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THE INDIVIDUAL, ECONOMY, AND GLOBAL SOCIETY: INNOVATION AND TRANSFORMATION FOR A SUSTAINABLE TOMORROW

Christine Carmela R. Ramos

Department of Arts and Letters, Mapua University, Manila

tinrams@gmail.com

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ABSTRACT

Ayn Rand (2011) argued that a capitalized economy needs safeguards. In this juncture, the author explores the ethical issues of Objectivism, the burdens and primary concerns of the individual, and, more importantly, his decisions and consequences. Due to Rand's contributions to laissez-faire capitalism, this paper attempts to critique and evaluate her ethical views as there are multidimensional effects of the current generation affecting the individual. An interdisciplinary perspective is essential in approaching the diverse agencies that affect the individual in the contemporary economic discourse amidst a constantly fluctuating social, economic, and political context. This philosophical endeavor aims to participate in the dialogue of sustainability to various disciplines for a broader perspective, upholding the acknowledged and esteemed person in the fullness of his/her dignity. The thoughts of Rand underscored politico-economic freedom and, most significantly, sustaining free thinking. On the economic side, the abuse of capitalism will result in injustice and exploitation. Our global society becomes an arena of the destruction of people's dignity and the common good. Thus, to live with authenticity means accountability of the individuals in the globalizing world and a call for solidarity for those who have the least access to the common goods. Living life in its fullest and most profound meaning was redefined.

INTRODUCTION

Circulation of cultural objects trailing shreds of meanings behind them has followed, often preceded, the global movement of money and people (Murakami, 2013: 49). The interaction came from the positive side, community, and a sense of cohesion since it is through interaction with others, we create common meaning structures. In a society with a highly advanced labor division, where the only thing individuals have in common is their individualism, Featherstone and Burrows (2020) draw attention to the paradox.

It took them so long, but women in the philosophical discipline admitted views of sexual differentiation that were essentially light or feminine and heavy or male. Mostly, women base their philosophy on political, economic, or theological alliances. An example is Ayn Rand (2011), who avoided the emotional facet and chose explanation. The mystical premises are contrary to her claims regarding rational or psychological egoism.

Problem statement

The liberal commitment to protecting individuals from oppression, then, requires a critique of how market values, technological innovations, and concentrations of wealth in monopoly capitalism tends not only to undermine the structure of the subject who is supposedly “free,” but also to displace or to marginalize those traditions and attitudes that promote community and solidarity, and which resists being absorbed into the domain of liberal and political economy (Scott, 2018). This paper explores the interaction between the individual and the dominance of the market economy.

Research questions

For Rand (1998), the self is the mind that perceives reality, forms judgments, and chooses values. The human being is free – the freedom of the individual is a “road less traveled.” People who conformed to a particular tradition and economic system longed for change that came into the fruition of individual strengths and capacity. In this regard, this paper explores the significance of the following:

- What constitutes the concept of selfishness for the Objectivist?
- What are the challenges to the individual in the contemporary world?
- How can the changes in the economy improve the individual?

Purpose of the study

The viewpoint of Rand's theory, known as Objectivism, is explicitly studied in this article. In essence, the human's idea as a heroic being is her philosophy, with happiness as the moral purpose of life. In Rand's principles of positive achievement, decent work, and economy are upheld, while the only absolute is justification. Also, the author illustrates the Objectivist thought mode:

Objectivism, by free will, points to the liberty of the mind to think or not. Life, character, and decisions are decided by free will. This requires action and purpose (Binswanger, 2018: 177). There is no compromise either on moral questions or on matters of experience of a fact or rational beliefs. Concern for one's interest must be the beneficiary of one's behavior.

People who adhered to a specific culture and economic structure longed for reform that culminated in individual talents and abilities is achieved. Therefore, the individual could not cling to outside power and is left to hone the imagination and skills (Nietzsche, 2015). No other force can manipulate change, except for whatever the individual has brought to himself.

RESEARCH METHODS

In evaluating this function, qualitative analysis is applied. This paper underpins the principle of freedom based on Rand's theory of moral objectivism. The numerous statements and methods of Objectivism on ontology, epistemology, and fullness of existence were analyzed in this paper. Specifically, based on her books and essays on happiness, politics, and rational self-interest, the author explored Rand's claims.

The first part of this analysis draws comparisons to thinkers who inspired Rand, e.g., Nietzsche, due to the ongoing global society's challenges to the individual's integrity. Secondly, new paradigms appeared in the study of her views of her personality. While some critics have suggested that Rand does not have the correct answers, she has valid questions. The sense, function, and purpose of the individual in a capitalist society are then redefined.

FINDINGS

Rand's (1961) and Nietzsche's (2015) problems and questions were valuable as both sought to elevate humans not as faceless bodies but as individuals who could be stronger and more effective in churches and governments. Esbjorn-Hargens and Zimmerman (2009: 272) take account of the Enlightenment's emancipatory aims, which he claimed had also encouraged attitudes (particularly in connection with subsequent economic and economic developments industrial spheres) which in some ways clearly blunted or compromised those aims. The dark side of the Enlightenment involves anthropocentrism, the dualism of subject-objects, and a totalizing propensity embodied in the overestimation at the cost of other modes of reasoning of the value of empirical and instrumental rationality (metaphysical foundationalism).

The person with the highest value

Nietzsche (2015: 34) believed that the freedom of the scientific individual and the liberation from unbridled transcendental speculation consisted of the will to live. Furthermore, he thought it was unfair to deprive a human being of stature and be reshaped into a uniform system without character, whether religious, metaphysical, or scientific. Rand argued that sacrificial animals must be rejected by creative spirit people and, instead, be self-assertive.

In *The New Left*, Rand (1998: 36) agreed with the philosophy of Nietzsche. Two physical realities he correctly modeled from Greek tragedies were described by Nietzsche (2015: 25): Apollo, the god of light, and Dionysus, the wine god. Dionysus embodied the intoxicated, stupor state, e.g., feelings, as Apollo symbolized the logical and rational. The Apollonian is superior to the latter in both Rand and Nietzsche. Rand rejects all kinds of "mysticism, dark feelings and instincts."

Moreover, both acknowledged the ego's superiority; moreover, both criticized the herd as they shared their concern about the few most worthy intellectuals who could benefit from individualism's privileges. As Rand remained contemptible of altruism, Nietzsche deplored the propagation of the ascetic ideal: Altruism makes misery the essential thing in life. Nietzsche (2015: 41) condemned the promotion of the ascetic ideal given to behaviors such as submission. Also, Nietzsche viewed the ascetic ideal as inherently self-denying and will-decaying.

Redefining the individual: Exploring new paradigms

Erich Fromm theorized that the self could consider itself more than itself and discover the world around it (Ramos, 2017: 27). Selfishness is unhappiness and anxiously obsessed with the pleasure that is prevented from being reached by snatching life. Fromm pointed out that selfishness is analogous to the over-concern of a dominant parent for his child,

which could compensate for the lack of desire to love the child at all. The source of selfishness is a disappointment. Religions collapse, the war brought devastation, so the self-crumbed to the insecurity that did not follow development. If economic conditions permitted it, the inner disillusionment and preparation for reevaluation of self-interest could hardly become successful. Fromm (Ramos, 2017: 26) argued that social life's organization had become the human spirit's universal yearning.

For Plato, there are three layers of self: empirical, a priori, expectations and values, and inner self. The self exists as the preserve of philosophy after the universe switched over to physical science. The spiritual self and desires are resolved (Tiechman and Evans, 2019).

On the other hand, John Calvin argues that one cannot gain anything based on one's own power. Persisting in one's deliberations and actions is pointless. Immanuel Kant, inspired by Calvin's teachings, argues that hoping for happiness is a virtue, but achieving one's happiness is not a virtue at all. Therefore, enjoyment for the person should be abolished and should be subject to the law's morality.

Filipinos want to be in peace with others and nature (*sakop*). Filipinos do not have a mastery-over-nature orientation (Mercado, 2000: 13). There are interpersonalistic Filipinos. *Loob* is a very compassionate experience for Filipinos; it is the Christian's pillar of appreciation and sensitivity to others' needs (Ramos, 2017: 18). *Loob* is linked to feelings; he is personal as well as social. It is *pagpapakatao* to have *loob* (to be fully human) and is traced to the Filipino faith in God (Alejo, 2020). Instead of being controlled by mechanistic, impersonal rules exploited by humans, humans influence personal beings other than ourselves.

The church asks, in this vein, the ideals of the false gods created by capitalism. The church claimed that people should be established in light of the global economy by granting them their fundamental rights, such as education.

CONCLUSION

In the flourishing global economy, intellectual freedom does not exist without political freedom. Rand's beliefs and dreams (2011) can be seen. There can be no conclusion to political freedom, so there is no case without economic independence, only loosely related statements or statements of belief or opinion. The corollaries are a free mind and an open economy. For Rand, morality is a question of the reason being consulted. Beyond public opinion, decisions go.

At present, despite the changing realities, the person should have an inalienable right that no one should rule or control. The individual is not just a thinker, but the individual's right to think remains an imperative in the post-millennial period. There is no freedom from the consciousness of desire.

The challenges of objectivist ethics

The individual does not, however, remain alone. Without inhibiting oneself, an individual may achieve a decent job or flourish in a community, but in a participatory environment that will further lay the basis for economic transformation (Scott, 2018). In this regard, to truly attain one's potential, the personality's intellectual component should be balanced with other aspects. As long as a person is imaginative, the individual's dignity is emphasized by maintaining one's values and ideas (Ramos, 2017).

As constructive work is the essence of reason, the individual's realization is accomplished through the virtues of rationality, efficiency, and pride (Binswanger, 2018). Without the limits of animosity and denunciation, one tests concepts, experiments, and innovates by

logical imagination. Otherwise, not only physically, we die without volition, but we lose respect, self-esteem, and love.

The evolving meaning of the “individual”

In a capitalist society, no person nor groups of people can use physical force against anyone, only in revenge against those who initiated its use. Only voluntary means, voluntary choice, and agreements of all those participating in the development and trade process will achieve economic strength. The individual thus co-exists with society (Scott, 2018).

Individualism experienced the emergence of discoveries and socialism during the 19th century (Reformation, Renaissance, and Age of Enlightenment). The theory of socialism clashed with individualism in the 20th century (Teichman and Evans, 2019). Current trends point to an understanding of a global world in which technology, society, and politics intersect. Given technological advances, the globalization process's stakes seem high that people should realize the strength of their interdependence (Ramos, 2019).

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