

# Objectivity, Subjectivity and Truth

by Phillip W. Weiss

Four presumptions: 1. I am human therefore I am subjective. 2. I am subjective therefore I am human. 3. I am not human therefore I am not subjective. 4. I am not subjective therefore I am not human. Based upon these four presumptions, it is possible for a person to be objective and be human? I believe the answer to that question is no. Human beings are not preprogrammed machines. By nature, a machine is inflexible. Therefore, its operation is objective (or so it seems). It operates without bias. It is neither good nor bad. Intent is not a factor nor are the consequences. A machine can maim and kill and do so repeatedly. It lacks feeling and comprehension. A machine is infallible. It does not make mistakes. It is consistent. It is reliable. It does what it is supposed to do without complaint. In this respect, a machine is objectivity perfected. The machine has no personal feelings. It is objectivity in action. It cannot be human. To be human the machine would need to possess personal feelings and emotions. Then the machine would no longer be a machine. It would become human. The human cannot be objective. To be objective would transform a human into a machine. The two cannot coexist as one. The human is by nature subjective. Personal feelings are ingrained in the human psyche. The ability to feel is an integral component of the human. Remove that ability to feel and the human dies. The subjective is represented by the pronoun "I." No machine is an I. A machine is an "it." Hit a machine and it does not feel pain. Hit me, "me" being a grammatical

manifestation of “I,” and I feel pain. Abuse a machine and the machine will harbor no grudge. Abuse me and I will react. How I react is entirely subjective. It is subjective because I am human. Other humans may judge my reaction according to what is considered right behavior and wrong behavior. That too is subjective. There can be no objective set of right and wrong. The objective is non-human. To assert the claim of objectivity would be disingenuous and presumptuous. Hence, pronouncements of universal rights and wrongs are ascribed to god. They come literally from On High. On High means above the human or greater than the human. Thus, On High must be a machine. Only a machine can be infallible. But this produces a quandary. Where is this machine? The machine is animate. It must exist somewhere. If it is merely an idea, then the machine itself is rendered moot. Its universal right and wrongs automatically lose their objectivity and become subjective. They become products of human minds which have created the concept of god to give these principles of behavior the trappings of objectivity. But that is a sham. Moses was a human. Jesus was a human. Yet both claimed to possess objective knowledge of right and wrong. Moses was empowered by God. Jesus was a manifestation of God. Both performed miracles to back their claims of divinity (although technically Moses was a prophet, not a god). Humans believe this today. Religion itself is subjective. That is the case because it is a human creation. Every human creation is subjective. It is a projection of the “I.” It reflects the personal feelings of its creator. The same can be said for every machine. The objectivity of the machine is a sham. No machine can be truly objective. That is because the human creates machines, and not the

other way around. The objectivity of the machine is part of the larger subjectivity of its creator. The same can be said for political concepts. Ideology is subjective. Marxism, Nazism, Fascism, Liberalism, democracy, freedom, liberty are all subjectively inspired products of human thought, which is subjective. Indeed, there is no such thing as absolute objectivity. Everything that involves humans is subjective. No two persons behave exactly alike. No two persons feel exactly alike. No two persons will comprehend exactly alike. Every idea, including those that assert no exceptions, such as the principle of the speed of light, and the principle that two objects cannot occupy the same space at the same time, are human constructs based on human experimentation and human interpretation. The human component makes them subject to doubt. Nothing is self-evident. All is subject to further investigation. No human pronouncement can be presumed to be The Truth. If the Truth is objective, then no human can rationally support a claim to possess The Truth. To do so would mean forfeiting being human. The objective is a projection of the subjective. The former is a contrivance while the latter is humanity. However, there is a Truth. It is neither a contrivance nor is it phony. Every human being possesses this Truth. This Truth comes from within, not without. This Truth is personal. This Truth is real. It is the most sublime manifestation of the subjective. This Truth defines who we are. This Truth is life itself.