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Foreword

Welcome to the latest issue of the Journal of Contemporary Philosophical and Anthropological Studies (JCPAS). As we delve into the rich tapestry of ideas and inquiries presented in this volume, it is with great pleasure that we continue our journey through the diverse realms of philosophy and anthropology. The contributions within these pages reflect the vibrant and evolving landscape of contemporary thought, offering fresh perspectives and engaging dialogues that stimulate the intellect.

In this issue, our esteemed authors grapple with pressing questions, explore new methodologies, and push the boundaries of knowledge in both philosophical and anthropological domains. As we navigate through their thought-provoking analyses, we invite you to join us in the pursuit of deeper understanding and critical reflection.

The Journal of Contemporary Philosophical and Anthropological Studies remains committed to fostering a community of scholars dedicated to advancing our comprehension of the human experience. We extend our gratitude to the contributors for their valuable insights and to our readers for their continued support. May this collection of essays inspire further exploration and contribute to the ongoing dialogue in these dynamic fields.

Thank you for embarking on this intellectual voyage with us.

Nataliya Bhinder

Editor-in-Chief

Journal of Contemporary Philosophical and Anthropological Studies

Communication

Ownership Interference and the Principle of Fairness in the Nigeria Broadcast Industry

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Abstract: This paper examines how ownership interference affects a fair, pluralistic and objective press in Nigeria especially the broadcast media. It exposes that the press must be balance and provide opportunity for all shades of opinions on every raging issue of national interest in line with the social responsibility theory of the press. It concludes that ownership interference whether government, institution or individuals is one pivotal issue that impedes the press from achieving the above objective and admonishes that they should be limited inferences from media owners on the activities of media organization. This work, therefore, highlights on how ownership interference impedes on achieving a fair, objective and reliable press in Nigeria, especially the broadcast media.

Keywords: fairness doctrine; balance; media ethics, broadcast industry, Nigeria

1. Introduction

The right to fair hearing has been said to be as old as mankind, as even biblical account reports that God gave Adam and Eve the opportunity to defend themselves when he found out they had sin. What constitutes a fair hearing depends on the circumstances of each case. However, it is the accepted law that the basic procedural and other requirements of the rule of natural justice must be served by every tribunal or authority whose decision will affect the right of another (Bielu, 2018)

The fairness doctrine was first introduced and popularized by the United State Federal Communications Commission (FCC), in 1949, it was a policy that required the holders of broadcast licenses both to present controversial issues of public importance and to do so in a manner that was in the FCC's view honest, equitable, and balanced. The fairness doctrine had two basic elements: it required broadcasters to devote some of their airtime to discussing controversial matters of public interest, and to air contrasting views regarding those matters. Stations were given wide latitude as how to provide contrasting views: it could be done through news segments, public affairs show, or editorials. The doctrine did not require equal time for opposing views but required that contrasting viewpoints be presented. The main agenda for the doctrine was to ensure that viewers were expose to a diversity of viewpoints.

In Nigeria although they are no laws that demands specifically that broadcasters devote some airtime to discuss controversial matters of interest and to air contrasting views regarding those matters, ethical code of conduct demands such. In fact, the code specifically demands that; for political campaign the broadcast media must provide equal time and space for all political parties participating in the elections (Olufemi, 2021). Also giving tacit support to this doctrine is the Nigeria Constitution in section 36(6) the 1999 Constitution which provides thus: "in determination of this Civic Rights and Obligations, including any question or determination by or against any government or authority, a person shall be entitled to fair hearing within a reasonable time by a court or tribunal established by law and constituted in such a manner as to ensure its independence and impartiality". This doctrine is expected to be applied on every stratum of society, especially the broadcast media circle this principle is described as balance and impartial. The aim is the same which is: to give equal opportunity to every party involved in a feud to give their own side of the story.

Even while discussing topical issues of great importance, it is expected that the media should be impartial by presenting different shades of opinions that allow the public form their

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own opinion about the issue. According to Hendy (2013), “ensuring impartiality, then ideally entails the provisions of a broad view of range and weight of opinion on a particular topic. It means that journalists play an active role in constructing the narrative surrounding the range of opinion on a particular topic, as they seek to reflect the diversity of public(s) they represent, while at the same time attempting to ‘bind the nation and nurture a collective climate of rational opinion formation”

They are no gainsaying about the strong influence that media messages have on its audience, this extols so much power to the media in shaping people’s opinion and perception about a person, group, organization, brand things, etc. Many people career, business, marriage have been destroyed because of bias and malicious activities of the media. This explains why the various law, code of conduct and ethics governing media practice in Nigeria demands balance and impartial media. But one of the major impediments in ensuring this all-important task is ownership. The popular mantra of “he who pays the piper dictate the tune” is very much inherent in media practice in Nigeria and that is why objective, balance and unbiased media activity may continue to be a mirage in Nigeria.

Ownership interference in media activities involves both private and public media organizations, in fact ownership interference and the lack of fair hearing was what led to the establishment of the first indigenous television station in Africa by late Sage Chief Obafemi Awolowo in 1959. The late Sage had been accused of treason without given any opportunity to defend himself, so he setup the Western Nigerian Television Authority as a medium to tell his own side of the story.

This work will, therefore, seek to highlight on how ownership interference impedes on achieving a fair, objective and reliable press in Nigeria, especially the broadcast media.

Research Problem

According to Nwanne (2017) one of the most contentious issues in journalism and mass communication generally is the concept of objectivity. This is because the term, like many other words, is interpreted differently by scholars, practitioners and other interested persons. But the question is who and what determines objectivity? Many scholars have tried to give their opinion of what objectivity should be. According to Hackett (1984), “the ideal of objectivity holds that facts can be separated from values and opinions and that journalist acts as neutral transmitters who pass along events to an audience., he went further to state that news can, and ought to be objective, balanced and a reflection of social reality”.

According to Lichtenberg (1996) objectivity is inextricably by intertwined with truth, fairness, balance and neutrality, supporting this assertion McQuail citing Boyer (1994) listed five elements which he considers ideal for the objectives reports should be, and they as follows:

- (1) Balance and even-handedness in presenting different sides of an issues;
- (2) Accuracy and realism of reporting;
- (3) Separation of facts from opinion, but treating opinion as relevant;
- (4) Minimizing the influence of the writers’ own attitude, opinion or involvement;
- (5) Avoiding slant rancor or devious purpose.

In explaining the benefits of objectivity McQuail (1994) said, “media audiences appear to understand the concept of objectivity well enough”, and its practice helps to increase their credential and trust for the information and opinion which they offer.

2. Theoretical Framework

Fairness and balance are one aspect of objectivity this study is concerned about; the concept is built around the fairness doctrine which espouses that every opposition be given a fair hearing (Nwanne, 2017). Of all the regulations that deal with broadcasting, the two that tend to generate the most controversy and also seem to be misunderstood are the equal opportunities and the fairness doctrine (Dominick, 1987). According to Nwanne (2017) balance and fairness are classic buzzword of journalistic ethics in objective journalism, stories must be balanced in the sense of attempting to present all sides of a story. fairness means that a journalist should strive for accuracy and truth in reporting and not slant a story so a reader draws the reporters desired conclusion.

Broadcasters best serve the public when it functions as public forum and present different sides of controversial issues, at such they are expected to be balanced and impartial. said: Some critics argue that journalists never succeed in being completely balanced and fair- in telling all sides. News coverage often represents the voices of those on both extremes of the spectrum or voices of those who are the most powerful. Election coverage is a good

example of this, in many countries, candidates from non-mainstream parties garner little news coverage. This critic argue, leads to candidate never building recognition and therefore never getting elected”. Balanced in journalism is considered one of the most important elements in any news piece. Balance means a lack of bias, and it is the ethical imperative of a journalist to transmit the news in an impartial manner. This means that a reporter should always, whenever possible, demonstrate the opposing viewpoints at play in a story’s dynamic. It is important to note that they are often more than two sides of story. A lot of people tend to confuse impartiality with balance, explaining a significant difference in the two terms explained that while balance is the allocation of equal time space to opposing views impartiality involves no more than an attempt to regard different ideas, opinions, interest or individuals with detachment (Sambrook, 2012). He further explained that; ensuring impartiality will require the provision of a broad view of the range and weight of opinion on a particular topic which makes a journalist a critical factor in constructing the narrative surrounding the range of opinion on the topic. This goes further to show the power that a journalist wields over how an opinion is shaped hence the need for responsibility.

3. Review of Ownership Influence On News Content

The influence of media ownership and news content has continued and will continue to be a recurring decimal in communication research. various scholars have proven that ownership influence does affect how journalist covers stories. The said influence takes various forms including direct censorship and coercion of editorial staff (Okech, 2018).

Golding and Murdock (1978) posit that media proprietors do determine the editorial line and cultural stance of the newspapers and broadcast stations they own. They operate within structures that constrain as well as facilitate their said influence, imposing limits as well as offering opportunities for editorial control.

Analyzing the nature and sources of these limits is a key task for critical political economy of culture. Golding and Murdock (2000) further argue that the steadily increasing amount of cultural production accounted for by large cooperation has long been a source of concern to theorists of democracy. They see a fundamental contradiction between the ideal that public media should operate as a public sphere and the reality of concentrated private ownership. They explained that proprietors used their property rights to restrict the flow of information and open debate on which the vitality of democracy depended. These concerns, they argue, are fueled by the rise of the great press barons at the turn of the 20th century. Not only did proprietors like Pulitzer and Hearst in the United States and North Cliffe in England own chains of newspapers with large circulations, they clearly had no qualms about using them to promote their pet political causes or to denigrate positions and people they disagreed with (Golding & Murdock, 2000).

According to Doyle (2002) excessive ownership influence on media organizations interferes with media pluralism which she explains is associated with diversity in media opinions, which is having a number of different and independent voices, and of differing political opinions and representations of culture within the media. Doyle (2002), cited by Okech (2018), went further to argue that: excessive concentration of political viewpoints or values of certain forms of cultural output is at the detriment of others.

The reason why diversity of ownership is important for pluralism is because media ownership can translate into media power (Meier & Trappel, 2003). Since it is difficult to monitor the intentions of media owners to fully regulate their conduct in respect of editorial matters, the single most effective way of ensuring a healthy diversity of voices in the media is to prevent media power from being monopolized, i.e. by ensuring that the supply of media involves a range of autonomous and independent organizations (Doyle, 2002). Some scholars have argued that the idea of a totality free press is an illusion believing no press can be totally free from any form of control. Others opined that the press should reevaluate. Supporting this assertion Kaul (2012) remarked, “To win the public trust in a democracy, the media can no longer cling to ‘traditional catch cries’ about a free press. The media must be prepared to reevaluate the substance of those catch cries and reexamine their own operations and the nature of the implicit contract they make with their audience”.

Merril (1997) opines that in America people focus more on political and economic interference neglecting interference by corporate powers advertisers, civil pressure groups, publishers, etc. In Nigeria the major motivation for ownership interference is politics. Most of the owners and financiers of the major broadcast stations in Nigeria are members of the various political parties struggling for political control. Decrying this situation Aruku (2017),

citing Ende (2013), lamented that despite the vibrancy of the Nigeria media, the differentiation of press and its inclinations towards politics have continued to influence the functionality, perception and disposition by the virtue of the issues & its ownership and control or its sympathy. The press in Nigeria had remained essentially the stale old wine in a new bottle despite all attempts at repackaging.

In his work “Exploring the issues in media ownership and control in Nigeria” Apuke (2016) explored some of the issues in media ownership and control in Nigeria, and using secondary sources like books, magazines & journals the study revealed among many things that media managers are often faced with the dilemma of balancing the media owners’ interest with public interest without infringing on the laws of the land and ethics of the profession. It explained that hardly can an owner tolerate a manager who operates contrary to his interest. He recommended that the media should be allowed to operate freely without any internal or external forces.

4. The Social Responsibility Theory

Because society has given the press so much, much more is expected from the press. Therefore, this work is anchored on the social responsibility theory of the press. This theory asserts that media must remain free from any form of control, in exchange the media must only be used for public good.

The underlying principles of this theory according to Siebert, Peterson and Schramm (1956) are as follows:

- (a) Media should accept and fulfill certain obligations to society.
- (b) Media should be self-regulating within the framework of the law.
- (c) Media can meet these obligations by setting high standards of professionalism, truth, accuracy and objectivity.
- (d) Media should avoid disseminating material that might lead to civil disorder and offend minority groups.
- (e) Media should be pluralistic, reflect the diversity of the culture in which they operate and give access to various points of views and rights or reply.

The theory summarizes that there must be a balance between economic growth and the welfare of society and the environment. In line with this theory this work advocates that the media must provide a pluralistic view at all times for the benefit of all.

5. Conclusions

Ownership interference in the broadcast media in Nigeria especially as it concerns the ethical principle of fair hearing has become an enduring challenge to the media industry and society at large. This trend which began during the colonial government has remained a recurrent decimal among both private and government owned media.

In the colonial era, the colonial government denied Chief Obafemi Awolowo the then premier of the Western region access to the government-controlled broadcast station to defend himself of the series of allegations levelled against him by the then colonial government. This action made Awolowo to establish his own broadcast station which became the first Television Station in Africa.

In the post-colonial era, they have been many cases where ownership influence especially in government-controlled stations have motivated the denial of opportunity to critics to share their thoughts and opinions on very interesting and impactful issues of concern to the society. For example, in Cross River State, the state-owned Cross River Broadcasting Corporation (CRBC) never provide members of the opposition or government critics access to their stations to express their opinions on any issues that concerns government or its policies. The same situation applies to all the other broadcast stations-controlled state governments across the country, this approach denies the public of pluralistic viewpoints and objective assessment of government policies, programs and actions. Also, during campaigns political aspirants of opposition parties are not given adequate or no airtime to propagate their programs at that of their political parties to the electorate unlike candidates of the ruling parties.

The private broadcast industry which was supposed to help break government monopoly and provide a platform for divergent views have also been polarized by huge ownership interference. Owners of most of this private broadcast stations have interest in the various political parties and their candidates; therefore, their medium tend to be bias against perceived political opponents. In the build up to the 2015 presidential elections African

Independents Television (AIT) owned by Chief Raymond Dokpesi a staunch PDP chieftain broadcasted a documentary titled “The Lion of Bourdillion” aimed at ridiculing the image of the APC then opposition leader but now of president of Nigeria Asiwaju Bola Ahmed Tinubu. No opportunity was given by the station for Tinubu to defend himself. Feeling aggrieved he approached the court to seek redress, demanding 5 billion naira from AIT for damages. The AIT pleaded for an out of court settlement and made a public apology in their station to Chief Bola Ahmed Tinubu. Recently the NBC came hard on AIT by shutting down its station. The NBC accused the AIT of flagrantly disobeying ethical provision in its program “Kaakaki social”, this is also perceived to be politically motivated.

They are so many other cases where private broadcast stations have hit below the belt because of ownership interference.

Recommendations

1. Government should enact laws and make policies that will give more impetus to the principle of fair hearing. These laws should specifically compel broadcast stations to give equal access to opposing voices in an issue or process.
2. The press should be alive to its social responsibility to society by providing objective, fair and balance information to the public. This implies that the press should remain neutral and impartial in their operations.
3. The public should insist on having diverse opinions on all topical issues from the press. This can be achieved through rigorous advocacy and organized campaigns.
4. Regulatory agencies should ensure the code of conducts governing broadcasting in Nigeria is obeyed by broadcast stations. Broadcast stations who fail to abide by these codes and conducts should be severely punished as a deterrent to others.

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Research Article

Understanding the Meaning of Meaning: Origin, Concepts, and Methodological Approaches to Hermeneutics

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Abstract: This paper intends to present the origin, concepts, and methodological approaches in the study of hermeneutics – semantics, semiotics, logical analysis, ontology, and phenomenology – in order to explain the workings of language in human experience. The question of being is the most important question in the whole of philosophy. In parallel, the question of meaning is the most fundamental when it comes to hermeneutics. The research aims to respond to the question of being by means of understanding language. To be able to answer this question, the paper will elaborate the philosophy of language of Ferdinand de Saussure, Ludwig Wittgenstein, Edmund Husserl, and his successor at Freiburg, Martin Heidegger. Hans-Georg Gadamer found a way of explicating hermeneutics in which he asserts that truth is beyond method. Paul Ricoeur grafts this assertion to phenomenology through the narrative theory. This paper argues that there is no singular method of understanding the meaning of meaning because the truth makes itself manifest in its different ways of unfolding.

Keywords: structuralism; semantics; semiotics; deconstruction; emplotment; interpretation

1. Introduction

This investigation seeks to understand the relationship between meaning and understanding. This study of hermeneutics is both theoretical and historical in terms of perspective. In the history of philosophy, one can speak of two cultures or two traditions – the analytic Anglo-Saxon tradition and the speculative tradition of Continental Philosophy (Green, 2000). The former is represented by the likes of Bertrand Russell and Ludwig Wittgenstein while the latter was made prominent by Martin Heidegger and the big names in Greek philosophy. This is not to say that Plato, Aristotle, and St. Thomas did not deal with the problem of meaning. The point is that it was Wittgenstein's manner of philosophizing and Russell's own attempt to reduce the whole of philosophy into logical atomism that signaled the clear distinction between the two traditions.

The importance of the question of meaning is linked to the question of being, which was the primary concern of Ancient and Medieval Philosophy, although Heidegger would label the same as a form of forgetting the primordial value of the question of being. Nevertheless, the point is that Heidegger only tried to solve the problems of philosophy not by explanation but by description, which is the opposite of what Wittgenstein and Russell were actually doing in their philosophical analysis. Whereas Russell and Wittgenstein wanted to dissolve all the problems of philosophy by clarifying the meaning of thought, Heidegger recognized that the problem of Being is irreducible to anything scientific or conceptual. Consider, for instance, his *Being and Time*.

Wittgenstein would later recognize his mistakes and will submit to the reasonable proposition that philosophy cannot work on the basis of a perfect language. Such is a crucial point in the history of Western Philosophy, and indeed, it has various implications. When Wittgenstein suggested that meaning is about use or the function of words, the concept of context became popular. The word “champion” for instance has changing connotations. Such an assertion implies that meaning is not rooted only on multiplicity, but on inclusivity. The purpose of this article is to suggest that the “meaning of meaning” can be expanded beyond its performative purpose.

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2. Materials and Methods

This investigation will utilize the relevant literature in explaining the relationship between meaning and understanding. To be able to do so, it will begin by analyzing the argument that is found in analytic philosophy when it comes to the natural and performative meaning of a word. This interpretive methodology will allow the interplay of understandings when it comes to the various facets of language as one that is diverse in terms of its function or use. But while this is so, the argument of the paper is that meaning is something that is beyond what is explicable in language because truth as mystery is a unique experience. Understanding meaning, in this regard, can come in different ways, which points to the unifying as well as the divergent perspectives when it comes to hermeneutics as the art of interpretation.

3. Results and Discussion

3.1. Ferdinand de Saussure and Structuralism

Structuralism was influenced by the developments in the science of anthropology which has made the novel attempt to study language objectively in the same manner as the human artifact in the field of cultural anthropology. Structuralism, whose origins can be traced to the writings of Ferdinand de Saussure, was simply meant “to be a human science, imbued with the full rigor and objectivity of the natural sciences, just as Freud had intended psychoanalysis to be a science of the human psyche” (Johnson 2002, p. 228). Saussure believed that a science of language can be fully developed. Language can be understood on the basis of *langue* and *parole*. The former “could be described as the legislative part of language” whereas the latter is “the executive part of language.” (Garcia 2000, p. 8). Garcia (2000, p. 9) explains that *langue* “refers to the individual acts of speaking or writing.”

Langue, or language as code is a complex “system of signs that are diacritical,” which means that within that system “signs are in continuous opposition to other signs” (Ricoeur 2001). For Saussure, meaning is not natural. He wrote that language consists of signifiers and the signified (Garcia, 2000). In this regard, “the signifier is the ‘sensible’ side of the sign, the carrier of sense, while the signified is the mental construct or concept corresponding to a given signifier” (Johnson, 2002, p. 228). Saussure explains that “*langue* is not a function of the speaking subject ... It is the social part of language, external to the individual, who by himself is powerless either to create it or to modify it” (Saussure 1983, p. 14). Henceforth, one can speak of language as a system of codes. Language as code suggests that meaning does not lie somewhere beyond, but is to be founded in difference. Codes can only make sense because they “differ” from each other. There is no reality in which language can refer to. There are only signs.

In following the writings of Saussure on structuralism, the post-structuralist French thinker Jacques Derrida introduced “deconstruction”. Derrida wrote that words have value or meaning insofar as they differ from each other. In his book, *Writing and Difference*, Derrida speaks of this difference as “differance.” For Derrida, “differance” indicates that texts both “differ” and “defer” in terms of meaning. Meaning comes from that moment whereby something is not immediately given (Derrida, 2002). To differ means that each word acts as a sign that is distinct from another sign. Derrida, capitalizing on the structuralist claim of language as difference, tells us that there is no way to step outside of language. The text is a world in itself. As such, the text is nothing but an endless stream of signifiers. For Derrida, there is no reality nor any universal interpretation of a text. There is no reality outside the text. Meaning, in this regard, is nothing but the endless free play of signs (Derrida, 2002).

Deconstruction stands in contrast with the concept of language as reference. The referential function of language proposes that each word being a sign for something refers to something that is existing. Language refers to a world of objects that it signifies. Language, Paul Ricoeur says, is about “saying something on something to someone” (Garcia, 2000, p. 6). There exists a speaker who speaks about the world in which one is situated. Meaning proceeds from the subject’s meaningful lived experience. Derrida wanted to uproot philosophy from this referential foundation. Derrida’s deconstruction seeks to overturn Western philosophy by dismantling its universal sources. Modern philosophy, for instance, was anchored in the Cartesian *cogito*. Certainty became the solid ground of human knowledge. Since Derrida saw each epoch as different moments, the *cogito* hence cannot be the foundation in the history of philosophy. The text should be interpreted without a universal ground. Derrida writes that if such was the case, then “the entire history of the concept of structure, before the rupture of which we are speaking, should be thought of as a series of substitutions of center for center,

as a linked chain of determinations of the center” (Derrida, 2002, p. 353).

What Derrida’s theory of writing “derives from his critique of logo-centrism is universal to the extent that it transcends the specification of any particular historical context” (Johnson, 2002, p. 241). For Derrida, every form of interpretation of the text must be uprooted from the center. This uprooting or free play of meaning is called a rupture or the “disruption of presence” (Derrida, 2002). For Derrida, there is no truth to speak of. Reality consists of texts and the endless free play of all significations. Such post-structuralist contentions posed a challenge to the ability of language to mediate between thought and human experience. While post-structuralism as a study focused on language as code, the analytic tradition used mathematics and logic in order to create a structural and logical backbone in terms of how language may be understood in the light of the advance of the natural sciences or positive philosophy.

3.2. *Ludwig Wittgenstein and Analytic Philosophy*

Beginning with Russell and Wittgenstein, analytic philosophers sought to explain the world by means of a perfect language. This perfect language is anchored in logic. For Russell, the world consists of facts. Language is no more than the compendium of atomic propositions which express facts. Reality, for logical atomists, can only be expressed by means of atomic propositions (Green, 2000). The proposition “All x is y,” for instance, can be translated logically as, “There is one and only one x and this one and only one x is a y.” Through logical analysis, one may translate language into its symbolic forms, e.g. “Caesar crossed the Rubicon” can be translated as aRb , with the first variable “a” representing the subject-term “Caesar”, and the second variable “b” signifying the predicate “crossed the Rubicon.”

Analytic philosophy may be divided into the two periods in Wittgenstein’s thinking (Green, 2000), the early and the later Wittgenstein. The early philosophy of Wittgenstein explains that “the workings of language depend upon its underlying logical structure,” and for this reason, what is needed in order to “solve the problems of philosophy, one must make clear to ourselves the nature of that underlying logical structure” (Grayling 1996, p. 34). This position, called the picture-theory of meaning, can be found in the *Tractatus Logico-Philosophicus*. In that short book, Wittgenstein wrote that “a picture is a model of reality” (Wittgenstein 1961). This picture explains reality or the world. The world, in this sense, is a matter of fact (See Urmson 1956). It is explained in the *Tractatus* that “elementary propositions are logically independent of each other” (Grayling, 1996, p.37). For Wittgenstein (1961), a proposition is either “true or false”. Wittgenstein (1961) writes that only facts exist. A.C. Grayling explains that for Wittgenstein, “reality consists of all possible states of affairs, whether existing or non-existing” (Grayling, 1996, p.35). The criterion of meaning in early Wittgenstein is the existence of the state of affairs (or facts) in the world. Wittgenstein declares in the *Tractatus* that “the world is all that is the case” (Wittgenstein, 1961).

Wittgenstein’s early philosophy also suggested that philosophy is different from the natural sciences. For Wittgenstein, philosophy does not seek to explain the natural world. The true task of philosophy, he says, is to clarify the meaning of propositions. Philosophy, in this sense, is limited to the logical analysis of language (Urmson, 1956). It does not intend to describe anything higher, be it ethics or the metaphysical (Green, 2000). Wittgenstein proclaims that philosophy aims at the logical clarification of thoughts (Wittgenstein, 1961) The *Tractatus* follows as matter of strict principle that meaning must be logical. The function of philosophy hence is confined to the logical analysis of language. However, the mature philosophy of Wittgenstein has veered away from the concept of meaning in the *Tractatus*. Language cannot be reduced into its logical form. Ordinary language philosophy, as a counter-position, states firmly that language is the language of everyday. Meaning cannot be limited to the logical structure of propositions since there are countless human activities each of which expresses a particular “form of life” where meaning can be derived.

In his *Philosophical Investigations*, Wittgenstein introduced the concept of language games. Meaning, Wittgenstein (2001) explains, is not just about words, but rather, meaning is about the function of words. Meaning, in this sense, is all about use. In elaborating the same, he writes about the metaphor of language as a tool-box: “Think of the tools in the tool-box: there is a hammer, pliers, a screw-driver, a rule, a glue-pot, nails and screws” (Wittgenstein, 2001, p. 6). The multiple tools in a toolbox suggests that language performs many functions. It cannot be limited to stating facts. In explaining the important role of ordinary language in understanding human experience, Wittgenstein (1961) says pure analysis is unnecessary because language “is in order as it is”.

Grayling (1996, p. 37) explains that “a form of life consists in the community's concordance of natural and linguistic responses, which act in agreement in definitions and judgments and therefore behavior.” Such can refer to practices in which one can participate and interact with others. This means that through language games, there is a multiplicity of ways in expressing human events and experiences. The concepts that people express embody the perspectives that one has about the world. Language, in this sense, is inseparable from its expression (Grayling, 1996). The crucial role that Wittgenstein's mature philosophy has played is that it has provided an important opening for modern hermeneutics. For instance, Hans-Gadamer (1977) uses the concept of play to explain how understanding becomes possible. This contextualization is pivotal in seeing language from a hermeneutic point of view. It gives the assurance that the meaning of language cannot be confined to certain categorizations but is open to the complex horizon of experience that the multiplicity of contexts can provide in terms of interpreting the world. The nature of language cannot be limited to logical propositions.

3.3. Martin Heidegger: Language, Being and World Disclosure

Heidegger, in his influential *Being and Time*, elucidates the formal structure of the question of Being. He says that the formal structure of this investigation comes in the form of a seeking. In seeking Being, the human as Dasein, as there-being, stands in front of the light of Being. Heidegger says that “every questioning is a seeking” (Heidegger, 1993, p. 45). It is an inquiry that embraces the question of Being, one that enables Dasein to determine the disclosure of beings in terms of their nature [what-ness] and their existence [that-ness] (Guignon, 1994). Hence, “insofar as Being constitutes what is asked about, and insofar as Being means the Being of beings, beings themselves turn out to be what is *interrogated* in the question of Being” (Heidegger, 1993, p. 47). In questioning Being, the human himself as Dasein is put into question (Caputo, 1982).

Heidegger's philosophy seeks to examine Being. In this regard, his manner of questioning is rooted in the question, “What is Being?” Heidegger, in “*Letter on Humanism*,” proposes that if humans were to understand the meaning of Being, man as Dasein must “find his way once again into the nearness of Being” (Heidegger, 1993, p. 223). Heidegger tells us that the human being must be rooted in the being of beings (Caputo, 1982) or the Nothing, which is nameless. The nameless comes as the nothingness of existence. The Nothing, Heidegger says, is the groundless source of Being.

The Nothing comes before us through language, by way of speaking, but not when speech speaks of beings as entities, but only when the human being comes to speak of the Nothing. In *Being and Time*, Heidegger explains that the sciences deal with beings and rejects the nothing as nothing, *ex nihilo nihil fit*, “from the nothing, nothing comes to be” (Heidegger, 1996). Heidegger says that Being dwells in the Nothing. Meaning finds its expression in language, in which the truth of the Being of beings is acted upon in its revealing.

Heidegger says that “language is the clearing-concealing advent of Being itself” (Heidegger, 1993, p. 230). As the clearing house of Being, the meaning of beings comes to exist only through language. When the human as Dasein is speechless, he exists in the Nothing (Guignon, 1994). But at the same time, the human is thrown to bear witness to the disclosure of the truth of Being. The idea of Dasein must not be confused with man as such. Dasein is man in his unfolding or making manifest his primordial existence as a being-in-the-world. Dasein in this way is a witness to Being. To be a man is to be held captive into the spell of this unfolding. This is what thrownness is about. Heidegger (1993, p. 234) writes:

Man is rather thrown from Being itself into the truth of Being, so that ek-sisting in this fashion he might guard the truth of Being, in order that beings might appear in the light of Being as the beings they are.

Metaphysics deals with the question of being (Heidegger, 1996). Heidegger (1993, p. 237) says that “language is the house of Being.” What does it mean to dwell in the house of Being? To dwell in the house of Being does not mean being present in the same way as entities appear to be in the world. For Heidegger (1993), dwelling is the way man bears witness to the disclosure of the world. Existence speaks of the way in which Dasein comes to realize what it means to be. The question of being underlies what and how one is able to understand reality as such. This means that Being is the most fundamental truth in which the world as it is has been revealed to Dasein.

However, insofar as Being as that thing that reveals the truth, it conceals it (Heidegger, 1993). Dasein remains speechless, anxious of his possibilities. These possibilities disclose what it means to be thrown into the world. Heidegger (1993, p. 245) says that, “the call comes as

the throw from which the Thrownness of Dasein derives.” By being thrown into the world, humans possess the power to be in the world (Dy, 1986). The world exists as man’s possibilities for Being, in which in “his essential unfolding within the history of Being, man is the being whose Being as ek-sistence consists in his dwelling in the nearness of Being” (Heidegger, 1993, p. 245).

The world is the ground of every possibility. The world lays silent before us. For Heidegger (1993, p. 252), the world for Dasein world “does not at all signify beings or any realm of beings but the openness of Being.” To be a man is to be a potentiality-for-being (Dy, 1986). The human being, is that being who “stands out into the openness of Being” (Heidegger, 1993, p. 252). But what is the meaning of this openness? This openness comes to be as Dasein’s mode of existing or his being-in-the-world. This unfolding comes through human speech, in which the world lays claim as the source of meaning where language “reveals and conceals” what it means to be in the world since Being happens to be on the way to language (Heidegger, 1993).

Such needs some explication. For Heidegger, to think is to think about Being. In *The Way of Language*, he writes that “thinking, in its essence as thinking of Being, is claimed by Being” (Heidegger, 1993, p. 264). Being is the way towards thinking. Through language, Being would speak before us, holding life together, in the light of this unfolding. Heidegger (1993, p. 411) then clarifies that “what language properly pursues, right from the start, is the essential unfolding of speech, of saying.” Heidegger writes further that the human is claimed by language (Sallis, 1993). He says that “language speaks by saying; that is, by showing” (Heidegger, 1993, p. 411). By speaking, humans speak of Being and is claimed by it. Manuel Dy Jr. (1986) explains that to be man is to be in the world. This means that in speaking, the truth of things comes into the open, thereby “reaching out to every region of presencing, letting what is present in each case appears in such regions or vanishes from them” (Heidegger, 1993, p. 411). Language is Being itself that speaks.

3.4. Edmund Husserl: Transcendental Reduction

Husserl’s work is important to hermeneutics because his phenomenological method provided the crucial means in directing consciousness to its proper objects – the world of lived experience. Understanding in this sense found its home in the uncovering of meanings that lie before a stream of presence where things are grasped in their immediacy. Husserl proposed that while the ego or subject is the root or foundation of understanding, it tends toward an object. Thinking is thinking about what is other than the thinking subject. Such is the meaning of intentionality (Richardson, 1963). “Back to things themselves,” implies that there is a need to recover the primordial meaning of all experience sans the bias of the natural world. This is to express that “all consciousness was seen as directed, as consciousness of something” (Cunningham, 1976, p. 5).

Husserl was first to introduce the idea of phenomenological reduction or the suspension of the natural attitude in order to allow experience to reveal its meaning without the biases brought forth by science or everyday conventions. Richard Schmitt explains that “the *epoche* thus renders questionable what previously has been taken as certain and self-evident,” but this does not mean “that experience as a whole is rejected” (Schmitt, 1986, p. 55). The phenomenological method is the act of “reducing of a real transcendent object to a real immanent object by bracketing out all considerations of its spatial existence,” which actually is the “reduction of transcendent reality to phenomenal reality” (Cunningham, 1976, p. 7).

What the above means is that we must first suspend our judgments so that the meaning of the everyday objects of lived experience, the objects of phenomena, would not be clouded by the dusts of our biases. It is not to deny our experiences but instead, it is about allowing the objects of experience to be revealed before human consciousness in terms of their clarity and freshness. The result, according to Suzanne Cunningham (1976, p. 7), is the “restricting of what is acceptable as true to what is immediately self-evident.”

For Husserl, the self-evidence of consciousness reveals two things: the intentional object of consciousness and the transcendental ego (Cunningham, 1976). The transcendental ego is the thinking subject. The true meaning of objects in lived experience is revealed in the act of thinking. Lived experience refers to our knowledge of the world, which is truly irreducible to the theoretical methods of the natural sciences. According to Richard Schmitt (1986, p. 51), the phenomenological method begins by “questioning what we had previously taken for granted or by wondering at what seems most familiar.”

Husserl (1950, p. 215) writes in *The Idea of Phenomenology* that “the mode of consciousness within such reduction is reflection.” The objects of phenomena are part of the structure of

human experience. It is by means of reflection whereby consciousness becomes the extension of the self or subject in which the whole world of experience is grounded. Schmitt (1986) expresses that in making human subjectivity the ground for the validity of all judgments, what happens is that it is the ego that validates whatever claims the world has.

Husserl (1950) considers the ego as transcendental. It is the ego that reaches out to the objects of lived experience. It behaves as the giver of meaning for its entire world of consciousness, thereby “bestowing unity and meaning on all acts and objects of consciousness, as well as on itself” (Cunningham, 1976, p. 9). For Schmitt, “the phenomenologist does not turn away either from the whole of experienced reality and actuality or from certain areas of it; he only suspends judgments concerning the reality or validity of what is experienced” (Schmitt, 1986, p. 52).

The transcendental ego, thus, reveals the eidetic world of consciousness (Ricoeur, 1991). It is the subject that reflects on the meaning of the world of objects that is actually lived. Now, for Schmitt, this sort of reflection “involves critical detachment” (Schmitt, 1986, p. 53). For instance, when I reflect about love, I do not just mean to express what love means to me as some collection of loose memories of incoherent moments or acts in my mind. For Schmitt, “the scope of reflecting about oneself is considerably wider than that of thinking about oneself, since it includes facts about one’s relations to others and about oneself which had before remained unnoticed or had appeared irrelevant” (Schmitt, 1986, p. 54).

Phenomenology does not focus on the level of *eidōs* or the essences of things (Richardson, 1963). The meaning of perceptual phenomena has to be described linguistically, not only in order to achieve apodictic clarity, but in order to allow the meaning of experience to unfold and for its objects to take root in our being-in-the-world. Within the horizon of this world lies a network of coherent meanings which gives experience a sense of unity. In this regard, one cannot separate human consciousness from the world and intuit on the essences of things on the basis of pure reflection. Pure reflection refers to the subjective way of looking at the world in which what is revealed is the ego. This ego becomes the basis of meaning for the human subject. The subject, in this way, becomes the center of the universe and its sole source of truth.

Language reveals that man cannot be the pure ego. This is because language presupposes the idea of sociality. The reality of language implies that our experiences cannot be purely subjective ones. We are immersed into a world and it is language that gives voice to our experience of being-in-the-world. In this way, the question of language then makes apparent not only the question of meaning but more importantly, the question of being with others. Language is foundational in the social aspect of human existence. For example, it is through language that our reflections on lived experience provide a social context to the meaning of the objects of our experiences.

3.5. *Schleiermacher and Dilthey: Psychological Interpretation and the Historical Sciences*

It is important to pay attention to the early development of hermeneutics in order to situate ourselves into the proper context of this study. It was Friedrich Schleiermacher who introduced universal hermeneutics, proposing some sort of a procedure in understanding texts in order to avoid misunderstanding. This method was based on grammatical and psychological interpretation (Malpas & Gande, 2014). The idea of grammatical interpretation was based on the rules of syntax. On the other hand, “psychological interpretation is a divinatory process of placing oneself within the whole work of the author, an apprehension of the inner origins of a work, a recreation of the creative act” (Gadamer, 2004, p. 186).

What the above means is that the reader has to transpose or put himself into the mind of the author to determine the very origin of thought, a form of interpretation that requires one to think in the same manner that the author has done. Interpretation in this sense becomes a subjective act whereby, according to Gadamer (2004, p. 188), the “the individuality of the author can be grasped by transforming oneself into the other.” The individuality of the author herein becomes the basis of all interpretation. Gadamer (1977) calls this requirement imposed by Schleiermacher an act of genius. Hermeneutics has come to emerge as a technique in interpreting texts (Gadamer, 2004).

Wilhelm Dilthey wanted to provide an epistemological basis for the science of history (Malpas & Gande, 2014). Dilthey was concerned about the objectivity of historical knowledge. The historical school’s concern was the importance of science to historical research and how, on the basis of the inductive method, one can understand history in an objective way, or “how the individual’s experience and the knowledge of it come to be historical experience” (Gadamer, 2004, p. 217). Dilthey sought some form of “historical

coherence” as the ground for interpreting history. Gadamer (2004, p. 225) wrote that “Dilthey was always attempting to legitimize the knowledge of what was historically conditioned as an achievement of objective science, despite the fact that the knower himself is conditioned.”

It can be said that Dilthey, following Descartes, wanted to found reality on something certain, and he saw this in the certainty promulgated by the natural sciences on the basis of its objective tools. The truth of history for Dilthey is some form of a self-knowledge (Malpas & Gande, 2014). This form of self-knowledge is grounded in the artifact he calls life. Life is something which the historian can examine from the biographies of people. According to Gadamer (2004), life is some form of self-knowledge, whose very nature has given birth to scientific consciousness. For Dilthey, history is some form of a text that needs to be deciphered, but this procedure, which he borrowed from the natural sciences, was inadequate (Gadamer, 1977). Gadamer (2004, p. 249) says that “Dilthey’s attempt to explicate the human sciences from the experience of life was never really reconciled with his firmly held Cartesian conception of science.” Indeed, Gadamer’s point here is that the type of Cartesian certainty achieved by using methods of science would not be enough to warrant the emergence of truth in the historical human sciences. For Gadamer, the historical human sciences required a different kind of rigor.

With the advent of modernity, people have become positivistic, relying on the abundance of statistical data. The reality of the world, including its social and political conditions, comes to be analyzed mathematically. People, in this regard, are reduced to variables, subjected to the tools of the investigator. Science is based on the predictability of nature (Tassi, 1982). Once a scientist discovers a pattern, one can then control nature by means of an experiment. Method performs the task of insuring that this form of knowledge is objective or scientific, which means that there is a distance between the investigator and the object of investigation. The natural sciences thrive in the objectivity of truth which it validates by means of the repeatability of results. Developments in biology, physics, and medicine proceed from works done by pioneering researchers in the field.

As opposed to the above, human history is a continuous unfolding. In this regard, history cannot be apprehended merely as some form of a static statistical data. Statistics is helpful but it does not guarantee the full appreciation of the truth of human life. In a way, historical unfolding follows the same mode of revealing and concealing that Being does. As such, Gadamer (2004) speaks of understanding as an event that unfolds in history. This is evident in the historical human sciences. The human sciences, most evident in the field of liberal arts, have allowed persons to understand more fully the meaning of their social existence. While people rely on a unit of measure to determine the value of things, the same cannot be used when it comes to moral reality. Distinct aspects of human existence challenge the way the world is seen and interpreted. Values cannot be reduced, in this way, into that which is quantifiable.

It is impossible to have an exact science of history and to apply the precision of scientific instruments and tools into the holistic understanding of historical events. History proceeds from the autonomy of man in choosing a course of action in life. Method limits understanding, insofar as things will be subjected to control and patterns of predictability. This means that method closes its door to the exigencies of being, to its rich plenitude, which are revealed most fully in literature and the arts, two fields that highlight the indomitable power of the human spirit. The reality of existence does not appear as some form of an absolute truth but rather, as a mystery in which man is perpetually put into question. This method of questioning, which seeks the truth in its manifold unfolding, is the rationale for the human or historical sciences in its mode of inquiry that refuses to yield to the objectivism of the natural sciences.

3.6. Hans-Georg Gadamer: Play and Historically-effected Consciousness

Gadamer’s *Truth and Method*, first published in 1960, unified many influential works in the hermeneutic tradition, beginning with the writings of Schleiermacher on biblical hermeneutics and Dilthey’s historical school, including the advanced phenomenological themes one finds in Husserl and Heidegger. Gadamer posed the problem of understanding not as an objective problem. Rather, he posed it as a problem for the human sciences, which implies that for him, the question of truth understanding is beyond the objectivity of method.

The hermeneutic circle concerns the anticipation of meaning in terms of understanding the text. In his conception, it refers to the way the reader approaches the historical text “in which the whole as envisaged becomes actual understanding when the parts that are determined by the whole themselves also determine this whole” (Gadamer, 2004, p. 291). So,

what happens is that while the sum of the parts is never equal to the whole in terms of the text, the hermeneutic circle as a pedagogical device allows the unity between the reader and the text. The hermeneutic circle is not something formal for Gadamer. It characterizes understanding as neither subjective nor objective. Subjective understanding sees the world of the text only in terms of the subject's point of view. Objective understanding somewhat detaches the perspective of the reader from the world of the text (Gadamer, 1977). Gadamer rejects both as limiting. Understanding is "the interplay of the movement of tradition and the movement of the interpreter" (Gadamer, 2004, p. 293).

The above also reveals that all understanding unfolds within a tradition (Gadamer 2004). Tradition is Being itself. Tradition is the truth unfolds before us. Gadamer (2004, p. 293) explains that every knowledge or "anticipation of meaning that governs our understanding of a text is not an act of subjectivity, but proceeds from the commonality that binds us to the tradition. But this commonality is constantly being formed in our relation to tradition." This common understanding is never arbitrary. It is always an assertion of a truth claim that is constantly being challenged and tested. The authority of tradition persists, in this regard, because of its power that allows both reader and the text to come into grips with the open truth. Tradition determines the perspectives that define for both the text and the reader how understanding is to take place (Gadamer, 1977).

For Gadamer, all understanding is the interplay between what is strange (the past) and what is familiar (present). The author, who belongs to the past, is bridged by means of temporal distance. Time is no longer a gap but rather the very possibility of connecting the distant past to the familiar present. As such, "it is in the play between the traditional text's strangeness and familiarity to us, between being a historically intended, distanced object and belonging to a tradition" (Gadamer, 2004, p. 295). The past in this sense is something that finds continuity in the present by virtue of the life of tradition since all of tradition is a living being. It governs the whole event or happening of all history (Gadamer, 1977). What the history of effect reveals is that "if we are trying to understand a historical phenomenon from the historical distance that is characteristic of our hermeneutical situation, we are always already affected by history" (Gadamer, 2004, p. 300). The truth of history is a continuous unfolding. Being and tradition reveal the dialectical movement of history. Tradition is Being that continually reveals itself. Hermeneutics, for Gadamer, is about the ontological event where understanding becomes possible.

The history of effect connotes how history continues in the present. The past is not just some dead past. The past is to be understood on the basis of the horizon of the present which also sets our expectations for the future. Gadamer criticizes the purely objective way of looking at history as if the events of the past are relics with no relation to the present. Such is a problem of method. The limits of method for him though do not indicate the limits of science. As such, the problem is not with the science of human history but with the limits of its methods which sometimes resembles statistics or numbers. Gadamer (2004, p. 300) thinks that "when a naive faith in scientific method denies the existence of effective history, there can be an actual deformation of knowledge."

It can be recalled that Husserl's understanding of consciousness is still self-consciousness, or the Cartesian paradigm of subjectivity. Surely, for Gadamer, the Spirit is a movement that does not end in the subjectivity of a pure ego. It is for this reason that history is teleological but is without a telos or end (Malpas & Gande 2014). This also defines for us the hermeneutical situation. Gadamer says that "consciousness of being affected by history (*Wirkungsgeschichtliches Bewusstsein*) is primarily consciousness of the hermeneutical situation" (Gadamer 2004, 301). The concept of hermeneutic understanding is a happening in which history is at work. Gadamer (2004, p. 302) says that historical consciousness is "clearly doing something similar when it transposes itself into the situation of the past and thereby claims to have acquired the right historical horizon."

The concept of play is central to Gadamer (Malpas & Gande, 2014). All understanding is play. While Gadamer is aware that play is often tied to a lack of seriousness, he however uses the idea of play in terms of the movement within tradition whereby the text and reader interact in the process of understanding. Understanding as an event in this sense refers to the interplay or fusion in which the horizon of the text and that of the reader are fused in the act of a back-and-forth movement, a situation in which the very legitimacy of our prejudices is tested vis-à-vis all truth-claims. Play for Gadamer (2004) is the back-and-forth movement in which the meaning of the text is asserted and challenged. Gadamer (2004, p. 104) explains that "the movement of playing has no goal that brings it to an end; rather, it renews itself in constant repetition. The movement backward and forward is obviously so central to the

definition of play that it makes no difference who or what performs this movement.” By implication, it can be said that the movement reveals the different ways that the truth makes itself manifest.

3.7. Paul Ricoeur: Time and Narrativity

While Gadamer provides the philosophical aspect to hermeneutics, Paul Ricoeur attempts to provide its pragmatics. The human being, according to Paul Ricoeur, seems to be no more than language (Ricoeur, 1974, p. 265). But the point is to be able to understand man as an actor whose own embodiment is the way by which one interacts morally with others. Ricoeur says that there is no direct way toward understanding the self except through language. In his semiotics, the linguistic nature of human being's situated consciousness means that all language is primarily reference, in contrast to structuralism. Language brings forth a way of understanding the world. It re-presents reality (Garcia, 2000).

Itao (2010, p. 2) writes that “Ricoeur conceived of man as a linguistic being whereby it is in and through language that man expresses himself and manifests his being; in other words, it is by means of language that man relates with other beings and with the world.” For Ricoeur (1974, 13), “interpretation is the work of thought which consists in deciphering the hidden meaning in the apparent meaning, in unfolding the levels of meaning implied in the literal meaning.” The pragmatic aspect of Ricoeur's hermeneutics opens various levels of meaning. The layers of hidden meanings that symbols and metaphors give rise to suggest that human existence is “the home of meaning”. Human situated existence points to the different areas in which human life indicates a form of richness in terms of the narratives that express the human desire to be. These narratives are rich in symbolism. These symbolisms, rooted in pragmatics, reveal the fall of man and how as a free being one can recover from the “pathetic of misery” as described by Ricoeur through willing, deciding and human action (Garcia, 2000).

According to Itao (2010, p. 4), “there is the hermeneutics that seeks to recover and restore the real meanings of symbols.” Ricoeur (1974, p. 32) says that “the first truth – I think, I am – remains as abstract and empty as it is unassailable.” The Cartesian ego cogito is nothing but the self that is only conscious of itself. It is a form of consciousness that is self-aware and yet it is one that is detached from the real world. Descartes, in requiring the methodic objectivity of mathematics as the basis for the truth, he has caused a disjoining between the subject and the world. Modernity makes this dichotomy apparent. By asserting that the cogito only knows of itself, Descartes casts doubt not only to the existence of the other, but also in the capacity of language to mediate between the human subject and the truth of other beings.

Descartes defines human consciousness as some form of a vessel that needs to be filled. In fact, there is nothing wrong with his methodic doubt. It is his description of human consciousness that is problematic. Consciousness cannot be described in terms of what is inside. To be conscious is always to be conscious of a world that is outside. Man's awareness of the world shows forth the dynamic interplay between subjectivity or inner freedom and the world where it is rooted. Human consciousness is always situated, which means that it cannot be defined by mere physico-chemical reactions. The human being is not pure consciousness (Gadamer 1977). Language plays a crucial role in the various dimensions of human existence insofar as it is only by means of language whereby man is able to express his being-in-the-world or his situated existence. Since human existence is characterized by a freedom of movement, speech or discourse plays an important role for human self-expression. Consciousness, says Ricoeur (1974, p. 32), “must be mediated by representations, actions, works, institutions, and monuments which objectify it; it is in these objects, in the largest sense of the word, that the ego must both lose itself and find itself.”

Ricoeur (1991) presents his hermeneutic theory by means of the narrative. For Ricoeur, the narrative speaks of the life story of the human being. It transforms it into a meaningful unity. The narrative, by means of a plot, provides human existence with a way of grasping our being-in-the-world. Ricoeur's theory of the narrative is also a way of understanding time as lived time. St. Augustine, according to Ricoeur, analyzed time as a triple present, “the present of the past or memory, the present of the future or expectation, and the present of the present or intuition” (Ricoeur, 2004, p. 60). So, in understanding the human narrative, Ricoeur (1991) fuses St. Augustine's analysis of human time and Aristotle's analysis of emplotment because the former understands time without the concept of emplotment while the latter presents emplotment without considering the temporal aspects of action.

St. Augustine established discordance or a gap between memory, attention, and the future (Garcia, 2000). This is what the concept of narrative time (Ricoeur, 1991). St. Augustine sees time as a distention of the soul (*distention anime*), or a chasm that goes back again and



again to the threefold present, thus establishing discordance (Garcia, 2000). To eliminate this slippage, Ricoeur has creatively used Aristotle's idea of emplotment. Emplotment therein is used as a tool which will bring concordance to what is discordant or unity to what is otherwise fragmented. This is done by virtue of the plot. The plot then is the means of giving a unity to the distention of the soul by giving it a temporal order (Garcia, 2000). Ricoeur (1991, p. 29) says that in Aristotle, "the plot puts together our temporal existence into order through a unity of intention." But way of the unity the narrative, time in St. Augustine becomes human time.

Human action is temporal. Reflection leads to the temporal understanding of human action. Through emplotment, human action is given its temporal meaning. For Ricoeur, "there must be an irreducible feature in the living experience of memory" (Ricoeur, 2004, p. 5). This irreducible feature is one's life-story. The scattered events of human life become one meaningful story through the activity of emplotment. Ricoeur (1991, p. 21) says that "the plot organizes together components that are as heterogeneous as the unintended circumstances, discoveries, those who perform and those who suffer them, chance or planned encounters, interactions between actors..." Man understands himself through the plot of a story. Emplotment, in this sense, reveals the story of man. Temporal action shows forth the being of man. This being-ness is the reality that man is thrown into in which he sees and understands the meaning of life. Such a meaning unfolds through language which in the process makes possible a retelling of a story and meaning of a life.

4. Conclusions

First, this paper has shown the various facets of hermeneutics in terms of the origin of the meaning of meaning. Structuralism has shown the distinction of language in terms of semantics and semiotics. Language as reference shows forth a world that meaning tries to mirror whereas difference gives the distinction between a sign and the signifier. Truth differs in such a way that meaning comes from the different signs while it also defers which means that meaning postpones itself. What this means is that there's no absolute truth when it comes to meaning and interpretation.

Second, the attempt to establish a perfect language, which is linked to the role and function of philosophy, can be found in the attempt of analytic philosophy to construct a language that is rooted in logic. However, the conclusion is that language needs friction and that meaning must be shattered like some broken glass. The ideal of a perfect language is unattainable. For this reason, one needs to accommodate the idea of meaning as use. Such implies the multiple purpose and the indefinable role of language. Understanding comes into play in the play of understanding.

Third, phenomenology and hermeneutics are both rooted in the possibility of understanding as the unfolding of being through language and tradition. Understanding is an event that is without finality. Man, as a being in the world, implies that meaning is rooted in temporality and a historically effected consciousness. Truth in this sense is beyond method. Morality cannot be quantified. While method can explain the objective sense of the reality of man, the meaning of that reality can never be fully understood by means of method. This means that Dasein bears witness to the way Being unfolds.

Finally, consciousness suggests the constitution of man as a narrative of a whole in whose life the meaning and purpose of lived experience is realized. Man is not a pure ego but an embodied consciousness whose truth is revealed in a situated existence. The meaning of man's being in the world is part of the possibilities of being which finds expression in language and how the meaning of that language can be made manifest through temporal action. Temporal action characterizes the mode of existence of man as a being. The narrative brings together a way of understanding what it means to be human.

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Literature Review

The Impact of Algorithmic Culture on the Construction of Self in a Globalized World

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Abstract: Globalization and the rise of social media have fundamentally reshaped how individuals construct their identities. This paper explores this phenomenon through an interdisciplinary lens, weaving together philosophical and anthropological perspectives. Philosophical frameworks of existentialism and phenomenology illuminate how algorithms shape lived experiences and self-understandings. Anthropological analysis examines how social media platforms foster virtual communities, impacting cultural norms and individual identities. The paper examines how pre-existing cultural backgrounds and social structures influence the impact of algorithmic culture on the self in a globalized world.

Keywords: algorithmic culture; social media; existentialism; phenomenology; anthropology; globalization; identity

1. Introduction

The interconnected world of the 21st century presents unique challenges and opportunities for individuals navigating their sense of self. Globalization fosters cultural exchange while simultaneously promoting a homogenized online experience. Social media platforms, driven by algorithms, curate content and connections, shaping how we perceive ourselves and interact with others.

Understanding the influence of algorithmic culture on self-construction is crucial for several reasons. First, social media has become an increasingly central aspect of daily life, with billions of users worldwide actively engaging with these platforms (Statista, 2018). These platforms shape how we interact with information, cultivate relationships, and present ourselves to the world. Second, the curated nature of online experiences raises questions about authenticity and the potential for alienation from our “real” selves. Finally, the interplay between algorithmic culture and pre-existing cultural frameworks necessitates an exploration of how individuals from diverse backgrounds navigate the online world and construct their identities.

This paper examines the multifaceted impact of algorithmic culture on the construction of self in a globalized world.

2. Philosophical Foundations: Existentialism and Phenomenology

Existentialist philosophy, particularly Jean-Paul Sartre’s concept of “being-in-the-world” (Sartre, 1943/2006), offers a framework for understanding how individuals actively construct their identities through lived experiences. Social media platforms present a curated reality, influencing our experiences and shaping how we project ourselves to the world. This raises existential questions about authenticity in the digital age. Are we truly “being-in-the-world” or merely performing for an algorithmically constructed audience?

Phenomenology, with its emphasis on embodied subjectivity (Merleau-Ponty, 1945), provides further insight. Our sense of self is not solely formed by internal thoughts but also through our interactions with the world around us. Social media, with its focus on carefully crafted online personas, can lead to a disconnect between our lived experiences and our digital selves. This disjuncture can impact self-perception and create a sense of alienation from our authentic selves.

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3. Anthropological Perspectives: Virtual Communities and Cultural Identity

Anthropology, with its focus on social structures and cultural meaning-making, sheds light on how virtual communities influence selfhood. Social media platforms create online spaces where individuals connect based on shared interests or identities. These communities can provide a sense of belonging and support, particularly for individuals who struggle to find their place in traditional social structures (Miller et al., 2016). However, virtual communities can also reinforce existing cultural norms and homogenize self-expression, potentially stifling individual uniqueness.

Furthermore, the influence of algorithmic culture on identity construction varies across cultures. Concepts of selfhood differ significantly around the globe (Markus & Kitayama, 1991). In Western cultures, the emphasis may be on individual autonomy and self-expression, while collectivistic cultures may prioritize group harmony and conformity. These pre-existing cultural frameworks undoubtedly influence how individuals navigate the online world and interact with algorithmic curation.

4. Globalization and the Algorithmic Self

Globalization presents a complex interplay with algorithmic culture. While social media platforms promote a sense of global interconnectedness, the algorithms themselves can create echo chambers, reinforcing existing beliefs and limiting exposure to diverse perspectives (Pariser, 2011). This can create a homogenized online experience that fails to reflect the richness of global cultural identities. Furthermore, the dominance of Western-developed social media platforms raises concerns about the imposition of Western cultural values on the online identities of individuals from other backgrounds.

4.1. *The Homogenizing Tendency of Algorithmic Culture*

Social media algorithms prioritize content that keeps users engaged, often leading to the amplification of sensational and polarizing content. This “filter bubble” effect can limit exposure to diverse viewpoints and contribute to a sense of cultural homogenization online. Furthermore, the dominance of Western-developed platforms raises concerns about the imposition of Western cultural norms on the online identities of individuals from other backgrounds (Noble, 2018). For example, algorithmic bias may favor certain languages or cultural references, disadvantaging users from non-dominant cultures.

4.2. *The Potential for Glocalization*

Despite these homogenizing tendencies, there’s also potential for “glocalization” – the adaptation of global trends to local contexts (Robertson, 1995). Social media platforms can be used to celebrate and share diverse cultural expressions. Individuals can leverage algorithmic curation to connect with communities that share their cultural background or interests, fostering a sense of belonging and cultural identity. Furthermore, the rise of user-generated content platforms empowers individuals to challenge dominant narratives and present their own unique cultural perspectives online (Caplan & Boyd, 2016).

4.3. *The Challenge of Navigating a Globalized Algorithmic Landscape*

Individuals navigating self-construction in this globalized, algorithmic environment face several challenges. They must develop critical skills to discern fact from fiction, navigate echo chambers, and curate online experiences that reflect their diverse identities. Furthermore, there’s a need for greater awareness of algorithmic bias and its potential impact on self-perception. Here, educational initiatives can play a crucial role in equipping individuals with the skills to critically engage with algorithmic culture and construct authentic online identities within a globalized world.

5. Philosophical Foundations: Existentialism and Phenomenology

Existentialist philosophy, particularly Jean-Paul Sartre’s concept of “being-in-the-world” (Sartre, 1943/2006), offers a framework for understanding how individuals actively construct their identities through lived experiences. Social media platforms present a curated reality, influencing our experiences and shaping how we project ourselves to the world. This raises existential questions about authenticity in the digital age. Are we truly “being-in-the-world” or merely performing for an algorithmically constructed audience?

Phenomenology, with its emphasis on embodied subjectivity (Merleau-Ponty, 1945),

provides further insight. Our sense of self is not solely formed by internal thoughts but also through our interactions with the world around us. Social media, with its focus on carefully crafted online personas, can lead to a disconnect between our lived experiences and our digital selves. This disjuncture can impact self-perception and create a sense of alienation from our authentic selves.

6. Example: The Case of Instagram and Beauty Standards

The interplay of algorithmic culture and globalization can be further illustrated by examining the case of Instagram and its impact on beauty standards. Instagram, a social media platform heavily focused on visual content, has been linked to increased body image dissatisfaction, particularly among young women (Fredrickson et al., 2016). Algorithmic curation on Instagram tends to prioritize content with high engagement, often featuring idealized and heavily edited images of bodies and faces. This curated reality bombards users with a narrow definition of beauty, potentially leading to feelings of inadequacy and a distorted self-image.

However, the impact of Instagram on beauty standards is not uniform across cultures. Global audiences may interpret and interact with this online aesthetics differently, reflecting pre-existing cultural values and beliefs about beauty (Nguyen, 2020). For example, research suggests that users in East Asian cultures may be more accepting of digitally enhanced images than users in Western cultures (Tigge et al., 2016). Furthermore, Instagram can also be a platform for challenging traditional beauty standards. Body-positive influencers and movements leverage the platform to promote diversity and redefine beauty ideals (Giraldi & Richards, 2020).

This example highlights the complexity of the relationship between algorithmic culture, globalization, and self-construction. While algorithms can contribute to the homogenization of beauty standards, they also offer opportunities for cultural exchange and resistance. Further research exploring how diverse audiences navigate and reinterpret online aesthetics within specific cultural contexts is needed to understand the multifaceted impact of Instagram and similar platforms on the construction of self-image in a globalized world.

7. Further Discussions

The findings from this exploration of algorithmic culture's impact on self-construction in a globalized world highlight several key points for further discussion.

7.1. *Negotiating Authenticity in the Algorithmic Age*

Social media platforms present a curated reality, raising concerns about the impact on self-perception and authenticity. Individuals may feel pressure to conform to idealized online personas, potentially leading to a disconnect between their lived experiences and digital selves (Turkle, 2017). This disjuncture can contribute to feelings of inadequacy and inauthenticity. Further research exploring how individuals navigate this tension and negotiate authenticity within the constraints of algorithmic curation is crucial. Studies employing qualitative methodologies, such as in-depth interviews or focus groups, could provide valuable insights into these subjective experiences.

7.2. *Algorithmic Bias and Cultural Identity*

The influence of algorithmic culture on self-construction is likely not uniform across cultures. Markus and Kitayama's (1991) work on cultural variations in self-concepts suggests that collectivistic cultures, which prioritize group harmony, may experience the pressure to conform online differently than individualistic cultures. Furthermore, the dominance of Western-developed social media platforms raises concerns about the potential for algorithmic bias to reinforce Western cultural values and marginalize the identities of users from other backgrounds (Noble, 2018). Future research should explore these issues further, employing cross-cultural comparisons to understand how algorithmic culture interacts with pre-existing cultural frameworks and shapes self-perception in diverse contexts.

7.3. *The Power of Algorithmic Resistance*

While the influence of algorithms on selfhood is undeniable, individuals are not passive recipients of these influences. Emerging research on "algorithmic resistance" (Gillespie, 2014) suggests that users can develop strategies to counter algorithmic control. This may involve practices like curating news feeds to include diverse perspectives, following a variety of accounts, and engaging critically with online content. Further exploration of these resistance

strategies and their effectiveness in mitigating the homogenizing tendencies of algorithmic culture is needed. This research could involve surveys or online experiments to measure user behavior and its impact on self-perception within curated online environments.

7.4. Ethical Considerations and the Future of Algorithmic Culture

The rise of algorithmic culture raises significant ethical considerations. The potential for manipulation, echo chambers, and the erosion of privacy necessitates ongoing discussions about the ethical design and implementation of algorithms. Furthermore, the impact on self-esteem, mental health, and societal well-being deserves further investigation. Interdisciplinary collaboration between researchers in computer science, social sciences, and philosophy is crucial for developing ethical frameworks that promote responsible use of algorithms and mitigate their potential negative consequences on self-construction in a globalized world.

Figure 1 is a diagram of the viewpoint addressed in this paper. It unpacks how globalization and social media platforms influence identity construction in a digital age. Globalization exposes us to diverse cultures, while social media offers avenues for self-expression and connection. These influences, along with algorithmic bias, impact how individuals explore and express their identities online. Social media can empower marginalized voices but also raise concerns about inauthenticity due to curated online personas. Critical thinking skills and strategies to counter algorithmic control are crucial for navigating this complex landscape and constructing a well-informed sense of self in the digital world.

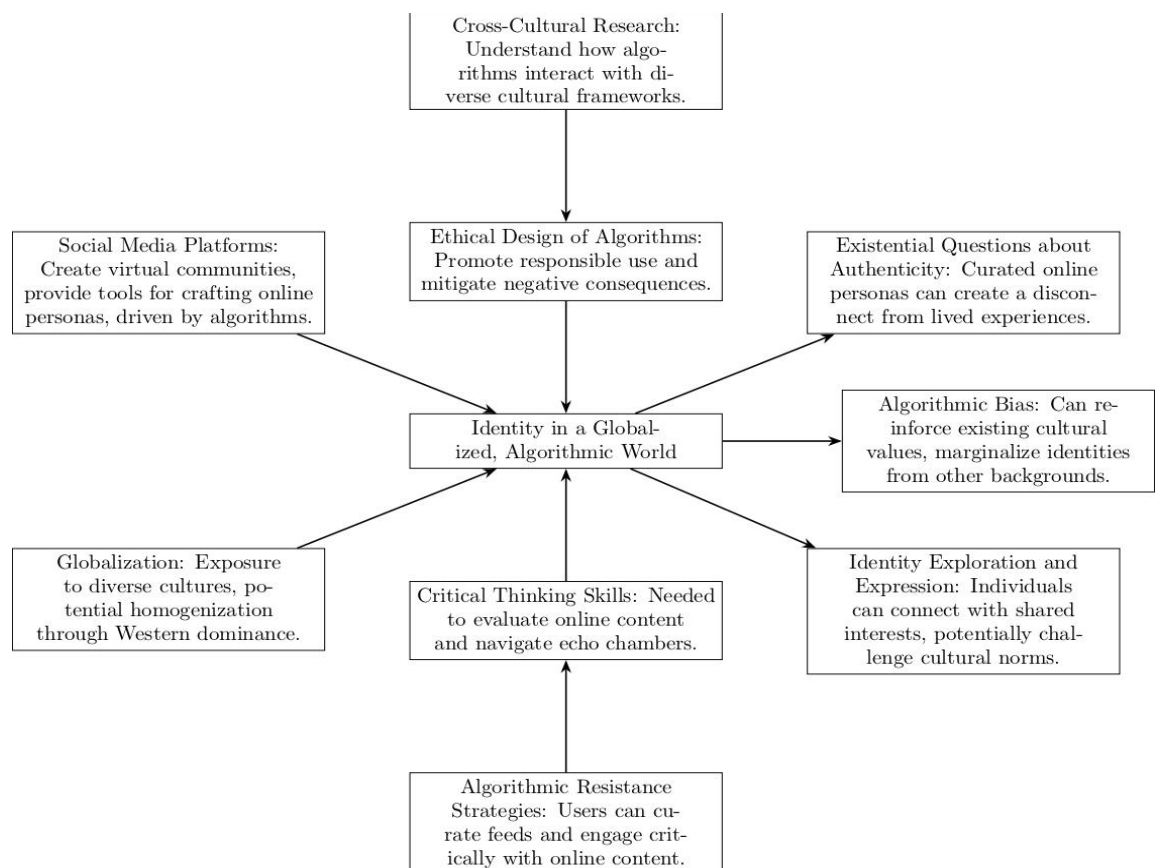


Figure 1. The interplay of globalization, social media, and identity.

This diagram explores how globalization exposes us to diverse cultures, while social media platforms create online communities that can both reinforce and challenge cultural norms. These influences, along with algorithmic bias, impact how individuals navigate self-construction in the digital age.

5. Conclusions

The rise of algorithmic culture in a globalized world presents both opportunities and challenges for the construction of self. While social media platforms offer avenues for connection and self-expression, the curated nature of online experiences can lead to existential questions about authenticity. Understanding the influence of algorithms on our

lived experiences and the interplay of these influences with cultural backgrounds and social structures is crucial for navigating the complexities of selfhood in the digital age.

Further Research

This paper has highlighted several areas for further research. Longitudinal studies are needed to understand the long-term impact of algorithmic culture on self-perception and self-esteem. Additionally, research exploring how individuals from diverse cultural backgrounds navigate the online world and construct their identities within social media platforms would provide valuable insights. Finally, exploring the ethical implications of algorithmic curation on selfhood and cultural representation online is an important area for future investigation

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Research Article

The Nexus between Political Awareness and Social Media Political Participation as Mediated by the Political Efficacy Among Youth in Region XI Philippines

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Abstract: The central aim of this study is to examine the role of political efficacy in mediating the connection between political awareness and social media political participation among youths in Region XI, Philippines. This study used a quantitative method, more especially, a non-experimental correlational approach. Data was collected online through Google Forms using modified questions, and respondents were chosen using stratified random sampling. Validity and reliability tests were performed on the measurement model, while descriptive statistics were utilized to depict the constructs in the study. The proposed mediation model was assessed using the standard algorithm-bootstrapping of SmartPLS 4.0 for mediation analysis. The findings revealed that the measurement model is valid and reliable based on the AVE, HTMT, Cronbach's Alpha values. The results indicated that youth in Region XI demonstrated high levels of political awareness, and moderate levels of political efficacy and social media political participation. Furthermore, the mediation analysis suggests that political efficacy significantly mediates the relationship between political awareness and social media political participation. These results underscore the critical role of political efficacy as a key mechanism through which political awareness translates into active political engagement on social media among the youth. The study provides valuable insights for educators, policymakers, and researchers interested in enhancing political participation through increased political awareness and efficacy.

Keywords: political efficacy; political awareness; political participation; college students; mediation analysis

1. Introduction

Political participation encompasses various activities through which individuals influence government actions or policies, including voting, campaigning, and protesting. Understanding the factors driving political participation is crucial for fostering a more inclusive and representative democratic process (Uhlener, 2015). Youth political participation, in particular, is a multifaceted issue that has garnered significant attention in contemporary research due to its implications for the future of democracy.

On a global scale, the involvement of young people in conventional political activities, such as voting and joining political parties, has decreased. This has led to a decrease in voter turnout and a reduction in party memberships (Sloam, 2007; Binder et al., 2021). The conventional political actors and procedures frequently do not connect with the identification requirements and interests of young individuals, which leads to their disinterest and lack of involvement (Binder et al., 2021). Although young people are becoming less interested in traditional politics, they are increasingly participating in new kinds of political participation, such as internet activism, protests, and social movements (Kireeva & Filippov, 2022; Farthing, 2010; Earl et al., 2017). This phenomenon highlights a change in the way young people view and participate in politics, emphasizing the need to comprehend the fundamental elements that shape these actions.

Social media has greatly broadened citizens' political repertoires by offering novel avenues for political engagement, such as utilizing protest hashtags or participating in online communities focused on political matters (Waeterloos et al., 2021). The notion of "connective

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action," as proposed by Bennett and Segerberg (2016), highlights the idea that engaging in public action has progressively transformed into a means of individual self-expression enabled by social media (Bennett & Segerberg, 2016). The emergence of this novel approach to participation, which places emphasis on 'sharing' as a foundational element, requires us to revise our understanding of what qualifies as political involvement (Theocharis, 2015). Social media political participation encompasses both active, expressive actions and cognitive engagement, such as seeking and acquiring knowledge (Waeterloos et al., 2021).

Research conducted both nationally and internationally emphasizes how difficult political participation is. Particularly among younger people, international studies have shown that internal political efficacy – that is, the belief in one's own competence to understand and influence politics – highly increases political participation by inspiring emotions like anger in response to policy threats (Valentino et al., 2009). Young political involvement in the Philippines is shaped by several elements, including institutional frameworks, social influences, and technical developments as well as by Political skepticism among many young people toward the Sangguniang Kabataan (SK) leads to minimal participation in its events and elections (Bautista, 2020; Palomares et al., 2021). Developing solutions to improve young political participation depends on an awareness of these regional characteristics.

The correlation between political efficacy and political engagement has been thoroughly examined. Internal political efficacy serves as a mediator in the connection between political knowledge and participation. This suggests that individuals who possess more information about politics are more inclined to join in political activities because they have a greater sense of efficacy (Jung et al., 2011). According to Valentino et al. (2009), external political efficacy, which refers to the idea that the political system is responsive to citizens, is not as closely associated with emotional participation as internal efficacy. Engaging in political campaigns can increase one's sense of political efficacy, indicating a reciprocal relationship where engagement enhances efficacy, which in turn motivates additional participation (Finkel, 1987). Moreover, the connection between engagement in administrative procedures and political participation is influenced by political efficacy. This suggests that taking part in administrative activities might increase one's political efficacy, which in turn encourages political participation (Oh & Lim, 2017).

Awareness of political issues is yet another important aspect that influences engagement in political processes. According to Lee (2017), Zetra et al. (2022), and Badaru and Adu (2021), research has shown that a higher level of political awareness, which includes knowledge about elections and politicians, is associated with improved political reliability and engagement. Research conducted by Lee (2017) and Jung et al. (2011) found that political awareness has a good impact on political knowledge, which in turn leads to an increase in political involvement. The function that political efficacy plays as a mediator in this relationship has been extensively researched and documented. It has been hypothesized that higher political knowledge leads to an increase in political efficacy, which in turn leads to an increase in political engagement (Jung et al., 2011; Reichert, 2016; Chen et al., 2019).

Though a lot of study has been done on political participation, little is known about the particular mediating function of political efficacy in the link between political awareness and political involvement—especially for young people in Region XI, Philippines. By looking at how political efficacy moderates the link between political awareness and political involvement among the young people in this area, this study seeks to close this gap. The results of this study will have major ramifications for groups striving to increase young political involvement, legislators, teachers, and for a better knowledge of political conduct among young people in the Philippines.

2. Materials and Methods

This study used a quantitative research design – more especially, a non-experimental correlational approach—to assess the relationships between variables and ascertain the mediating effect of Political Efficacy on Political Awareness and Political Participation of college students in Region XI, Philippines. Usually gained by surveys or experiments, the quantitative research method, as defined by Creswell and Creswell (2023) is the methodical gathering, analysis, and interpretation of data. This method lets one investigate relationships between variables to test objective hypotheses and get measurable results.

Political Efficacy was measured using the scale developed by Groskurth et al. (2021), Political Awareness was assessed with the instrument from Al-Khaza'leh and Lahiani (2021), and Social Media Political Participation was measured using the scale from Waeterloos et al.



(2021). Adopted from validated sources, were the research instruments used to measure the variables. Online surveys (Google Forms) using a 5-point Likert scale were sent to tertiary students registered in diverse programs across several universities and colleges in Region XI, Philippines.

The volunteers were chosen by stratified random sampling. This approach guarantees representation among several subgroups by first classifying the target population into strata and then randomly sampling from each strata (Iliyasu & Etikan, 2021). This method facilitates the obtaining of a representative sample from a varied population.

A priori power analysis using G*Power 3.1.9.6 (Faul et al., 2007) determined that a minimum sample size of 89 participants was required to achieve 80% power for detecting a medium effect size ($f^2 = 0.15$) at a significance level of $\alpha = .05$. The actual sample size of 375 participants exceeded this requirement, thereby enhancing the study's robustness.

The instruments underwent pilot testing and expert validation to assure their reliability and validity. Cronbach's alpha was employed to measure the internal consistency of the data. The Average Variance Extracted (AVE) was used to analyze the convergent validity, while the Hetero-Monotrait Ratio (HTMT) was utilized to evaluate the discriminant validity. The variables of political efficacy, political involvement, and political awareness among the college students were characterized using Jamovi software version 2.0. Descriptive statistics, such as the mean and standard deviation, were produced for this purpose.

The proposed mediation model was evaluated using SmarPLS 4.0 software, utilizing the bootstrapping standardized algorithm. This analysis examined the direct, indirect, and overall impacts of the model, as well as the magnitudes of each pathway, offering a full comprehension of the mediating function of political efficacy in the connection between political awareness and political involvement.

3. Results and Discussion

Confirming the validity and dependability of the measuring model is crucial before starting mediation analysis (Hair et al., 2019). Given the possibility of occasional item omission, the construct validity and dependability of the instruments applied in the study were assessed. As shown in Table 1, Cronbach's alpha was used to evaluate the dependability of the instruments: Political Awareness (0.946), Political Efficacy (0.702), and Political Participation (0.941) showing appropriate internal consistency. Reliability calls for Cronbach's alpha values of 0.70 and higher (Taber, 2018). All variables, notably, exceeded this criterion and showed reasonable consistency for gauging the construct of interest. Furthermore, none of the Cronbach's alpha values above 0.95, suggesting that the items are not redundant (Diamantopoulos et al., 2012; Drolet & Morrison, 2001).

Table 1. Construct validity and reliability.

| Variables | Cronbach's Alpha | Average Variance Extracted (AVE) |
|---|------------------------------------|----------------------------------|
| Political Awareness | 0.946 | 0.507 |
| Political Efficacy | 0.702 | 0.579 |
| Political Participation | 0.941 | 0.519 |
| Discriminant Validity | Heterotrait-Monotrait Ratio (HTMT) | |
| Political Efficacy <-> Political Awareness | 0.802 | |
| Political Participation <-> Political Awareness | 0.388 | |
| Political Participation <-> Political Efficacy | 0.447 | |

Calculating the average variance extracted (AVV) helped one to evaluate convergent validity. The AVE values for Political Awareness (0.507), Political Efficacy (0.579), and Political Participation (0.519) above the minimum criterion of 0.50, therefore indicating that the constructs account for 50% or more of the variance in respective items (Fornell & Larcker, 1981; Hair et al., 2019). Counter Engagement (0.849), Expressive Engagement (0.617), Follower Engagement (0.731), and Latent Engagement (0.715) were the sub-variables of Political Participation showing reasonable AVE values as well.

The Heterotrait-Monotrait Ratio (HTMT) helped to assess discriminant validity. All of the HTMT ratios – from 0.388 to 0.802—below the threshold of 0.85, so suggesting high



discriminant validity (Henseler et al., 2015). Consequently, for gauging the constructions of Political Awareness, Political Efficacy, and Political Participation, the tools applied in this study are legitimate and accurate.

Table 2 shows the examination of youth's political efficacy, awareness, and participation in Region XI, Philippines, we find clear trends that help us to better grasp political involvement in this population. Classed as moderate, the mean score for Political Efficacy is 3.33 (SD = 0.677), indicating that students feel somewhat competent of influencing political processes but do not have strong convictions in this respect. Reflecting a high degree of awareness and knowledge about political issues among the students, political awareness has a mean score of 3.79 (SD = 0.615), consistent with the results of Amedu (2023) and Saroha (2016) that media exposure greatly increases political knowledge.

Table 2. Status of college students' political efficacy, political awareness, and social media political participation.

| Variables | N | Mean | SD | Description |
|--------------------------------|-----|------|-------|-------------|
| Political efficacy | 375 | 3.33 | 0.677 | Moderate |
| Political awareness | 375 | 3.79 | 0.615 | High |
| Political participation | 375 | 2.69 | 0.805 | Moderate |
| <i>Latent engagement</i> | 375 | 3.59 | 0.864 | High |
| <i>Counter Engagement</i> | 375 | 1.86 | 1.11 | Low |
| <i>Follower Engagement</i> | 375 | 2.59 | 1.06 | Low |
| <i>Expressive Engagement</i> | 375 | 2.70 | 0.99 | Moderate |

With a mean score of 2.69 (SD = 0.805), political engagement is seen to be modest, suggesting that although students are rather involved in political activities, more active participation is nonetheless possible. Further clarifying these results are the sub-dimensions of political participation. With a high mean score of 3.59 (SD = 0.864), latent involvement highlights the cognitive and passive consumption of political content, such reading and viewing political information online (Waeterloos et al., 2021). This kind of involvement points to an underlying political curiosity that might not always be shown in active participation.

Counter Engagement, however, is particularly low (mean = 1.86, SD = 1.11), showing limited involvement in contentious or combative political acts, which corresponds with the findings of Waeterloos et al. (2021). While students participate in supporting political activities like joining groups or signing petitions, their active creation and sharing of political content are also moderate (Waeterloos et al., 2021). Follower Engagement and Expressive Engagement both show moderate scores (mean = 2.59, SD = 1.06 and mean = 2.70, SD = 0.99, respectively). These findings align with the ambivalence of young people toward social media political involvement, who balance their involvement with techniques to control bad online conversation (Chu & Yeo, 2019).

Social media clearly plays a major part in political socializing since it affects political motivation, behavior, and voting patterns among young people, particularly in situations when physical participation is restricted due of safety issues (Razzaq et al., 2020; Ida et al., 2020). By giving venues for engagement with political leaders and political information dissemination, social media sites like Facebook and Twitter help both online and offline political participation (Tang & Lee, 2013; Mohamad et al., 2018). Notwithstanding these advantages, the ambiguity over social media political participation emphasizes the difficulty of controlling both the positive and bad features of online political communication (Chu & Yeo, 2019).

Table 3 presents the direct effects of all hypothesized paths. The results demonstrate that political awareness significantly predicts political efficacy ($\beta = 0.677$, $t = 24.507$, $p < 0.001$, $f^2 = 0.844$). According to Cohen (1988), an effect size (f^2) of 0.35 or above is considered



large, indicating a substantial impact of political awareness on political efficacy. This suggests that students with higher political awareness are likely to feel more efficacious in their political capabilities, aligning with previous findings that emphasize the role of political knowledge in fostering political efficacy (Arens & Watermann, 2017). Our findings affirm that as students become more politically aware, their belief in their ability to influence political processes strengthens, thereby validating the core tenets of Political Efficacy Theory (Balch, 1974).

Table 3. The direct effects, indirect effects, and total effects on the relationships between variables - political efficacy, political awareness, and social media political participation.

| | Original Sample (O) | Sample Mean (M) | Standard Deviation (stdev) | T statistics (O/Stdev) | f ² | P Values |
|---|------------------------|--------------------|----------------------------------|-----------------------------|----------------|----------|
| Direct Effects | | | | | | |
| Political Awareness -> Political Efficacy | 0.677 | 0.68 | 0.028 | 24.507 | 0.844 | 0.000 |
| Political Awareness -> Political Participation | 0.216 | 0.216 | 0.066 | 3.29 | 0.030 | 0.001 |
| Political Efficacy -> Political Participation | 0.223 | 0.225 | 0.065 | 3.449 | 0.032 | 0.001 |
| Indirect Effects | | | | | | |
| Political Awareness -> Political Participation | 0.151 | 0.153 | 0.045 | 3.33 | | 0.001 |
| Total Effects | | | | | | |
| Political Awareness -> Political Participation | 0.367 | 0.369 | 0.047 | 7.842 | | 0.000 |

R²= 0.162

Adjusted R²=0.157

Note: f² is the Cohen's (1988) effect size: 0.02=small, 0.15=medium, 0.35=large.

Furthermore, political awareness has a significant direct effect on political participation ($\beta = 0.216$, $t = 3.29$, $p = 0.001$, $f^2 = 0.030$). Cohen (1988) classifies an effect size (f^2) between 0.02 and 0.15 as small, which suggests that while political awareness directly contributes to political participation, the effect is modest. This significant direct effect aligns with the principles of Uses and Gratifications Theory, which emphasizes that individuals actively seek out media to fulfill specific needs (Katz et al., 1973). The modest direct effect of political awareness on political participation suggests that students use social media to satisfy their informational needs, which in turn influences their political engagement. This finding is indicative of the active audience characteristic of Uses and Gratifications Theory, where students' engagement with political content on social media not only enhances their awareness but also motivates participation through the gratification of their need for political efficacy and social interaction.

Political efficacy also significantly impacts political participation ($\beta = 0.223$, $t = 3.449$, $p = 0.001$, $f^2 = 0.032$), with a small effect size indicating that students who feel more politically efficacious are slightly more likely to engage in political activities. These results underscore the multifaceted influence of political awareness on political behavior, mediated through political efficacy. Furthermore, this supports the political efficacy theory's assertion that individuals who perceive themselves as efficacious are more likely to engage in political activities (Campbell et al., 1954).

The mediation analysis indicates that political efficacy partially mediates the relationship between political awareness and political participation ($\beta = 0.151$, $t = 3.33$, $p = 0.001$), as manifested by the indirect effects shown in Table 3. This partial mediation suggests that while political awareness directly influences political participation, a substantial portion of its effect is transmitted through political efficacy, underscoring the importance of political efficacy as a key mechanism through which political awareness leads to active political engagement (Lee, 2006).

The interplay of personal factors (political awareness), behaviors (political participation), and environmental influences (social media) is effectively explained through Social Cognitive Theory. Bandura’s (1986) concept of reciprocal determinism is evident in the mediation analysis, where political efficacy serves as a partial mediator between political awareness and political participation. This partial mediation highlights the dynamic interaction between cognitive and behavioral aspects, suggesting that political awareness not only directly impacts participation but also does so indirectly by enhancing political efficacy. Figure 1 shows mediator’s impact using SmartPLS 4.0.

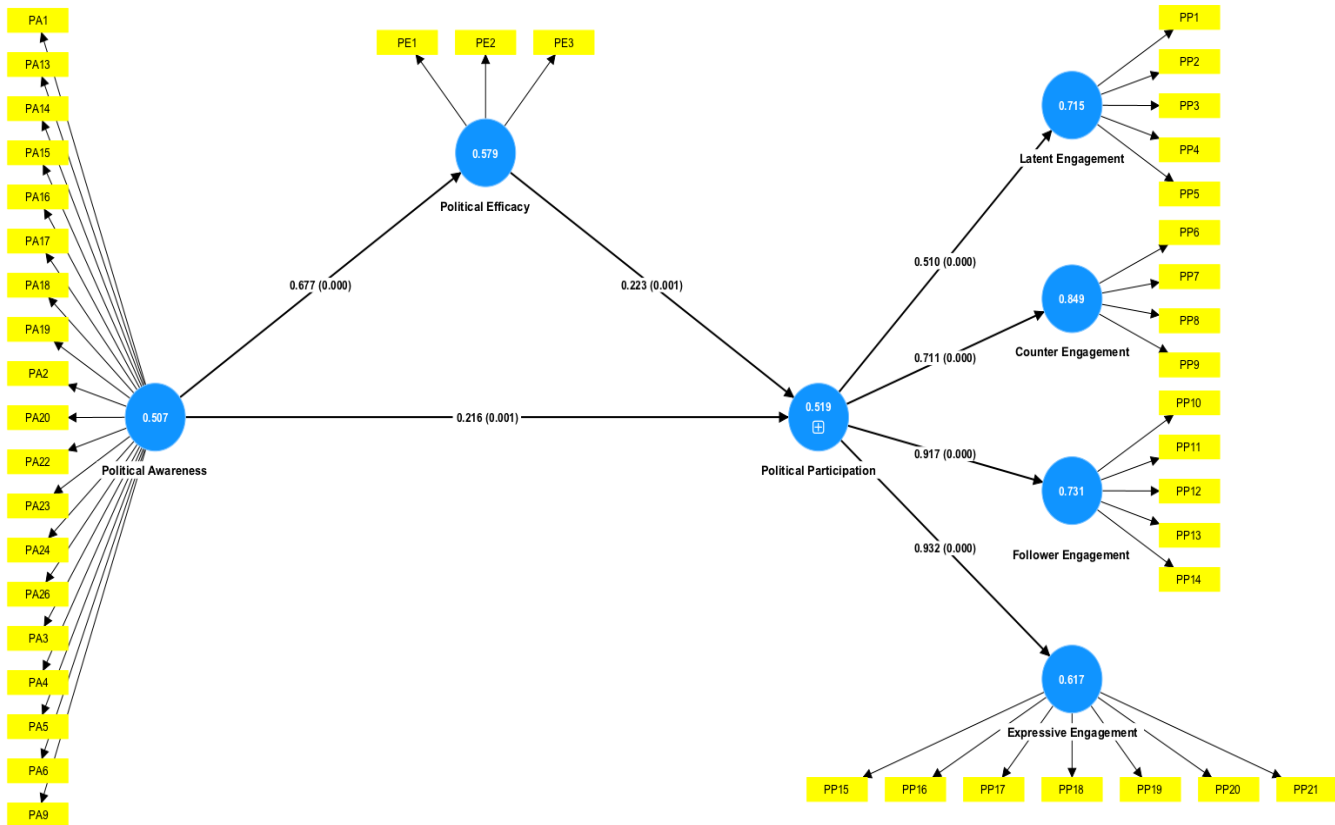


Figure 1. Mediator’s impact - results using SmartPLS 4.0.

As shown in Table 3, the total effect of political awareness on political participation is considerable ($\beta = 0.367, t = 7.842, p < 0.001$), indicating that higher political awareness results in greater political participation, both directly and indirectly through increased political efficacy. The R^2 value of 0.162 indicates that approximately 16.2% of the variance in political participation can be explained by political awareness and political efficacy. The adjusted R^2 value is 0.157, which accounts for the number of predictors in the model. This integrative perspective high-lights the multifaceted nature of political behavior among youth, demonstrating that political awareness is a robust predictor of political efficacy and, consequently, political participation.

4. Conclusions

The study demonstrates that political efficacy acts as a mediator in the connection between political awareness and social media political participation among young individuals in Region XI, Philippines. Having a strong understanding of politics greatly increases one’s ability to effectively engage in political activities, which in turn has a favorable impact on one’s level of political involvement. The results emphasize the crucial importance of political efficacy in converting political awareness into active involvement, suggesting that interventions designed to enhance political knowledge and efficacy are necessary for promoting political participation among young people.

Recommendations

Given these findings, it is imperative for educational institutions and policymakers to create specific initiatives aimed at improving political knowledge and efficacy among young

people. Possible strategies could involve incorporating political education into the curriculum, organizing workshops on civic engagement, and utilizing social media platforms to distribute political information. In addition, establishing circumstances that facilitate free political discourse can enhance political effectiveness and engagement. The objective of these endeavors should be to enable young people to participate more actively in political processes, thus enhancing democratic involvement.

Limitations

This study has several limitations. The first limitation of the cross-sectional design is that it makes it difficult to draw conclusions about the relationship between political awareness, efficacy, and engagement. To verify the existence of these connections over the course of time, longitudinal research is required. The second issue is that the use of self-reported data may result in response biases, which in turn may have an impact on the reliability of the findings. The utilization of objective measurements of political engagement ought to be incorporated into future study. With that being said, the fact that the research was conducted in Region XI may make it difficult to generalize the findings to other regions. The relevance of the findings might be improved if the research were expanded to include a sample that was more representative of the population.

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Research Article

Lazy or Creative: Linguistic Behavior of Filipinos

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Abstract: This paper aims to explore the linguistic behavior of Filipinos through the lens of the pragmatic philosophy of language and the prototype theory of cognitive linguistics. It provides answers to whether Filipinos are linguistically lazy or linguistically creative. Surprisingly, Filipinos do not usually care about what a word or a concept is; they only care about how a word will be used in their daily lives. This research uses textual analysis methodology to provide possible explanations for the linguistic traits of Filipinos using philosophy and cognitive linguistics. In-depth analysis of the works of William James and Eleanor Rosch was done to answer the research problem. Pragmatism explains that Filipinos are genius communicators who prioritize the practical use of a word rather than its definite meaning, while prototype theory validates the wisdom of Filipino people in creating prototypes in language for easy communication. Therefore, this paper concludes that Filipinos are linguistically creative and not lazy.

Keywords: philosophy of language; Philippine linguistics; Philippine culture; cognitive linguistics; pragmatism

1. Introduction

This paper explores the Linguistic behavior of the Filipinos within the lens of pragmatic theory of William James (1907) and Prototype Theory of Eleanor Rosch (1973). These theories are used to investigate the framework of whether Filipinos are linguistically lazy or creative. Filipinos are known for their rich culture, since the Philippines is an archipelago, every major island has their own dialects. Filipinos love to communicate; they love to use words without considering the context and they also love to invent new words that they can use in a certain situation. There are two possible frameworks of this linguistic behavior, it is either the Filipinos are linguistically creative or linguistically lazy.

The Philippines has diverse languages; it is composed of 70 to 75 aboriginal languages. Philippine languages belong to Austronesian family which are divided into two main groups. The first one is the Meso-Philippine languages or the Central Philippines languages and the Cordilleran Languages or the Northern Luzon languages. Tagalog is the official dialect of the Philippines among 172 dialects such as Cebuano, Ilocano, Hiligaynon, Kapampangan and Waray (Lotha & Singh, 2024).

Before the pre-colonial period, the Philippines was already known to be an open and welcoming country. The Philippines was one of the centers of trading in Southeast Asia together with China. In the study of Orillaneda (2016) he argued the Philippines played a very important role in Southeast Asian trading during the 15th century. Filipinos made themselves known for their welcoming personality and hospitality among foreign individuals during the pre-colonial period until now. This indicates that the Philippines was exposed to different cultures and linguistic backgrounds (Orillaneda, 2016).

According to McFarland (2008), the Philippines is a very diverse country linguistically, it has numerous dialects which are connected to each other. But McFarland observed that even Philippine dialects are so connected, they are also differentiated extensively. This study discusses the linguistic diversity in the Philippines where he found out that Philippine linguistics is extremely rich in indigenous languages which show that Filipinos are good communicators.

In addition, according to the study of Pizarro-Guevarra and Garcia (2024) in Philippine psycholinguistics, they emphasized that Philippine languages are important for the

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psycholinguistics field for few reasons such as Philippine language are verb-initial when communicating, which means that the argument structure and the requirements of a predicate imposes will be available early on. This is a unique feature of Philippine dialects. They argued that this linguistic behavior of Filipinos is important to be studied. They found out that this verbal complexity is an advantage in the context of communication for the receivers of the message from the sender. It can be concluded that Filipinos have innate capability to communicate well verbally.

"Pabili nga po ng Colgate." If you are a Filipino, you will understand that someone who buys Colgate intends to buy another brand of toothpaste. Filipinos used to call toothpaste *colgate*. Colgate is the famous brand of toothpaste introduced to the Philippines. Sociologically, it is innate to Filipinos to use a substitute word for a thing or a concept that they do not know yet, and because Colgate is the only brand of toothpaste they know, all the toothpaste will be called Colgate.

Filipinos call the crown cap of soda *tansan* because Tansan is the first known soda company that offered crown cap beverage bottles to the Filipino people in the 1900s. Most Filipinos do not know that *tansan* is not the name of that crown cap but a brand of soda in Japan. Tansan is actually a Japanese word for carbonated. As you can read, Filipinos thought that the *tansan* is the name for the crown cap of the soda bottle of *tansan* brand.

In the 80's, cameras were introduced in the Philippines. The most famous brand of camera from 1980 up until 2005 is the brand Kodak. Surprisingly, Filipinos used to call every camera Kodak, without knowing that Kodak is only a brand of camera, but, since Kodak is a well-known brand in the Philippines, Filipinos with this behavior learned that a camera, whatever brand it is, should be called Kodak. There is a famous line from the 90's that goes like this *"Magpa-Kodak tayo"*. They used to say this if they wanted to be photographed by a camera.

When it comes to drinking water, this linguistic behavior can also be observed. Filipinos used to call any drinking water from a water station as mineral water without knowing that water stations only offer purified or distilled water. Mineral water is a drinking water found in the mountains, clearly, the water from any stations that offer it is not mineral water. But there was a water brand that offered mineral water in the container and bottles. Since it is newly introduced to the Filipinos, they thought that any bottled water from any water stations is mineral water.

Today, this Filipino linguistic culture is updated. But they keep the same behavior in misusing words and their meanings.

For example, someone posted that he wants to buy a used phone, it was indicated to his post the term *"budget meal"*. Budget meal is a term used by food chains and restaurants to tell their customers that their food is affordable. But, as we can see, the person who posted that social media post used the term budget meal to tell his audiences that he wants to buy a phone at an affordable price, and surprisingly, his audiences got what he meant by *budget meal*.

Based on the scenarios, it can be concluded that Filipinos do not care about the meaning of a word. They get the concept of a word and use it to explain things or another concept that they do not know how to name or label, they use a word not by their meanings but by their functions. This linguistic phenomenon is related to pragmatic theory of language.

Filipino linguistic culture is anchored with laziness as marked to their culture that they do want to know the meaning of a word and its usage in a certain context or they are just creative that they are able to adapt the word and use them to another context. Filipinos can be labeled as "lazy" or perhaps "creative". They do not rely on the represented meaning of a word, but they focus on the concept and function of a thing represented by a word. If they are linguistically lazy, it means that they tend to use words without their meanings due to their laziness to the point that they do not even bother to analyze the semantic of a word that they are going to use to use it better with proper context. On the other hand, Filipinos are not lazy, but linguistically creative, which means that they can adapt a word without considering their meaning but they can use it properly with its utility, concept and function.

This paper aims to answer whether Filipinos are linguistically lazy or creative. Filipinos as linguistic lazy means that they do not care to know the meaning of a word that they are using in communication within a specific context. Linguistic laziness can also be a behavior of Filipinos that is why they have a linguistic trait of naming everything based on their convenience. However, there is also a possibility that Filipinos are not lazy but linguistically creative for being able to communicate without knowing the semantics of a word that they are using. This paper provides an explanation to answer whether Filipinos are lazy or creative in the sense of linguistics.

2. Materials and Methods

This paper uses analysis of philosophy of pragmatism and prototype theory as its method to evaluate and answer the research problem. This method uses in-depth but comprehensive analysis of these two prominent theories. Its analysis of pragmatism lies within the primary work of a famous pragmatic philosopher, William James. In using the prototype theory of Eleanor Rosch as the method to explore the research problem, his major works in cognitive linguistics were chosen carefully, and a comprehensive summarization of her theory was done. The researcher intends to make this paper as comprehensive as possible to attract younger researchers.

This paper uses textual analysis methodology to carefully evaluate the two known theories in philosophy of language and cognitive linguistics. These theories can evaluate the linguistic behavior of Filipinos. With the use of textual analysis, the contents of the main works of William James and Eleanor Rosche are selected using purposive sampling technique where the texts are chosen based on the one main criteria, that is, the selected texts from the work of William James must be about pragmatism in the context of language solely, the pragmatic views of logic and reality must not be included. In the prototype theory, only the linguistic contents of this are included, the psychological parts are not chosen to maintain the accuracy of the materials to answer the problem.

Language must be seen in the lens of philosophy; we must study not only the meaning of a word but also its usage and function. That is why pragmatism is the most suitable philosophy of language to use for this research. Pragmatism in the philosophy of language explains that the meaning of a linguistic expression is determined by their practical usage and implications in social interactions and communication, rather than by definitions (James, 1907). Pragmatism is a very useful lens to study language and culture; it can surely evaluate the linguistic behavior of Filipinos.

Since, this paper aims to know the behavior of the Filipinos linguistically, the prototype theory must also be used together with pragmatism. Prototype theory came from the work of Eleanor Rosch, it is typically used in psychology and cognitive linguistics. This theory suggests that categories are structured by prototype examples rather than their definitions (Rosch, 1975). As defined, the prototype theory is an ingenious theory in the field of cognitive linguistics, it can scientifically validate the paper.

Based on these theories they indicate that the linguistic behavior of Filipinos is indeed unique. These literature and theories dissect the linguistic behavior of Filipinos. They show how diverse Filipino linguistics is. The accuracy of the results of this paper relies on pragmatism and prototype theory. It is clear that these theories suit to evaluate and answer the behavior of Filipinos linguistically whether they are lazy or creative.

This research was conducted one month ago when the researcher started to examine the research gap of the linguistic research in the Philippines. The researcher noticed that there is a need for a research paper to understand and explain the linguistic behavior of Filipinos

3. Results and Discussion

To explore the linguistic behavior of Filipinos, in depth discussion of pragmatic philosophy of language and prototype theory in cognitive linguistics is necessary. As explained above, Filipinos have unique linguistic behavior, they tend to use a word without its context and without knowing its meaning. There are two possible concepts to explain this behavior: it is either the Filipinos are linguistic lazy or maybe linguistic creative.

The first theory to investigate the linguistic behavior of Filipinos is the pragmatic theory of language. In modern philosophy, pragmatism is a known theory not only in metaphysics and epistemology but also for the field of philosophy of language (Korta et al., 2024). Pragmatism indicates the practical usage of words; this philosophy does not focus on semantics or any definition of a word. For pragmatists, language must be clear with certain functions. For them, the practical use of words within a specific context defines a word and it does not contain any definite definitions (James, 1907).

To explain this clearly, let us dig into other comprehensive examples. It can be observed that Filipinos call every brand of diaper, Pampers, without knowing that Pampers is only a brand of diaper, in fact there are several brands available in the market with completely different names. But what is the reason behind this? simply because Pampers is the brand of diaper which was first introduced to them. Filipinos do not care about the brand; they only care for the practical usage or function of the product.

It can also be observed in the other scenario where Filipinos call every motor tricycle, Honda, since Honda was the first motor brand to be a tricycle in the Philippines. Therefore, with this linguistic behavior, Filipinos understand that every tricycle must be called Honda for easy communication. This is completely aligned with pragmatism.

This linguistic behavior is clearly anchored within the philosophy of pragmatism. Filipinos only focus on how a word or concept will be used in their daily lives. It indicates that Filipinos are not linguistically lazy, but creative linguistically because they manage to communicate very well without considering the meaning of a word in a context. As defined, pragmatic philosophy of language focuses on how the practical usage of a word or a concept will be used in a context. The meaning of a word will be shaped by how it will be used in daily activities, it can be found in the Philippine culture as its unique linguistic identity, Filipinos use pragmatism in communication, this is probably the reason why Filipinos love to simplify a concept with practical usage.

According to Rosch (1973) complicated concepts or objects can be organized by simplifying it to the thing called “prototype”. As defined by Rosch, a prototype is the representation of the most typical concept of any category. This theory provides understanding on how Filipinos categorize concepts for better communication. For example, since Pampers is the most familiar brand of diaper for most Filipinos, they will call every diaper Pampers. Diapers are the category for this scenario and Filipinos love to simplify things, so they created a prototype for diapers and that is Pampers as it is the most famous brand in the Philippines. Pampers became the representative of all the brands of diapers for Filipinos. Same as why Filipinos call every tricycle Honda to make communication easy, Honda is the prototype of Tricycle in the Philippines.

To answer the research problem clearly, Filipinos are linguistically creative for being able to be pragmatic communicators and being able to simplify concepts with the use of prototypes. With this, the research problem of whether Filipinos are linguistically lazy or creative is answered. As supported by the methodology, Filipinos can be labeled as linguistically creative individuals. As argued, there is no indication that this linguistic behavior pertains to laziness, it is just right to call the Filipinos creative.

4. Conclusions

This paper concludes that Filipinos are linguistically creative within the lenses of pragmatism and prototype theory. It explains some unique linguistic behavior of Filipinos that can still be seen today. This paper offers a comprehensive explanation of why Filipinos use words without considering their meanings in a certain context. As explained above, Filipinos are not linguistically lazy as others thought of them. They are good communicators who prioritize the practical use of their words, not their definite meanings. This type of communication requires wisdom and harmony within the community, that is why, it can be said that Filipinos are genius communicators, surprisingly, they are not familiar with the philosophy of pragmatism in language but they manage to be pragmatic communicators.

This paper provides an answer to whether Filipinos are linguistically lazy or creative. Based on the literature review and results. It is concluded that Filipinos are creative linguistically. The idea that they are linguistically lazy must be disregarded because it is clear within the lens of pragmatism and prototype theory that Filipinos are very creative linguistically for being able to communicate pragmatically within a very diverse community of people. This behavior shows that Filipinos are linguistically intelligent beings. They are able to communicate with different people from different cultural backgrounds. As discussed above, the Philippines is an archipelago which means that this country is composed of various islands and culture, but still, Filipinos are able to establish clear communication with their neighboring islands. In the Precolonial period, before the discovery of the Philippines by Spain, the Philippines was already exposed to different nations such as China, Indonesia, Malaysia and India. The Philippines was one of the centers of trading in Southeast Asia and it proves that before the precolonial period, Filipinos were already genius communicators.

With these findings, Philippine academics in Linguistic and Cultural studies can now understand clearly the linguistic behavior of Filipinos. This finding can surely guide future language researchers to understand better how Filipinos use language. Since there is very limited research about linguistic behavior of Filipinos explaining the linguistic creativity of Filipinos, this finding can be a starting point of linguistic behavior research in the Philippines. In addition, language teachers in the Philippines can use this finding that Filipinos are not linguistically lazy but in fact creative to encourage students to improve their communication

skills more. This finding can motivate Filipino teachers and curriculum experts to develop a language curriculum exclusively for Filipinos.

This paper can be a guide for linguistics, sociology, anthropology and philosophy students. This is not meant only for Filipino students and researchers; other foreign researchers can benefit from this paper. Filipino sociology and anthropology students will benefit the most because in the Philippines, the research with this scope of problem is very limited. This paper can help to pursue this kind of research interest. In the Philippines and other Southeast Asian countries, there are not enough studies about the relationship of linguistics and culture, that is why this paper is such a good start to produce more papers in line with linguistic behavior.

This paper recommends to the future researchers to have an in-depth assessment of a specific cultural behavior. However, a wide range of studies is also suggested. Since this study is multidisciplinary, the researchers are recommended to provide more data from different disciplines.

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Research Article

A theoretical analysis of philosophical dimensions in engineering education

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Abstract: This article presents a theoretical analysis of the philosophical dimensions embedded in engineering education, highlighting the importance of integrating ethical, social, and environmental considerations into the development of future engineers. As engineering increasingly shapes society through technological innovation, philosophical inquiry becomes crucial in addressing contemporary challenges such as sustainability, technological ethics, and social justice. The paper explores how philosophical frameworks, such as utilitarianism, deontology, and virtue ethics, provide engineers with tools to critically evaluate the broader impact of their designs and decisions. By embedding these ethical perspectives within the engineering curriculum, educators can prepare students to navigate the moral complexities inherent in technology and innovation. Moreover, the analysis underscores the role of philosophy in promoting sustainability in engineering, encouraging students to adopt a long-term view of environmental stewardship and resource management. The discussion also highlights the importance of addressing issues related to technological ethics, particularly in the development of artificial intelligence, automation, and biotechnology, where ethical challenges are becoming increasingly prominent. In addition, the paper examines the contribution of philosophy in fostering critical thinking and social responsibility, ensuring that engineers consider the societal implications of their work, especially in marginalized communities. Ultimately, this theoretical analysis argues that integrating philosophy into engineering education is essential for preparing engineers who are not only technically proficient but also ethically conscious, socially responsible, and capable of addressing the complex global challenges that define modern society.

Keywords: deontology, ethics, sustainability, innovation, social responsibility

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1. Introduction

Philosophy plays an important role in scientific and pedagogical activity by providing a foundational framework for understanding and interpreting knowledge (Hannon & Nguyen, 2022). It encourages critical thinking, fostering an analytical approach to problem-solving and inquiry that is essential in both fields (Azzaakiyyah et al., 2023; Nadurak, 2023). Philosophical inquiry prompts educators and scientists to question the underlying assumptions of their disciplines, promoting a deeper comprehension of concepts and methodologies (Leng, 2020). In education, philosophy informs pedagogical theories and practices, guiding the development of curricula that not only convey knowledge but also improve ethical reasoning and social responsibility (Alemdar & Aytac, 2022; Syahidi et al., 2023). Moreover, it enhances the ability to communicate complex ideas effectively, bridging the gap between abstract concepts and practical applications, ultimately leading to more effective teaching and research outcomes (Musheke & Phiri, 2021).

For engineering, philosophy is integral as it provides a critical framework for examining the ethical, social, and epistemological dimensions of engineering practices and innovations (Laktionova, 2023). It encourages engineers to reflect on the implications of their designs and technologies, fostering a sense of responsibility towards societal needs and environmental sustainability (Eklund, 2024). Engaging with philosophical principles, engineers can better navigate complex dilemmas related to safety, equity, and the impact of technology on human life. Additionally, philosophy promotes critical thinking and problem-solving skills, which are

essential for addressing the multifaceted challenges faced in engineering projects (Azzaakiyyah et al., 2023; Claris & Riley, 2012). This thoughtful approach not only enhances the quality and integrity of engineering solutions but also ensures that they contribute positively to society as a whole.

The recent findings show that modern engineering education is characterized by its emphasis on interdisciplinary approaches, integrating concepts from various fields such as computer science, environmental science, and social sciences to address complex real-world challenges (Kotsis, 2024; Ming et al., 2024). This shift reflects the growing demand for engineers who can adapt to rapidly changing technologies and collaborate across disciplines. Additionally, there is a strong focus on experiential learning, where students engage in hands-on projects, internships, and collaborative problem-solving activities, enhancing their practical skills and fostering innovation (Abdul-Rahaman & Tindam, 2024). The incorporation of digital tools and technologies, such as simulation software and online learning platforms, artificial intelligence, further enriches the educational experience by providing access to diverse resources and facilitating remote collaboration (Chmyr et al., 2024; Chmyr & Bhinder, 2023). Moreover, modern engineering education prioritizes soft skills development, including communication, teamwork, and ethical reasoning, preparing students not only to design and create but also to think critically about the societal impacts of their work (Claris & Riley, 2012; Musheke & Phiri, 2021).

Obviously, the interrelation between philosophy and engineering education is vital, as philosophy provides the foundational principles that inform ethical decision-making, critical thinking, and reflective practice within the engineering field (Ferdman & Ratti, 2024). Incorporating philosophical inquiry into engineering curricula, educators encourage students to explore the moral implications of their work, fostering a sense of responsibility towards societal and environmental challenges (Ferdman & Ratti, 2024; Martin et al., 2021). This philosophical lens helps future engineers to critically assess the impact of technology on human life and to engage with complex ethical dilemmas, such as sustainability, equity, and safety (Chmyr et al., 2024). Moreover, philosophy promotes analytical skills that enhance problem-solving capabilities, enabling students to approach engineering challenges with a deeper understanding of the societal contexts in which they operate (Heywood, 2022). Ultimately, the integration of philosophy into engineering education cultivates well-rounded professionals who are not only technically proficient but also socially conscious and capable of contributing positively to the world.

The research problem concerning the interrelation between philosophy and engineering education is highly topical, particularly in the context of today's rapidly evolving technological landscape and the pressing global challenges such as climate change, inequality, and ethical governance of artificial intelligence (Chmyr & Bhinder, 2023; Claris & Riley, 2012; Musheke & Phiri, 2021). As engineers are increasingly tasked with designing solutions that significantly impact society and the environment, understanding the philosophical underpinnings of their work becomes essential for responsible innovation. This intersection encourages the development of critical thinking, ethical reasoning, and a holistic perspective, equipping future engineers to navigate complex moral dilemmas and make informed decisions (Ferdman & Ratti, 2024). Furthermore, the rise of interdisciplinary approaches in education underscores the necessity of integrating philosophical inquiry into engineering curricula, fostering a new generation of engineers who can engage thoughtfully with the societal implications of their designs (Kotsis, 2024). Consequently, this research problem not only addresses a gap in educational discourse but also contributes to the formation of ethically conscious engineers who are better prepared to meet the challenges of the XXIst century (Heywood, 2022).

Therefore, the research aim is to analyze philosophical dimensions in engineering education at the modern stage of development of society.

The research is to answer the following questions:

- (1) What specific philosophical theories and principles are most relevant to shaping ethical decision-making in engineering education, and how are they currently integrated into curricula?
- (2) In what ways do philosophical dimensions enhance students' critical thinking and problem-solving abilities within the context of engineering education?
- (3) How can a deeper understanding of philosophical dimensions in engineering education contribute to addressing contemporary societal challenges, such as sustainability and technological ethics?
- (4) How can the integration of philosophical frameworks in military engineering education during the war in Ukraine enhance professional competence among future military

engineers faced with complex operational challenges?

2. Materials and Methods

The research design for the article is grounded in a qualitative approach, emphasizing the exploration and interpretation of philosophical theories and their relevance to engineering education (Dhobi, 2023; Gabay et al., 2023; Matta, 2021). This design allows for a comprehensive examination of how various philosophical frameworks can inform the ethical and practical dimensions of engineering practice. Employing qualitative methods, the research seeks to gather rich, detailed insights from existing literature, theoretical texts, and case studies that highlight the interplay between philosophical principles and engineering education.

A qualitative approach to studying the interrelation between philosophy and engineering education is rooted in understanding the complexities and nuances of human experience, perception, and social interaction. This method emphasizes exploration and interpretation over quantification, allowing researchers to delve deeply into how philosophical principles influence engineering education and practice. Theoretical foundations of this approach are drawn from various qualitative research traditions, such as phenomenology (Alhazmi & Kaufmann, 2022; Neubauer et al., 2019), grounded theory (Zhuang & Song, 2019), and constructivism (Burns et al., 2022; Matta, 2021), which prioritize the subjective experiences of individuals and the contexts in which they operate.

Phenomenology, for instance, focuses on the lived experiences of students and educators, examining how philosophical ideas shape their understanding of ethical decision-making and critical thinking in engineering. By conducting interviews or focus groups, researchers can gather rich narratives that illuminate how individuals interpret and apply philosophical concepts in their educational journey. Grounded theory, on the other hand, seeks to develop theories based on data collected from participants, allowing researchers to construct a framework that explains the dynamic relationship between philosophy and engineering education. This iterative process of data collection and analysis fosters a deeper understanding of how philosophical dimensions inform curriculum design, pedagogical approaches, and students' professional development.

Constructivism, as a theoretical underpinning, posits that knowledge is socially constructed through interactions and experiences. This perspective is particularly relevant when exploring the interrelation between philosophy and engineering education, as it highlights the collaborative nature of learning and the importance of context in shaping educational outcomes. By employing qualitative methods, researchers can examine how philosophical discourse within engineering education evolves through dialogue among students, faculty, and industry practitioners. This holistic view not only provides insights into the impact of philosophical inquiry on engineering practices but also emphasizes the need for interdisciplinary approaches to foster well-rounded, ethically conscious engineers who can navigate the complexities of their field in a socially responsible manner.

The methodology involves a literature review to identify key philosophical theories pertinent to engineering education (Gabay et al., 2023). This includes analyzing the contributions of major philosophical schools, such as ethics, epistemology, and metaphysics, and their implications for engineering practice. The research will draw upon interdisciplinary sources, incorporating insights from philosophy, engineering ethics, and education theory to develop a robust theoretical framework (Dhobi, 2023). Through this literature review, the article aims to elucidate the philosophical dimensions that influence ethical decision-making, critical thinking, and problem-solving skills among engineering students (Matta, 2021).

A literature review is a structured and comprehensive method for identifying, evaluating, and synthesizing existing research on a specific topic, making it an effective approach for studying the interrelation between philosophy and engineering education. This method involves a clear, replicable process that minimizes bias and ensures that the review is thorough and methodologically sound. Adhering to predefined protocols, researchers can systematically gather relevant literature, assess its quality, and extract insights that contribute to the understanding of how philosophical principles influence engineering education.

The first step in conducting a literature review is to formulate specific research questions that guide the review process. For instance, questions could include how philosophical theories inform ethical decision-making in engineering or what role philosophy plays in developing critical thinking skills among engineering students. After defining the research questions, researchers develop a comprehensive search strategy, identifying relevant databases, keywords, and inclusion/exclusion criteria. This step is crucial for ensuring that

the review captures a wide range of literature, including academic journal articles, books, conference proceedings, and relevant grey literature that may provide insights into the topic.

Once the search strategy is implemented, the next phase involves screening the identified literature for relevance and quality. This typically includes reviewing abstracts, applying inclusion/exclusion criteria, and assessing the methodological rigor of the studies. After selecting the relevant studies, researchers systematically extract data and synthesize findings to identify themes, patterns, and gaps in the literature. This synthesis helps articulate how philosophical dimensions are integrated into engineering education, revealing insights into best practices, pedagogical approaches, and the impact of philosophy on ethical reasoning and professional development. By presenting a coherent narrative of the findings, the systematic literature review not only contributes to the academic discourse on the interrelation between philosophy and engineering education but also offers practical recommendations for educators and policymakers seeking to enhance the ethical and reflective capacities of engineering students.

Data collection primarily relied on existing scholarly works, providing a foundation for theoretical analysis rather than empirical data collection. This approach facilitates a nuanced understanding of how philosophical concepts can be operationalized within engineering curricula. The findings will be synthesized to highlight best practices for integrating philosophical dimensions into engineering education, ultimately proposing recommendations for educators and policymakers. By focusing on the theoretical analysis of philosophy's role in shaping engineering education, the research aspires to contribute to the broader discourse on fostering ethical, responsible engineers capable of addressing contemporary challenges.

When studying the interrelation between philosophy and engineering education, several data analysis methods can be employed to extract meaningful insights from both qualitative and quantitative data. Thematic analysis is particularly useful for analyzing qualitative data from interviews or focus groups, as it involves identifying and reporting patterns (themes) that reflect participants' experiences with philosophical concepts in engineering contexts. Content analysis can systematically categorize and quantify themes from written materials such as academic literature and course syllabi, providing insights into the prominence of philosophical ideas within engineering education. Employing these methods, researchers can gain a comprehensive understanding of how philosophy shapes ethical reasoning, critical thinking, and the overall educational experience of engineering students.

3. Results and Discussion

RQ1: What specific philosophical theories and principles are most relevant to shaping ethical decision-making in engineering education, and how are they currently integrated into curricula?

The analysis of scientific sources demonstrated that several specific philosophical theories can significantly shape engineering education by informing ethical decision-making, critical thinking, and problem-solving approaches (figure 1) (Heywood, 2022; Laktionova, 2023). Utilitarianism, for example, emphasizes the consequences of actions and decisions, advocating for choices that maximize overall happiness and minimize harm (Mitcham, 2009). This theory can guide engineering students in evaluating the potential impacts of their designs and innovations on society and the environment (Bouville, 2008). Incorporating utilitarian principles into the curriculum, educators can encourage students to consider the broader implications of their work, fostering a sense of social responsibility and ethical awareness. Furthermore, deontological ethics, which focuses on adherence to rules and duties, can also play a crucial role in engineering education by instilling a commitment to professional standards, safety regulations, and ethical guidelines (Ferdman & Ratti, 2024). Teaching students to uphold these principles prepares them to navigate complex ethical dilemmas in their future careers.

Another relevant philosophical theory is constructivism, which posits that knowledge is actively constructed through experiences and interactions rather than passively absorbed (Burns et al., 2022; Matta, 2021). This perspective can influence engineering education by promoting hands-on learning, collaborative projects, and experiential activities that encourage students to engage with real-world challenges. Applying constructivist principles, educators can create learning environments that foster critical thinking and problem-solving skills, enabling students to develop their understanding of complex engineering concepts. Philosophical hermeneutics, which focuses on interpretation and understanding, can enhance engineering education by encouraging students to engage deeply with philosophical texts and theories, fostering a critical examination of the underlying assumptions and values within

engineering practices (Hovey et al., 2022). When these diverse philosophical theories are integrated into engineering education, educators can cultivate well-rounded professionals who are not only technically skilled but also ethically informed and socially conscious.

A fifth specific philosophical theory that can shape engineering education is virtue ethics (Frigo et al., 2021). This theory emphasizes the importance of character and the development of moral virtues in individuals, focusing on what it means to be a good person rather than merely following rules or assessing outcomes (Ferdman & Ratti, 2024). In the context of engineering education, virtue ethics encourages students to cultivate personal qualities such as integrity, responsibility, and empathy. Fostering these virtues, educators can help future engineers understand the ethical implications of their work and the importance of making decisions that reflect their character and commitment to the greater good.

Integrating virtue ethics into engineering curricula can also promote discussions around professional conduct and the responsibilities engineers have towards society, the environment, and their colleagues (Martin et al., 2021). This approach not only emphasizes the significance of ethical behavior but also encourages students to reflect on their values and how those values influence their actions and decisions in their professional lives. By nurturing a sense of moral character, virtue ethics contributes to developing engineers who are not only competent in their technical skills but also committed to ethical practices that positively impact society (Ferdman & Ratti, 2024).

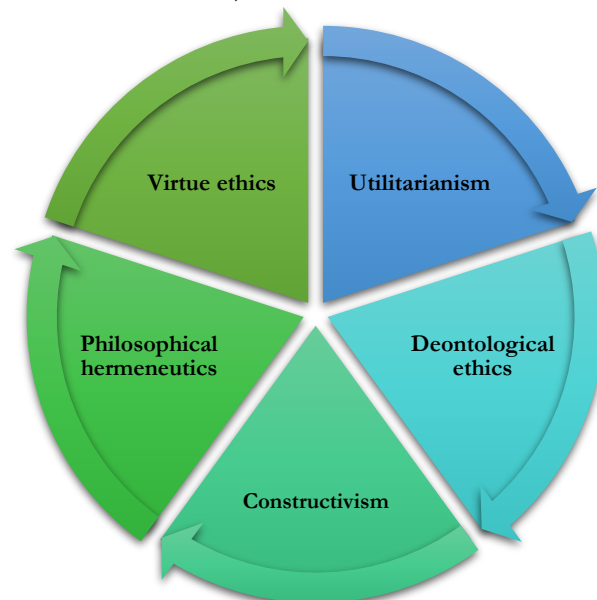


Figure 1. Philosophical theories affecting engineering education.

Further, to answer the research question, it is necessary to analyze the principles that are most relevant to shaping engineering education and significantly affect the decision-making of future engineers (figure 2). Firstly, the recent findings specify ethical decision-making (Heywood, 2022). This principle emphasizes the importance of making choices that align with ethical standards and values. Engineering education can integrate frameworks such as utilitarianism and deontological ethics to help students analyze the consequences of their decisions and understand their professional responsibilities. Secondly, sustainability is a significant principle affecting engineering education (Bano et al., 2024). It was found that emphasizing sustainable practices is crucial in engineering education. This principle encourages future engineers to consider environmental, social, and economic impacts when designing solutions, ensuring that their work contributes to the long-term well-being of society and the planet.

Thirdly, it is worth mentioning social responsibility (Børsen et al., 2020). This principle underscores the obligation of engineers to serve the public good. By instilling a sense of social responsibility, engineering education prepares students to consider the broader implications of their work, particularly regarding safety, equity, and access to technology. Fourthly, the scholars distinguish collaboration and interdisciplinary thinking (Ming et al., 2024). Engineering challenges often require interdisciplinary solutions (Kotsis, 2024). Teaching the value of collaboration across disciplines fosters critical thinking and innovative problem-

solving, equipping future engineers with the skills to work effectively in diverse teams and consider multiple perspectives. Fifthly, we found that continuous learning and adaptability affect engineering education significantly (Kobernyk et al., 2022). The rapid advancement of technology necessitates a commitment to lifelong learning. Engineering education should instill the principle of adaptability, preparing students to embrace new knowledge and skills throughout their careers in a constantly changing landscape.

Sixthly, the findings stress on the importance of integrity and professionalism (Heywood, 2022; Kobernyk et al., 2022). Upholding high standards of integrity and professionalism is essential in engineering. This principle reinforces the importance of honesty, accountability, and ethical behavior, shaping the character of future engineers and influencing their decisions in complex situations. And seventhly, critical thinking and problem-solving are named as integral principles affecting engineering education (Azzaakiyyah et al., 2023; Nadurak, 2023). They encourage students to analyze situations rigorously, question assumptions, and develop innovative solutions. Integrating critical thinking into engineering education fosters a mindset that enables future engineers to approach challenges systematically and creatively. Incorporating these principles into engineering curricula, educators can shape the decision-making processes of future engineers, preparing them to tackle complex challenges ethically and responsibly while contributing positively to society.

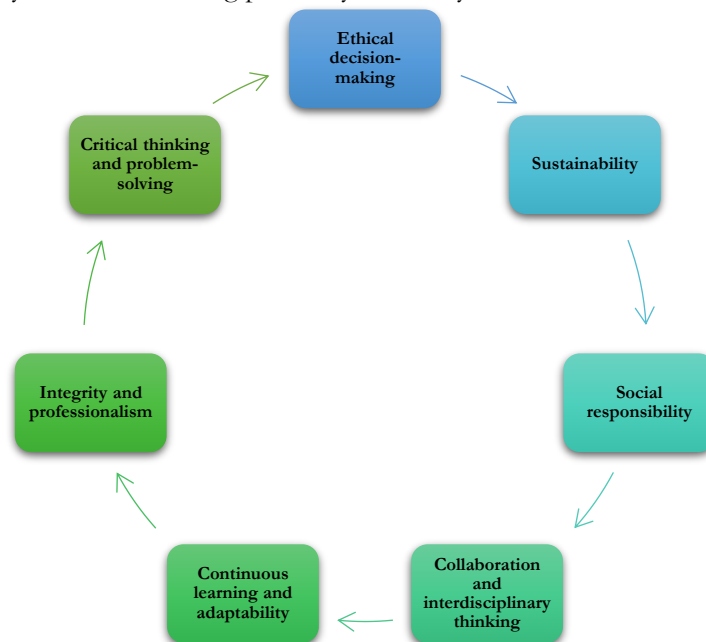


Figure 2. The principles shaping modern engineering education

The findings demonstrated that some philosophical theories and principles, such as utilitarianism and deontological ethics, have a profound impact on engineering curricula by shaping how future engineers approach ethical decision-making (Bouville, 2008). Courses that incorporate these principles focus on teaching students to evaluate the societal and environmental consequences of their actions, ensuring that designs and innovations align with the greater good. Through case studies, ethics courses, and discussions on professional responsibility, engineering students learn to balance utility (maximizing benefits while minimizing harm) with adherence to professional codes and safety regulations (Børsen et al., 2020). This training prepares them to navigate complex, real-world dilemmas and make decisions that prioritize public safety and social welfare.

Sustainability is also increasingly integrated into engineering curricula, reflecting the growing importance of addressing global challenges such as climate change and resource depletion (Narong & Hallinger, 2024). Emphasizing sustainability, educators encourage future engineers to design systems, processes, and products with long-term environmental impact in mind. Sustainability-focused courses often teach life cycle analysis, sustainable materials, and energy-efficient technologies, equipping students with the skills to develop solutions that are not only technically sound but also environmentally responsible (Tell & Hoveskog, 2022). This prepares engineers to contribute to creating a more sustainable future, aligning their work with the values of environmental stewardship and social equity.

Furthermore, principles like collaboration, social responsibility, and critical thinking are



essential in shaping the structure of engineering curricula (Van den Beemt et al., 2020). Engineering education increasingly involves interdisciplinary projects that require teamwork and problem-solving across various fields, encouraging students to integrate multiple perspectives when approaching a challenge. Emphasizing social responsibility ensures that engineers are conscious of their role in society and are equipped to address issues such as inequality, accessibility, and public health. Critical thinking is fostered through project-based learning and experiential education, helping students develop the analytical skills necessary to question assumptions, devise innovative solutions, and adapt to emerging technologies. Integrating these philosophical principles, curricula not only prepare future engineers to excel technically but also to be ethical, responsible, and forward-thinking professionals.

RQ2: In what ways do philosophical dimensions enhance students' critical thinking and problem-solving abilities within the context of engineering education?

Obviously, philosophical dimensions enhance students' critical thinking and problem-solving abilities in engineering education, fostering a deeper, more holistic approach to challenges they may face in their careers (Azzaakiyyah et al., 2023). It was found that philosophical frameworks such as utilitarianism and deontological ethics push students to reflect on the ethical dimensions of their decisions (Mitcham, 2009). By grappling with ethical dilemmas, students are encouraged to think beyond technical solutions and consider the broader consequences of their designs and actions. This process of ethical reflection cultivates critical thinking, as students must weigh competing values, assess risks, and make judgments based on incomplete information – skills crucial for problem-solving in complex, real-world engineering scenarios (Abdul-Rahaman & Tindam, 2024).

Besides, philosophy encourages students to approach problems from a holistic perspective, connecting technical aspects with social, environmental, and ethical dimensions (Ming et al., 2024). Theories such as constructivism and philosophical hermeneutics emphasize understanding problems in their broader context, encouraging students to think about how their solutions impact different stakeholders (Burns et al., 2022). This interdisciplinary thinking helps students develop comprehensive solutions that consider all variables, thus improving their problem-solving abilities by not only focusing on immediate technical fixes but also on long-term, sustainable outcomes.

Also, philosophy often requires students to challenge assumptions and question the status quo, which directly translates into critical thinking (Hovey et al., 2022). For example, engaging with philosophical hermeneutics or critical theory can prompt students to interrogate underlying assumptions in engineering practices, opening them up to alternative approaches. This mindset encourages creative problem-solving, as students are more likely to consider unconventional solutions and innovative ideas when they move beyond traditional ways of thinking. Integrating philosophical inquiry, engineering education nurtures a deeper level of analytical reasoning and adaptability, essential for tackling future technological and societal challenges (Brink et al., 2024; Purzer et al., 2022).

Incorporating these philosophical dimensions into engineering education equips students with the ability to think critically and solve problems in a more reflective, ethical, and creative manner, ultimately making them more capable and responsible engineers. Further, considering the recent findings (Heywood, 2022; Sánchez-Carracedo & López, 2020), we will analyze practical examples of how philosophical dimensions enhance students' critical thinking and problem-solving abilities within the context of engineering education (Table 1).

Table 1. The impact of philosophical dimensions on students' critical thinking and problem-solving abilities

| Example of impact of philosophy | Explanation how philosophy enhances students' critical thinking and problem-solving abilities |
|--|---|
| Ethical case studies | encouraging students to think critically about the consequences of design decisions; considering multiple factors – technical, ethical, and social – when analyzing errors. |
| Sustainability projects | students are tasked with developing a product or system that minimizes environmental impact; engaging students balancing short-term goals with long-term consequences. |
| Ethics in design courses | courses must focus on deontological ethics; students are to design a technology while adhering strictly to |

| | |
|--|--|
| | safety regulations; students must critically evaluate the efficiency of projects and ethical responsibility |
| Interdisciplinary projects | students learn to appreciate systems thinking; students consider social, environmental, and political factors in addition to the technical design. |
| Philosophical debates on technology | students engage in debates about the ethical implications of emerging technologies; they articulate and defend their viewpoints, fostering critical thinking about the broader impacts of their field. |
| Critical analysis of assumptions | students develop a deeper understanding of their limitations, which leads to more innovative problem-solving approaches. |
| Virtue ethics in engineering leadership | students reflect on the moral qualities; they practice their decision-making and leadership skills through ethical reflection. |
| Simulation-based ethics training | students must weigh the benefits and harms to different groups, sharpening their problem-solving. |
| Design thinking with philosophical inquiry | students are encouraged to construct their own understanding of a design challenge; they to integrate feedback, reflect on their assumptions, and iterate their designs, enhancing critical thinking. |
| Philosophical inquiry in technology impact assessments | students are asked to assess the social and environmental impacts of an engineering technology through a philosophical lens; they enhance critical thinking by challenging to see beyond the technical aspects. |
| Problem-based learning with ethical dimensions | students work on open-ended problems; they must consider ethical and philosophical questions alongside technical challenges, enhancing their ability to think critically and devise comprehensive solutions. |
| Hermeneutics in engineering | students learn to interpret complex engineering problems in context. |

These practical examples show how integrating philosophical dimensions into engineering education strengthens students' ability to think critically and solve problems in creative, ethical, and socially responsible ways.

RQ3: How can a deeper understanding of philosophical dimensions in engineering education contribute to addressing contemporary societal challenges, such as sustainability and technological ethics?

Philosophy's contribution to engineering education is increasingly significant as engineers confront complex societal challenges like sustainability and technological ethics (Dhobi, 2023). Traditionally, engineering has focused on technical expertise, but the growing importance of global issues – such as environmental degradation, resource scarcity, and ethical dilemmas surrounding emerging technologies – demands a broader, more reflective approach. Integrating philosophical principles, engineering education encourages students to think critically about the consequences of their work on society, the environment, and future generations (Azzaakiyyah et al., 2023; Claris & Riley, 2012).

One of the most critical areas where philosophy contributes is in promoting sustainability (Eklund, 2024). Engineers are central to designing systems and technologies that shape how society uses resources. Philosophical inquiry encourages engineers to think beyond short-term solutions and consider long-term environmental impacts. Sustainability, as a guiding principle, aligns with the philosophical concept of stewardship, where individuals and societies bear responsibility for maintaining the planet for future generations (d'Escoffier et al., 2024). This perspective challenges engineers to develop technologies that minimize resource depletion, reduce pollution, and promote energy efficiency. Incorporating sustainability into the engineering curriculum, students learn to balance technological innovation with environmental preservation.

Philosophy also addresses the ethical responsibilities of engineers through technological ethics (Martin et al., 2021). As engineers design new technologies, they must consider not only their technical feasibility but also the social, ethical, and moral consequences. For

instance, in the realm of artificial intelligence and automation, engineers must weigh the benefits of innovation against potential risks such as privacy violations, job displacement, and biased decision-making algorithms. Philosophical frameworks, such as utilitarianism and deontology, equip engineers with tools to evaluate the moral trade-offs involved in technological development, fostering a sense of accountability and ethical decision-making (Mitcham, 2009).

Moreover, philosophy provides a foundation for thinking about the role of social justice and equity in engineering (Alemdar & Aytac, 2022). Engineering projects often have far-reaching effects on different communities, and not all groups are equally impacted. Philosophical discussions about justice encourage engineers to consider how their work affects marginalized or vulnerable populations (Syahidi et al., 2023). This is especially important in contexts like urban development, infrastructure design, and public health, where technological choices can either mitigate or exacerbate existing inequalities. Engineers educated in philosophical ethics are more likely to advocate for inclusive designs that benefit a wider range of people, promoting fairness in the distribution of technological benefits and burdens.

Finally, philosophy fosters critical thinking and the ability to address uncertainty in decision-making (Heywood, 2022). In an era of rapid technological change and environmental crises, engineers need to navigate complex, unpredictable situations. Philosophy encourages open-ended questioning and reflection on the nature of knowledge, uncertainty, and risk. This intellectual rigor helps engineers approach problems holistically, considering not just the technical dimensions but also the ethical, social, and ecological implications. Integrating philosophy into engineering education, future engineers are better equipped to address the multifaceted challenges of sustainability and technological ethics in contemporary society.

During the research the special attention was paid towards philosophy's contribution to military engineering education, particularly in times of conflict, such as the ongoing war in Ukraine (Chmyr, 2022; Kuzmenko et al., 2022; Vyshnevskaya & Chmyr, 2022). Military engineering goes beyond the technical and tactical aspects of building fortifications, clearing obstacles, or maintaining infrastructure. Philosophical training instills a deeper understanding of the ethical, strategic, and human dimensions of warfare. Integrating philosophical principles, military engineers gain a broader perspective on their role, encouraging critical thinking about the moral implications of their actions and the long-term societal consequences of war-related engineering decisions.

One of the key areas where philosophy contributes to military engineering education is in the realm of ethical decision-making during warfare (Chmyr, 2022). In the context of war, military engineers must often make rapid, high-stakes decisions that impact both combatants and civilians. The war in Ukraine has highlighted the importance of upholding international humanitarian laws and ethical standards, even in the face of extreme challenges (Arhun et al., 2023). Philosophical ethics, particularly just war theory and discussions about the morality of war, help military engineers navigate dilemmas around the proportionality of force, the protection of non-combatants, and the ethical use of technology in warfare (Chmyr et al., 2024). These reflections ensure that military engineering solutions, such as the construction of defensive structures or the use of unmanned systems, are designed with ethical principles in mind.

Also, the findings showed that philosophy enhances the understanding of responsibility and accountability in military engineering (Kushnirenko & Gakhovich, 2023). In war, military engineers are responsible not only for accomplishing their missions but also for the broader impacts of their work on the environment and civilian populations. In Ukraine, military engineers are working in environments where civilian infrastructure, such as hospitals, schools, and energy systems, has been severely damaged. Philosophical education encourages military engineers to think about their role in reconstruction efforts and how they can contribute to rebuilding sustainable and resilient infrastructures that serve both military and civilian needs. This awareness fosters a commitment to minimizing harm and restoring essential services in post-conflict settings.

Furthermore, philosophy fosters resilience and adaptability, which are vital in the unpredictable and chaotic conditions of war, such as those faced in Ukraine (Lavrysh et al., 2022; Matviichuk et al., 2022). Military engineers must constantly adapt their strategies and technologies to rapidly changing circumstances, often with limited resources. Philosophy equips engineers with the intellectual tools to deal with uncertainty and ambiguity, encouraging flexible problem-solving approaches. Teaching future military engineers to reflect on the nature of war, human suffering, and the consequences of their actions,

philosophy cultivates a mindset that is not only technically proficient but also morally grounded and adaptable in the face of evolving challenges. This combination of technical expertise and philosophical insight is essential for addressing the complexities of military engineering during conflicts like the one in Ukraine.

Therefore, philosophy contributes to military engineering education by fostering ethical decision-making, critical thinking, and adaptability in complex war environments. It helps military engineers navigate moral dilemmas related to warfare, such as protecting civilians and adhering to international laws, while also considering the long-term societal and environmental impacts of their work. In the context of conflicts like the war in Ukraine, philosophical insights encourage military engineers to take responsibility for rebuilding sustainable infrastructures and to remain resilient in rapidly changing, high-stakes situations. This integration of ethical reflection and technical expertise enhances the effectiveness and humanity of military engineering.

5. Conclusions and Implications

This theoretical analysis has demonstrated the profound impact that philosophical dimensions can have on engineering education, particularly in addressing the ethical, social, and environmental challenges that define modern technological development. Engineering is no longer limited to the application of technical knowledge; it involves a deep engagement with societal needs and moral questions. By integrating philosophy into the engineering curriculum, educators can equip future engineers with the critical thinking skills and ethical frameworks necessary to navigate these complexities.

The analysis highlighted several key areas where philosophy enhances engineering education. First, philosophical inquiry into technological ethics ensures that engineers consider the broader societal consequences of their work, particularly in rapidly advancing fields such as artificial intelligence and biotechnology. Ethical frameworks like utilitarianism and deontology provide tools for evaluating the potential benefits and harms of technological innovations, fostering a sense of accountability in engineers as they develop new solutions.

Second, sustainability has emerged as a critical concern, and philosophy encourages engineers to take a long-term view of resource management and environmental stewardship. Engineers who are trained to reflect on the ethical implications of their designs are more likely to create technologies that contribute to sustainable development and reduce ecological degradation.

Finally, the integration of social justice into engineering education through philosophical discourse ensures that technological advancements are inclusive and equitable, addressing the needs of marginalized and vulnerable populations. By promoting a sense of social responsibility, philosophy helps engineers balance innovation with the ethical imperative to improve the quality of life for all members of society.

In conclusion, incorporating philosophical dimensions into engineering education is essential for developing engineers who are not only technically competent but also ethically aware and socially responsible. This approach will better prepare engineers to tackle the complex challenges of the XXIst century, ensuring that technological progress aligns with the broader goals of humanity.

The implications of this research on the philosophical dimensions of engineering education are significant for both curriculum development and the professional practice of engineers. Integrating philosophy into engineering programs challenges traditional technical-focused education by encouraging a more holistic approach. Educators can design courses that teach not only technical proficiency but also critical ethical thinking, sustainability principles, and social responsibility. This interdisciplinary approach equips students to navigate the complex moral and societal implications of their work, preparing them to make more informed and responsible decisions in their professional careers. As engineering increasingly impacts global issues like climate change, resource management, and the ethics of emerging technologies, these philosophical insights will become indispensable.

Furthermore, the findings suggest a shift in the expectations of professional engineers. Embedding ethical and philosophical considerations into engineering education, the profession as a whole can adopt a more reflective and socially conscious outlook. Engineers would be encouraged to move beyond merely solving technical problems to also consider the broader impact of their work on society, particularly marginalized communities and the environment. This shift may lead to increased public trust in engineering solutions, as well as more sustainable and ethically sound innovations. The integration of philosophy into

engineering education has the potential to transform not only how engineers are educated but also how they approach their roles as key contributors to solving global challenges.

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