, we face daily tasks using technology. It becomes our means towards our ends. The purpose of which is to guide and serve as a tool in the satisfaction of our needs and wantsi.e. Telecommunications, gadgets, machineries help labor, etc. Yet, this technology intensifies its role in humanity and inflicts human subject-to-subject relation. Humanity ends up to a crucial point of technological alienation instead of flourishing. It renders impediments to human subjects to express their sense of subjectivity to others. Alienation of technology dominates power over humanity, it transposes to matter of control of technology. Man becomes fixated to technology through enchanting effects that arrive at the point that he becomes strange to himself and others. Technological alienation is not only rooted in exchange – value of man and technology in the context of laborer and machineries, -that only occurs in means of production – rather exchange-value happens, when man is being focused on the value and presence of technology than to the value of himself and others.Since technology gives us appetite to do things for our satisfaction, technology reveals its concealed (negative) power that lies on its mysterious nature. It is the seeming power that controlsand defies human nature on its very own existence.

The reality of the existence of technology suggests material progress of mankind thatbecomes social confirmation of truth, yet there is unconscious manifestation of control between technology and man, and neo-capitalist to man through technology. Technological alienation becomes a disease and a social blindness and a human crisis on his human nature. In this case, technology becomes vicious. It does not speak, yet, it conveys message. It is the overwhelming power of the mysterious nature of technology. Given this overarching problem, it generates objectification. This is basically a denial of subjectivity of oneself. Since the technological alienation to objectification is very relevant, objectification in the context of technology becomes a manifestation of technology's power. In reality, technology is being used to objectify others; the others become the object of pleasure through technology such as cyber bullying in this instance, technology becomes the avenue to objectify, which to some point arrives into violent case of objectification. Nowadays, the world already invented the simple sexual tool. This is used to fulfill one's sexual satisfaction. Technology becomes part of our fetishism. Our pleasure does not dignify others; it becomes an object. We enjoy seeing others on behalf of our pleasure regardless of being estranged. Thereby, technology is evident as means of our fetish towards the objectification of others. Correlative toit is at the same time dehumanization. It is a devaluation of man's value because of extreme objectification that drives towards meaninglessness of man given his rational and reasonable power to recognize human dignity, passion, emotion, morals, and ethics. Given such, it becomes an existential problematic concern in thecontemporary time. It gives us an idea of control, and overwhelming power of technology, vexation and absurdity that in effect are objectification, and dehumanization.

Such technological alienation as the overarching social technological problem in this technocentric world becomes an annihilated moral. We know on its truest sense that it is a form of evil. But, people who are in that condition tolerate it. They treat it is good for them, and they do not think of its evilness. The evil becomes a matter of goodness though. It becomes moral dilemma to the humanity. It presents the unpresentable morals and power between man and technology that enframes a human crisis. By enframing, we are being boxed in crisis. It neutralizes our daily living; in a sense that it is imparted in our way of life, a routine, a tolerance and normality that seemingly a tenor of events in this contemporary time. It implies a norm that we are focus on technology and we must in the flow on the pop culture of technology. We can say that technological alienation is the enemy of humanity. The thing is to get rid and

overcomealienation in this technocentric realm for us to be able to exercise the sense of subjectivity. Through this, we could be able to have a sense of harmony - subject-to-subject relation. We will be able to be aware and respectfulof human dignity, and open to other's offering of their subjectivity.

Synthesis of Posthumanism

Given the four posthumanists namely: Carry Wolfe, Rossi Braidotti, Roselyn Deprose, and R.L Rutsky who stood in the dominant position of posthumanism, their notions on posthumanism can be categorized in two things: ontological notion and new materialism.

Ontological Notion

Ontological notion refers to the ideas of nature and existence of things that includeand aregoverned by meta-narratives of the subject which give the notion of things. In this case, we can place Carry Wolfe's and R.L Rutsky's Posthumanism in the ontological notion. They depict the nature of Posthuman - asfor Wolfe- instilling the autonomy of oneself, extension of humanity as a new way of living, anew mode of thought from the liberation of cultural repression, but not necessarily the technological embodiment. For R.L Rutsky, there are two important claims and points that are taken, posthuman cannot be easily identified but, any notion of posthuman should go beyond the 'dialectic control' and posthumanism has nothing to do with physical biotechnological evolution. These two describe the quiddity and entity of posthuman in the context of 'what is and is not' though materially, it is not concrete enough. They try to capture the totality of posthuman by giving some ontological characteristics. Still, it deters the incompleteness in seeing the posthuman in time and culture context.

New Materialism

New materialism on the other hand, is a category that deals with the presentation of technology. This practical characterization on how human must deal with it. Given the shift on material world (technology), new materialism is anchored on certain practices and practicality to arrive in the conception of posthumanism. In other sense, ontological notion pertains to the general level of term and ideas. New materialism pertains to the practical level to realize posthumanism. In the context of new materialism as a criterion, we can place Deprose's and Braidotti's Posthumanism. There are important assertionsthat they pose regardingposthumanism. For Braidotti, it is the relationship of non-human (technology) and humanity that we must reconstruct. The humanity is the object of posthumanism to arrive at an alternative view of subjectivity through technology and human means. For Deprose, this is taking care of the responsibility of others (to be governed by socio-political perspective and this is to open though to ethics for the governing means in technology and humanity). Technology can be used in the field of health and Medicarethrough governmental policies. This becomes socio political ethic of Posthuman where technology is a means to practice nonhuman (technology) and to open ourselves in the ethical view of the human and technology relations.

Table no. 1

POSTHUMANISTS/ POSTHUMANISM	CATEGORIES	
	ONTOLOGICAL NOTION	NEW MATERIALISM
	Carry Wolfe's Posthumanism	Roselyn Deprose's Posthumanism
	R.L Rutsky's Posthumanism	Rosi Braidotti's Posthumanism

Ontological notion forms conception of posthumanism through examining and giving the quiddity of posthumanism in general form. New materialism on the other hand, shows us the practicability to arrive at the conception of posthuman. But those categorized concepts under those categories: Ontological notion and New Materialism have their own strengths and weaknesses.

Strengths and Weaknesses of Ontological Notion and New Materialism

The two categories are epistemological boundaries that help us to know and conceptualize posthumanism. Each of them has strengths and weaknesses. The strengths and weaknesses need to be distinguished and qualified in order to fill and tie-up to arrive at the synthesis of posthumanism.

Ontological notion remains a notion and an idea that defines posthumanism and cease only in the culture context. This is not however, concrete in its form. Wolfe and Rutsky just made a form of posthumanism. Technological embodiment is not necessary and it is not to lose the autonomy of the self and to go beyond the dialectic control. These present to us of what should the posthuman be. As such, these become a general form of posthumanismfor us to view it existence and nature. Given the context of our contemporary time, this already challenges the technological alienation by knowing and forming what posthuman is. This strengthens and extends our sense of humanity in our contemporary time given the extreme force of technology. However, it lacks practical operations and mechanisms to realize that ends of humanity are the ontological notion of posthuman. In addition, it is not materially concrete in a sense, it cannot be realized in the practical material world especially in social interaction that includes and involves the society, technology, and man. Thus, to offer a form of posthumanism is not enough for it lacks practicability. This depicts a pure idea and form of posthuman which are generic in its nature without sense of practicability.

For new materialism, Deprose and Braidotti dealt on the practicality of how the posthuman must be. They show us the practicability of posthuman that through practices of man in relation to technology, we arrive at the conception of posthumanism. Such practicability is notfar from ethical means. Through good means in technology towards the other, it becomes a form of (new) subjectivity as offered by the practicability of posthuman. In dealing with technology by man, it depicts man as an agent the technology represents the current (technological) society that requires to be seen in ethics. Posthuman in new materialism is materially concrete to arrive in such conception. Posthumanism becomes ethical by the spirit of the good means. But in every human act, it requires to have governing principles and ideas to do and to be in dealing the society and as the presentation of our ends. Hence, in new materialismit

has no deep justification for it to be done. It is in the epistemic frame to conceive and arrive at posthumanism.

When we inquire of posthumanism, we subscribe to our cultural ideals that are vague as a whole, and we also subscribe to our practicability towards its conception. Yet, we cannot be able to identify given these two contrast classes. We could not refer whether where the best preference posthumanism. As such, what then is the posthumanism? The answer will depend on the duality or multiplicity of posthumanism. But given the two classes, we can be able to arrive at synthetic posthuman through tying up each category and filling the flaws by one another. However, such notion and practicability of posthumanism recommend us to reconcile those dualistic epistemological concernsfor us to arrive at the holistic perspective of it. For posthuman to become synthetic, it has to be seen and synthesized from two epistemological boundaries. We can be fixed on such notion of posthuman as far as the objective is to defy the problem on alienation. It is seen on nature of ontological notion that is full autonomy of the self and detaching from the technological embodiment. This suggests that posthuman is feasible in identical idea as posthuman. It requires a posthumanistic practicability that is the idea of ontological notion will be seen on it. It is therefore the new materialism. The new materialism is not just the practicability, but the notion of posthuman as the extension of humanity manifested at the same in the practicability. Such practicability is the criterion for notion to be shown wholly as a posthuman.

Figure 1. Synthesis of Posthumanisms
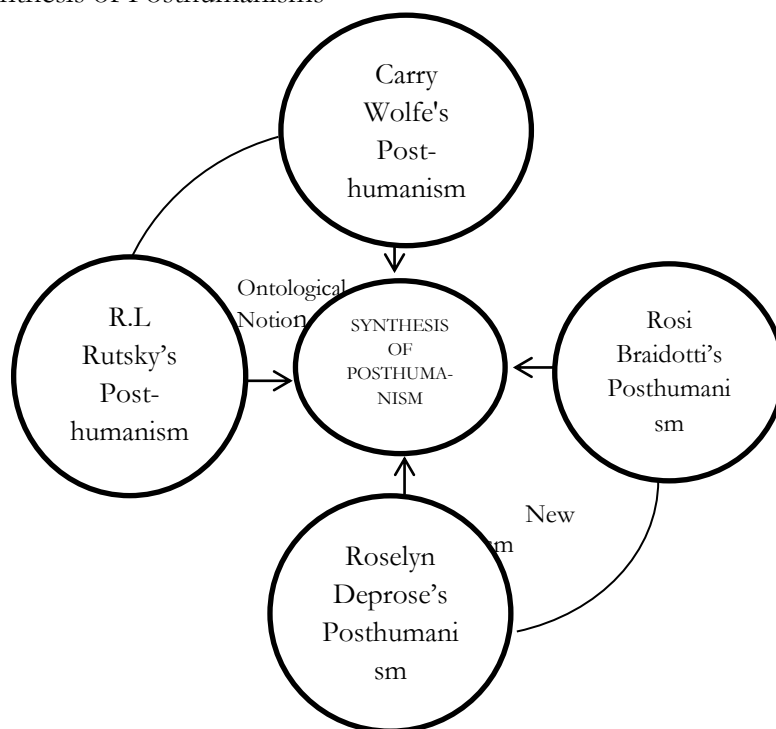
Posthuman, ergo, is not the robot, cyborg, nor transhuman. We are the posthuman in this post/contemporary period - we here and now. This is not to transform toany biotechnological embodiment. With our autonomous self we are able to extend our sense of humanity in this technological realm that suggests new way of life, new way of thinking and living that totally differs from the previous centuries. Given the background that humanity had lived with that is technocentric, we go beyond form the dialectic control - control from our means of technology as we use it in our daily living. Through overcoming technological

alienation, we practice and exercise our ability to have anew alternative subjectivity in a way of man-technology relation towards othersin which we do not harm them and we become responsible to them. Through this, we can say that we are fully beyond dialectic control in this technological realm as our new way of life. Our new way of living and thinking should go beyond dialectic control with our autonomous self, at the same time, on practicability in founding our alternative subjectivity in being responsible (towards the good) of other given the technology.

Now, posthuman cannot be said as the predicate as a new way of life and a new subjectivity because in this sense, the predicate is already the subject itself. So, when we say of posthuman, we are saying of what Posthuman things are. It is now then the synthesis/synthetic posthuman, and this is (must) our life in the contemporary time.

With that, we can be able to provide and articulate principles anchored on the synthesis of posthumanism that we will give reciprocity of subjectivity on in this technocentric period.

Principles of Posthumanism

I.   [Formula in the technological realm/technocentrism]

The actswith the presence of technology will not just give self-goodness but at the same time others can participate in.

Acts in the context of technocentrism that requires technologyis materially good; it is the product of scientific wisdom of the ages in the past centuries. Yet,technocentrism should not just live in the technology as it is the product of humanityrather, technocentrism should be a new way of thinking and living for technology becomes part of exercising our good, value, and dignity of life. Hence subjectivity is imperative.

The objective of this study is to defy alienation in the technocentric realm, thus, Principle I shows the good relationship of humanity in technocentric realm.

II.   [Formula against alienation]

Prioritize the value of humanity like dignity and subjectivity regardless of the enchanting effect technology bears.

Our act must be in accordance with goodness of humanity (community or collectivity) that shows our sense of responsibility that becomes part of ethical discipline in the technocentric realm. At the same time, it depicts the control of humanity over technology which is part ofour daily living.

III.   [Formula of a new subjectivity]

Act (formula against alienation), by the virtue of good means-ends, (man-technology-man), is at the same time the offering of subjectivity of oneself not just subjectivity. It is an alternative subjectivity.

The practicality of certain act gives us ethicality, that in our time, technology is (must) part of ethical discipline. Ethical actions suggest offering of subjectivity. A subjectivity that we offer to others through our acts goes beyond alienation. Act reflects to the self (posthuman), and the self, acts at the same time is the self. This becomes a view as a form or alternative subjectivity.

Conclusion

The Posthuman perspective based on technocentrismis the overcoming of conflict arising between man and technology relations. We defy the technological alienation, objectification, and dehumanization in the context of Technocentrism where we do not need to eradicate the technology rather we transcend ourselves to becoming posthuman by which we are able to feel and maximize the progress and development in Technocentrism bears. By becoming posthuman, it strengthens our sense of humanity in this new era that offers us a new way of living and thinking. With our autonomous self, we go beyond the dialectic control, control from technological means. Posthumanism in the dominant strand does not require technological embodiment such us cyborgism for us to realize the progress of technology rather, by means of overcoming the technological alienation and any dialectic control of technology, we meet the level of posthumanism as extension of humanity. The real progress in this technocentric world, regardless of the presence of technology, is we are able to share and offer our sense of subjectivity through good means-ends that posthuman offers. Alternative subjectivity is when we are able to use technology in an ethical way. Given this technocentric period, we need to be technocultural and live life in a posthuman way.

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