

Philosophy of the Body - Part A (Draft 23 October 2012c)

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Reasons For/Against the Tolerance of Objectification (arrangement by affected)

Bold = For argument

Normal = Against argument

human influences and outcomes

light blue = apparent self-objectification specific argument

dark blue = subjective abuse specific argument

cyan = psychosocial specific argument

black = neutral psychological specific argument

social influences and outcomes

yellow = media specific argument

orange = good will abuse specific argument

dark green = social specific argument

light green = physical abuse specific argument

judgement influences and outcomes

purple = tolerance specific argument

magenta = belief specific argument

red = gender specific argument

Philosophical

- (0) objectification is the portrayal of a human as an object without subjective significance (eg 'it only wants pleasure')
 - (1) to be objectified is to be only considered for one's physical worth (to be only considered for one's capacity to produce physically fit children, or for one's capacity to provide for the production of physically fit children)
 - (2) objectification in the media involves the portrayal of an individual as someone other than themselves, where as performance/art involves the portrayal of a character (someone other than themselves) by an individual
 - (3) objectification in the media involves a human shown to do something which they would not wish to do in front of one or more other humans with access to the media/performance in which they are portrayed
- (4) our base desire is have an object (and to be an object)
 - (5) on evolutionary grounds, all natural sexual desire is the desire for children (both for males and females)
 - (6) everyone likes to demonstrate one's physical fitness (physical suitability as partner), but this is not objectification
 - (7) sexual desire cannot exist when both a) one sees the subjective truth of oneself and another person, and b) one does not have a subconscious desire for children by the other person or when the other person does not have a subconscious desire for children by them. On same note, one cannot see the subjective truth of another person when one mentally overrides (accepts or ignores the logical contradiction of overriding) their own or the other person's subconscious desire or lack of subconscious desire for children with their own desire for sexual relations
 - (8) objectification should not be confused with (is not) the giving of oneself for a child (or the provision or protection of another for a child), and the giving of oneself for a child (or the provision or protection of another for a child) should not necessarily be confused with (is not necessarily) objectification
 - (9) a male and female want the other to be willing to sacrifice themselves wholly for them (love them) - through work/expenditure and the having of children - this is not objectification
 - (10) objectification is not the making of oneself or another beautiful (eg make-up), it is the disregarding of a person's subjective self and the focusing of one's attention on their objective or observed self in isolation for any period of time under an indication that the subject wants this or has allowed this to happen
 - (11) objectification in the media may be rationalised by the subjective effort required by the objectified to make them look beautiful (eg makeup), which is not objectification in of itself
 - (12) one's experience of objectification is so powerful because it conveys a conscious (subjective) willingness to have sexual relations with them
 - (13) objectification may be tolerated because people are unable/unwilling (subconsciously) to accept that the conveyance of desire for them has been an illusion
 - (14) objectification may be tolerated because people mistake experience of objectification with experience of a loving consensual sexual relationship, the symptoms (desire) being the same
 - (15) objectification does not operate based upon appearances (eg clothing), but on the assumed (from the observer's point of view) degree of effort (on behalf of the subject) required to create the appearance of an object. Two scenarios in which the appearances are the same can have completely different effects, for example, two humans of different race with one having a natural defining feature and the other without this under natural circumstances but having put in effort to emulate this defining feature (eg hair)

- (16) in an objectification tolerant society the effect of apparent self-objectification is based on relative (subtle) differences in apparent self-objectification
- **(17) the opposite of objectification may be achieved by the intentional putting on or securing of clothing in front of another, while objectification may be achieved by the intentional taking off of clothing in front of another**
- (18) desire for objectification is not (purely) based upon circumstance, it is based upon our perception of the intent to sexually attract by the individual (which is dependent upon our belief regarding their education/up bringing/society), and our perception of the intent to sexually attract by the persons presenting them (which is dependent upon our beliefs regarding the nature of the media). Immediate subconscious mapping is applied by default between a provocatively (un)dressed person and their sexual intention, which is based upon a constructed/developed understanding of the mapping between (un)dressing in a particular way and a desire for sexual relations - where this understanding may be developed through the media or more direct life experience. The viewer also questions subconsciously why the apparent self-objectified person would (un)dress in this particular way if they had the same understanding as them regarding its demonstration of intention
 - (19) objectification is not predominately physical, it is psychological
- (1072) objectification may involve the positioning of another or oneself in order to achieve focus as an object
- (20) on evolutionary creationist grounds, it can be argued that some forms of objectification are contrary to how humans were designed
- (21) the physical intention of the sexual act is pregnancy
 - **(22) apparent self-objectification is dependent upon the environment (and therefore relative) to the extent that sexual relations are conducive to conception (eg chlorine, salt water, etc)**
- (23) strong sexual desire (without regard for the subjective consequences) requires and does not exist without objectification.
 - (24) objectification involves looking at a situation from a third party or restricted perspective. Third party and restricted physical perspectives are unnatural as the natural order requires competition to be rid of and no restrictions to be placed (Eg images, retelling, perversion of sexual acts). Restricted subjective perspectives are natural (Eg dream). All natural conscious human sexual circumstances imply responsibility from the participants, and a third party or restricted view supports the illusion that sexual experience can exist without responsibility
 - (25) objectification is not in itself the physical desire for sexual relations (children), but the (subconscious) psychological desire for domination and control (or to be dominated/controlled) - the restoration of the natural order of things
 - (26) the stimulus received through objectification comes not from the senses (eg visual) but from the conscious realisation of (or belief in) the feeling of being in control
 - (27) objectification is a subconscious reaction to when desire for control is threatened (copulation requires control for a male)
 - (28) uncommitted relationship encourages objectification - to feel in control/obtain ownership (to objectify, or make them accept ones or their own objectification, may be used to control another because they are not trusted)
 - (29) uncommitted relationship encourages objectification - it results in an unbridled desire to please in order to obtain sexual security (accepting objectification in order to please). By encouraging self-objectification [A] / witnessing objectification [B] / objectifying another [C] / being objectified [D] one could theoretically be able to give/gain more pleasure - however this is not what is truly desired as; [A] the male does not want to have their honour/capacity as a subject reduced by his partner, [B] the male does not want his partner to reduce

her honour/capacity as a subject, [C] the female doesn't want her partner to reduce his honour, and [D] the female does not want her honour to be reduced

- (30) when objectification is accepted in relations there is no satisfactory end - and no satisfaction afterwards
- (31) one cannot objectify someone for the sake of subjectifying them (via the giving of pleasure) - it is contradictory
- (32) commitment creates a feeling of responsibility within a sexual relationship to treat someone one already owns properly and not abuse/objectify them
- (33) people desire objectification when they are intimidated (have their natural sense of control removed from them)
 - (34) experience of apparent self-objectification results in perversion (psychological need and desire for objectification) (repression, finding ultimate expression within existing relationships) - as it directly contradicts or denies one's sense of control
 - (35) apparent self objectification in public encourages objectification within relationships (to obtain something more for oneself than what is given away freely to others)
 - (36) apparent self-objectification is a means in which to stimulate or seduce another
- (37) a lust after a presented body (part) is the desire to objectify, which is equivalent to the desire to be objectified - it is psychological
- (38) to get another to accept their objectification, or one's own objectification, can be used as a form of empowerment (ie, they need you)
- (39) strong sexual desire appears as though it is held without regard for subjective significance or consequences because an illusion of (or contradiction concerning) subjective reality (another's desire) either has been presented to them or has developed in their mind
- (40) guilt always follows the conscious fulfilment of strong sexual desire
 - (41) the ideal sexual experience is one of mutual (sharing of) pleasure, and guilt will follow without this
 - (42) rational human sexual relations is about love not objectification; giving oneself for the other person's happiness - everything is done for the other person, as one acts for a true friend - which may generally involve partaking in an experience of complimentary pleasure (although cannot rationally be seen as an end in itself), as each desire the other to experience pleasure with and by them - not to exclusion of their dignity, subjective significance, or happiness, but in their support
- (43) strong sexual desire equates to our base animal (selfish) nature, and it may involve the portrayal of a human as an animal (such as the demonstration of common requirements)
 - (44) tolerance of objectification may result in humans going back to their animal nature (or herd instinct; where they behave in their own interests and rely upon the alpha male/female or social construct for protection and guidance)
 - (45) ultimate objectification is found in the abuse of a subject (eg face) for the purposes of an object (eg body)
 - (46) sexual abuse can be used to invoke desire for objectification, as the subconscious may think the victim has done something wrong to deserve it (and is therefore an object), the victim is an object it can have (considering it can't have anything else / any object), competition exists to have something another has had (or to have more than that other person), or the event is being discussed because it was wanted/desired (or it is being used as a tool to

- gain attention), all of which are likely to be false
 - (47) objectification may involve choosing not to face another person (self-objectify) or choosing not to see their face (objectify)
 - (48) some forms of objectification may involve payment to abuse the subjective significance of another (prostitution)
 - (49) there is no significant difference between voluntary production of objectification in the media and prostitution - both involve the selling of one's body for money - the only difference is location and time
 - (50) may involve the abuse of a subject in an unconscious, drugged (or even dead) state
 - (51) as a female's physical desire is to become pregnant, female sexual desire uncontained will continue until this happens - neither males or females are evolutionarily inclined to mate continuously with a particular partner for this purpose
 - (52) subconscious desire to objectify / of objectification may be an override of our consciousness with physical desire for children (irrespective of the subjective consequences)
- (53) self-objectification is the acceptance of the portrayal of oneself as an object without subjective significance (eg 'I only want pleasure')
 - (54) self-objectification (in a conscious state) requires either an experience of the objectification of another or of being objectified oneself (eg 'it thinks I only want pleasure')
- (55) one's desire to become involved in objectification is dependent upon their environment (food intake, relationship status, environment, time period, age), making it difficult to get an internally consistent opinion let alone consensus on the tolerance of objectification at any given point in time
- (56) objectification is dissociation
 - (57) objectification is depersonalising
 - (58) objectification may involve reality dissociated possessiveness - ie possessiveness without regard for another's feelings or well being (eg their offspring)
 - (59) removing another's ownership can be objectification, and giving ownership can be loving, but ownership is not the greatest form of honour one can give - unless one accepts objectification, in which case it is also the only form of honour one can give
 - (60) our base desires do not have an isolated expression which is inevitable and consistent with our nature as conscious human beings - any isolation of our physical nature is false
- (61) objectification is the (apparent) encouragement to think of someone as an object - it may involve encouraging someone to think about their own view, desires, actions, or feelings - without respect for those of the person being objectified
 - (62) objectification may involve encouraging someone to think about oneself as an object - about their own view, desires, actions, or feelings - without respect for one's own
- (63) evil refers to the corruption or manipulation of subjective significance
 - (64) an evil spirit (or equivalent disorder) may refer to the surfacing of the subconscious (or a subconscious entity)
 - (65) exorcism may refer to the rebuking of the subconscious (or a subconscious entity)
- **(66) on non-evolutionary creationist grounds it can be argued that the human body has in some ways being designed exclusively for the reception of pleasure**
 - (67) relies upon a questionable philosophical model of mind where mind can be separated from a body or use it for its own purposes
 - (68) relies upon (and supports) a questionable philosophical model of mind where mind can be reduced to the body (brain), nature therefore encapsulating all knowable phenomena
 - (69) supported by (and in turn supports) societies that deny the existence of an ideal way of life (absolute truth or morality)

- (70) as acceptance of objectification does not allow for belief in absolute truth or morality (subjective significance), those in tolerance of objectification are almost always observed to be unable to argue a reasonable basis for the tolerance of objectification - on the merits of the argument alone, or refute an argument where the argument contradicts their acceptance of objectification - on the merits of the argument alone, and generally resort to victimisation - appealing to an audience's shared experience of the tolerance of objectification (presupposing futility to be or think otherwise)
- (71) it is not;
 - (72) objectification is not the demonstration of dominance or affection/appreciation/desire for another's beauty (eg touch), rather it may involve this without respect to their subjective significance (eg the manipulation of touch, touch without commitment, touch of another's body without regard for their face / subjective significance, etc)
 - (73) objectification is not a method of communicating that one wants to have sexual relations, but it may emulate the communication of a desire to have sexual relations as the symptoms are the same (touch and presentation, but without respect to their own or ones own subjective significance)
 - **(74) apparent objectification may be utilised as a method of showing how much one wants/desires another person**
 - **(75) objectification may be resultant of ones subjective significance being questioned, and one wants to demonstrate how good/significant they are by showing how bad/animalistic they could hypothetically be**
 - (76) objectification is not the touch of ones partner (as long as it is not the manipulation of touch, eg emulation of sexual act, disregard of/ignoring their or hiding ones own subjective significance in the process)
 - (77) encouraging another to watch or touch them when naked is to disrespect their subjective significance - we will always be concerned that the other will interpret ourselves/themselves as an object and one is therefore shameful/embarrassed/nervous of nakedness (when not engaging in the sexual act)
 - (78) objectification is not the demonstration of one's beauty (eg dancing and clothing), rather it may involve this without respect to their subjective significance (eg the manipulation of dancing, manipulation of clothing, exposing oneself without commitment, etc)
 - (79) sexualised dancing is only natural to the extent where it encourages someone to have unrestricted sexual relations with them, which is rarely the intention of the objectified
 - (80) the human body (sensitive body parts inclusive) left in its natural state (nakedness) is not objectification - it is only when a) it is modified in appearance for the purposes of sexual attraction, b) is presented/shown for the purposes of sexual attraction, or c) shown without regard for the potential audience (risking disrespect of another's strength or beauty - their capacity to objectify or be objectified) that it becomes objectification
 - (81) clothing serves both environmental (eg climate conditions) and decorative purposes, however the fundamental (human) purpose of clothing is to prevent presentation as an object (to prevent mis-presentation of ourselves - ie prevent the nullification of our observed subjective value by the power of the appearance of our physical value as demonstrated by our nakedness)
 - (82) objectification may be resultant of subconscious desire to mentally remove clothing (in order to prevent the thing that is stopping natural sexual attraction)
 - (83) the giving of pleasure is not objectification - but turning oneself into an object without subjective significance for the purposes of giving oneself or another pleasure is
 - **(84) one's involvement in objectification for another (for their communicated desires) is natural - there are no natural barriers to prevent this from occurring as we can only see another's subjective self (their true desires) via their willing expression of themselves**
 - (85) one's belief in another's desire for sensual contact (based upon subconscious signalling) and their actions to satisfy this desire, and the other's belief in their desire for sensual contact (based upon subconscious signalling) and their reciprocation of these actions - is natural -

although it may be a misunderstanding and therefore non-intentional objectification (apparent objectification)

- (86) ideally one might expect, desire and rely upon another person to know what they desire most (and in this might accept their desire as their own), but when both desire what they think the other most wants without risking communication of their subjective significance lest it contradict the other's desire, instances of non-intentional objectification (apparent objectification) may occur
- **(939) it is natural to engage in sexual intercourse with a presented (naked) object, and this is not objectification**
- (87) objectification is not the development of one's body, it is the indiscreet presentation of one's body
- (88) a desire for someone or a desire to be desired is not objectification
- (89) objectification is not the questioning of another's capacity as a mate - which, like objectification, may generate the need to respond
- (90) objectification is not the having of feelings for someone, but these feelings come as a human management of our base desire to objectify (or to be objectified)
- (91) the opposite of objectification (to use) is love (to subjectify)
- (92) objectification is the manipulation of or confusion of a consenting relationship - it is the product of contradictions being introduced into a perceived mutual desire for sexual relations
- (93) objectification is achieved by reducing another person or oneself to an object in their mind in any circumstance
- (94) objectification is the abuse of good. A more public example that illustrates this definition is the abuse of morale in wartime
 - (95) may involve teasing another person, where another person's morality (trust) is used for one's own purposes
- (96) conscience is a product of belief in one's own and another's subjective significance

The Objectified

Negative Consequences

- (97) instead of rallying against it, upon toleration, people may attempt to use it to their own advantage
- (98) no human being on this earth most desires the kind of attention produced by their self objectification (irrespective of their desires)
- (99) no human being on this earth wants the kind of attention produced by their apparent self-objectification (against their intentions)
 - (100) the creation of objectification in the media is not a comfortable or enjoyable experience for the objectified (even more explicit forms, where they know what is going on, would not wish to be created for arbitrary persons without monetary incentive)
 - (101) people who engage in apparent self-objectification don't realise how attractive their objectification really is (it almost always resorts in psychological damage/repression of some form)
 - (102) choosing against a desire to objectify causes repression - repressed desire does not self destruct - at least not for many days (ie through wet dreams) - repressed desire to accept the illusion of objectification is an inevitable/human consequence of experiencing the (external/public) proposition of the validity of our base desires
 - (103) on the surface, desire for objectification in a repressed state appears to remove the affect of ambient experience of objectification
 - (104) attraction of apparent self-objectification can only be modified by desensitisation (eg through objectification in the media)
 - (105) the psychological effect of being objectified through the acceptance of (or response to) one's apparent self-objectification, and the

psychological effect of witnessing objectification are the same - both lead to either discomfort or addiction (subconscious acceptance of illusion and desensitisation)

- (106) (apparent self-)objectification makes males insensitive (less sensitive), as they must exercise restraint at all times while their subconscious is being manipulated
- (1067) tolerance of objectification in the media makes a witness less concerned about apparent self-objectification, and thereby allows greater freedom in an objectification tolerant society
- (107) the ultimate fate of the objectified person is suicide
- (108) those who have had themselves objectified will not always appreciate it afterward
 - (109) objectification may involve and/or result in embarrassment of the objectified, where one does not wish other people to see themselves as an object without subjective significance
 - (110) other people respond naturally to one's physical presentation as an object to them - producing the internal feeling of embarrassment (as one knows that they are not an object and that their presentation has therefore been an illusion).
 - (111) the tolerance of objectification and subsequent general acceptance prevents people from being stimulated by the unclothed physical appearance of others thereby significantly reducing the feeling of embarrassment otherwise invoked by their observation, leading to apparent-self objectification as a means of invoking natural desire
- (112) to be objectified against one's will (or for one to think they are being objectified against their will) claims the strongest denial of their subjective significance and is therefore the most powerful form of objectification (most convincing to their subconscious, and most in support of self-objectification)
 - (113) to falsely subjectify (accuse) someone based upon a false (deterministic) model of reality is the most damaging form of objectification
 - (114) to have one's subjective significance (innocence) denied at an early age makes it far more likely one will become involved in objectification
- (115) relies upon the good will of the objectified in the showing of respect without prejudice to their instructors (eg corporations) rather than examining their nature first (addicts and dealers). Without good will objectification would not operate as those responsible for their objectification would be shunned and outcast
- (116) people involved in apparent self-objectification are more likely to be (seen) alone (not accepting their own and other people's subjective significance)
- (117) the objectified are more likely to objectify others - in particular people belonging to a category of human beings responsible for their objectification (having experienced a lack of subjective significance in these persons) - which in turn results in their further objectification
 - (118) objectification in the media may operate to some extent by objectifying the witness (by lying to them), and thereby making them want to accept the objectification of the objectified
 - (119) denying someone's subjective significance has exactly the same effect as an experience of objectification (eg ignoring them / their good intentions / being silent)
 - (120) the natural reaction to being objectified is the subconscious acceptance of objectification and the application of follow on logic (counter-objectification). The proper human reaction to being objectified oneself is to hate, as the objectified has a good understanding of their subjective self. An alternate human reaction to being objectified may be to love, where the objectified believes they have a good understanding of why/how the other person was led to objectify them
 - (121) the desire to objectify is of itself natural (although it may often result from experience of inhumane circumstances) - the correct (only real) response to a desire to objectify is to love
 - (122) a curse is a special case of objectification in that it is a conscious denial of another's subjective significance (used to help one deal with their involvement in the objectification of others, or to enable the cursed to address their involvement in the objectification of others) - when objectification becomes tolerated an explicit curse loses its unique value, considering the implicit curse persists regardless

- (123) forgiveness is not only appreciation of the other's circumstances which have led to their failure, but appreciation of their subjective significance
- (124) honour is the appreciation of one's own or another's subjective significance (or consistency), and dishonour is the appreciation of the limitations of one's own or another's subjective significance (or inconsistency)
- (125) the proper response to a desire to objectify someone is to like that person, however when we are encouraged to objectify them the proper response is not to like that person (there is no proper response)
- (126) those who have been objectified are more likely to misinterpret another's intent (apparent self-objectification for self-objectification, holding another's hand for objectification, holding another to dance for objectification, etc)
 - (127) an objectified person is more sensitive to the emulation of objectification or actions which mimic objectification but are not necessarily objectification (apparent self-objectification for objectification, touch for objectification, etc)
 - (128) encourages belief systems which both participate in the objectification of others and modify requirements for moral human interaction (holding hands for example)
 - (1006) tolerance of objectification encourages objectification (psychological abuse) in belief systems, to help one internally deal with ambient psychological abuse experienced in society
- (954) sensitivity to apparent self-objectification is dependent upon the level of internal acceptance of objectification (eg of one's partner, or if one has been objectified oneself)
 - (1014) when we are objectified (/our sensitivities are disregarded) our natural response is to take control/manipulate those around us, leading to apparent self-objectification
 - (1015) one is more likely to be affected by apparent self-objectification when having been objectified
- (129) willing involvement in objectification can become an addiction, as one begins to define themselves based upon their ability to give pleasure
 - (130) apparent self-objectification may be a consequence of sexual addiction (to be objectified / desired)
 - (940) desire for objectification may be supported/maintained by natural/psychological addiction to sexual intercourse with a particular person/in a particular environment (which is not objectification in of itself)
 - (131) objectification theoretically allows sex to be separated from love
 - (132) may create a scenario where fashion is modified to the extent that it becomes confined to (reliant upon) a particular culture having no other place or time in the world
- (133) the objectified are uncomfortable around good people
 - (134) the objectified need to subjectify themselves around good people thereby honouring them (possibly even attracting them on a subjective basis)
 - (135) objectification may tolerated out of desire to be honoured, or out of desire to be friends with the objectified
 - (136) apparent self-objectification may be tolerated because one is just as responsible for encouraging illusion when one seeks friendship with the apparent self-objectified, as the apparent self objectified themselves
 - (137) objectification may be tolerated because one does not want others of the opposite sex feeling uncomfortable (by talking about things specific to ones own sex which they by their very nature don't understand)
 - (138) the objectified may wish to start talking/communicating around good people
 - (139) an apparent self-objectified person upon encountering another human being may perform body or head movements out of consciousness of their apparent objectification in order to direct another's attention to their face and/or subjective significance (eg lean to the side, tilt their head, smile,

shake their legs, etc)

- (140) objectification of its very nature knows no boundaries in age - apart from that which is physically sustainable (being in denial of subjective significance)
 - (141) ultimate objectification is found in the denial of innocence (child abuse) - depicting a child without subjective significance
 - (142) some forms of apparent self-objectification may attempt to emulate youth (without boundary) in ones body
- (143) it is difficult for an objectified person to sustain a relationship because they have already given themselves away (or have been given away, are giving themselves away, or are been given away) to other people
 - (144) it may be difficult for an objectified person to sustain a relationship because of sexual addiction
 - (145) involvement in apparent self-objectification limits our capacity to give ourselves away as a subject
 - (146) apparent self-objectification prevents the establishment/maintenance of long term relationships because one is continuously giving themselves away (visually) to everyone, and is therefore incapable of giving themselves away visually to a specific person
 - **(147) apparent self-objectification in public can support realism in relationships, in that there is no reason to objectify them in private - since they have already given themselves away (via apparent self-objectification) publically**
 - (148) apparent self-objectification in private can discourage realism in relationships, in that it encourages their objectification (to regain sense of power)
 - (955) sensitivity to apparent self-objectification is much greater with respect to those who are known to be an object for them already (eg one's partner)
- (149) natural reaction to being objectified is to stare and smile (silence/shock), which can further contribute to one's objectification
 - (150) with the formation of objectification in the media the objectified may react in anticipation of their objectification (thinking that they will be objectified / eg by the creation of the media) - they may even be told as such, their reaction being captured as a sign of the power of objectification on a person thereby supporting the illusion of its authority
 - **(151) apparent self-objectification may be used to anticipate interpretation as an object, and in doing so regain a sense of control in the midst of an objectification tolerant society**
- (152) objectification may be used to manipulate people into a liaison, being attracted to their objectification
- (153) tolerance of objectification hides the fact that the sexual act primarily involves movement towards conception; and as such has great consequences including great long term responsibility
 - (154) acceptance of objectification may result in the unintentional formation of something that is not an object
- (155) tolerance of objectification leads to the glorification of an idea of choice in order to make it absolutely clear that although one is tolerating the objectification of their sex in society, that one is under no circumstances accepting their objectification personally, and that one does not trust the choices of those responsible for the objectification of their sex - leading to arbitrary choices being made in the name of choice despite the consequences (apparent self-objectification, abortion, etc)
 - **(973) human choice may be advocated out of a desire for subjectification in the midst of the tolerance of the objectification of one's sex, choice being a primary indicator of humanity (in most philosophies of mind)**

Negative Basis

- (156) by being involved in the objectification of others (or by objectifying others including the objectified) it makes us feel (subconsciously) like we are not being ripped off (eg 'that one...') or that the damage/disrespect caused has been mutual

- (157) encourages religion that teach the objectification of others (eg absolute depravity)
 - (158) people may choose to reject a belief system when they are objectified by someone who holds to that belief system
- (159) one is not concerned about others encouraging us to accept objectification (and the tolerance of objectification in general) when one is responsible for making another person accept objectification
 - (160) one is (consciously) not concerned about others encouraging us to accept apparent self-objectification when one is involved in apparent self-objectification oneself
 - (975) apparent self-objectified is not an issue when one knows one is attractive to the objectified
- (161) the principles of counter-objectification on both sides of the positive feedback loop receive claims of justification. However the fact that one's likelihood to support a given side is highly dependent upon one's category indicates that possibly neither is correct, where justification on either side is poor
- (162) all like to stay in control, and don't trust without good reason - objectification destroys this general trust - and as a result clothing will reflect this belief - any clothing which relies upon or emphasises trust in another is incompatible with a society that tolerates objectification
 - (163) people do not wish to honour those who do not deserve it (those in acceptance of objectification), and apparent self-objectification may be used as a workaround
 - (164) apparent self-objectification may result from people not having someone to honour
- (165) both acceptance of objectification in the media and apparent self-objectification involve playing with something which was never meant to be played with at that age - they can be compared to a child secretly worshipping or teasing a person of the opposite sex they are attracted to instead of honouring them
 - (166) acceptance of objectification in the media and apparent self-objectification cannot be taken seriously - both are immature responses
 - (167) acceptance of objectification in the media and apparent self-objectification may arise from an experience of immaturity in the opposite sex - as an immature response to immaturity
 - (168) the illusion of apparent self-objectification may be broken by an act of immaturity, so it encourages the opposite sex to act immaturely
 - (169) tolerance of objectification creates a positive feedback loop based upon immaturity
 - (170) apparent self-objectification may be used to empower a sex as it encourages the opposite sex to act immaturely
- (171) apparent self-objectification may occur when we are objectified, because we need assurance that we are liked
- (172) we are naturally jealous of the attention others receive from objectification, particularly those we love and desire and deserve attention from, and we may be inclined ourselves to objectify ourselves in response to any instance of objectification observed and suspected to be tolerated by society
 - (173) apparent self-objectification is a product of people not feeling comfortable that their bodies have a power of attraction (yet need this, so will enhance/highlight their body in order to maintain this natural feeling / of physical worth - which would otherwise exist without the tolerance of objectification). They may even feel that they may be disgusting to look at (as compared to the models shown in the media), and so don't see any reason why people would/should be affected by their presentation, being considered as imperfect on all accounts
 - (174) apparent self-objectification may be accepted out of a desire to feel modest - in that one is not presuming people should find them attractive enough to be affected by the natural appearance (outline) of their bodies
 - (175) apparent self objectification may be employed because one does not wish to make any presumptions regarding the attractiveness of their body, and so may be a sign of modesty
 - (176) apparent self objectification may be used not to be presumptuous around other people of same sex (ie, to not give

- (194) apparent self-objectification may be used to gain for oneself infatuation by another - which may be used to break their addiction to media based objectification
 - (1011) apparent self-objectification can be empowering because it presumes the other has some defect of thought that requires correction (either that or one is a mouse, completely ambivalent towards them, or is heterosexually challenged)
 - (1019) apparent self-objectification can break another's infatuation with another based on feelings of honour/love- thereby destroying romance and long term relationships in general
- **(195) apparent self-objectification may be used as an expression of one's respect for, understanding of, or desire for change in other people in society, in appreciation or distaste of one's own treatment, and people are free to express themselves in any way they want - whether it by intentionally dressing, talking, shouting, looking, staring, ignoring, shunning, filtering, walking, running, dancing, or driving**
 - **(196) some forms of apparent self-objectification can make one feel self-contained, and not feel like they need any thing/body else (feel independent, secure, etc)**
 - **(197) as some forms of apparent self-objectification can make one appear self-contained, it may be used to demonstrate their belief that they are not reliant upon those around them for protection and/or respect (a demonstration of disregard, for example a reaction to being unwanted)**
 - (198) as some forms of apparent self-objectification can make one appear self-contained, it may be disrespectful to those around them whom they are reliant upon for protection and/or respect
 - **(199) apparent self-objectification allows for the expression of one's distaste for their (sex's) objectification, by combining it with a facial expression of embarrassment or distaste for their being observed as an object**
 - **(200) it facilitates a cry for recognition and comfort in a hurtful world (which since the sexual revolution has even been reinforcing pain and discomfort as a natural and inevitable consequence of being a fallible creature which we as individuals should just deal with and of course believe in an infallible book instead)**
 - (201) may involve making someone feel guilty without having done anything wrong, and as guilt is the consequence of the acceptance of objectification anyway, objectification loses all consequences and is therefore encouraged
 - **(202) as objectification is psychological, it can be defeated or neutralised with psychology**
 - **(203) as apparent self-objectification provides one with another (psychological) experience of objectification, it can help one get over a (psychological) experience of objectification in the media (by demonstrating that it not unique and therefore not particularly special)**
 - **(204) apparent self-objectification may be used to make people feel less bad for accepting objectification in determination of their actions (eg meaningless sexual relations / perversion of mind etc), in providing them the opportunity to consciously/willingly deny their desire for an object (or in reality, forcing them to consciously deny their desire for an object)**
 - **(205) as apparent self-objectification provides one with another (psychological) experience of objectification in combination with the reality of a person, it can help one get over a (psychological) experience of objectification in the media completely (understand it as an illusion) - it can help one understand that objectification is a psychological process and break the illusion presented by objectification in the media**
 - **(206) some forms of satiric self-objectification may form out of disgust - as a reaction against the acceptance of the full and unlimited objectification of human beings by members of our society with the intention of demonstrating the inadequacy of this feat of the imagination when it is combined with actual**

human beings

- (943) apparent self-objectification may be a demonstration of the power of mind over matter (and therefore helps people to get over an experience of objectification/guilt)
- (991) apparent self-objectification can communicate that one is not an object, one is more than an object
- (949) apparent self-objectification may be nice in that it creates a presentation of objects in real life (to get one's mind off imaginary objects)
- (956) tolerance of apparent self-objectification may be used to make people realise that objectification is psychological (dependent upon intention to attract), and not on appearances as such, and so may help people get over experiences of objectification
- (992) apparent self-objectification can help one get over an addiction or desire to objectify (particularly helpful for those outside of a relationship)
 - (993) apparent self-objectification can help one get over an addiction to objectification, because one must reconcile their belief in the opposite sex being reducible to an object with the obvious observation (in one's face) that they are not reducible to an object irrespective of their (despite their) beauty/form
 - (994) apparent self-objectification can deny the illusion of objectification in that it provides an experience of nakedness (for all intensive neurological/psychological purposes) but without the self objectification usually associated with it (in the media)
 - (995) apparent self-objectification gets ones mind/thoughts into reality, and seeing the futility of their (public) application, making one realise that their desires (for objectification) are false. This however only works if one has a desire for objectification in the first place
 - (996) apparent self-objectification has the opposite effect when inside a sexual relationship - providing an unnecessary (constant/indiscriminate) reminder of their sexual/physical capacities
 - (997) apparent self-objectification has a negative effect on one who has been objectified and is trying to find their dignity again - an unnecessary reminder of the harsh reality already being dealt with
- (207) apparent self-objectification may be product of wanting others of opposite sex not to feel bad about accepting (a desire for) objectification
 - (208) apparent self-objectification gives moral support to males - help them ignore/disregard their past acceptance of objectification (since it is not their fault they are being continuously abused)
- (209) apparent self-objectification may be used as a form of reverse psychology (against their objectification)
 - (210) apparent self-objectification may not necessarily be positive or negative in itself, it may merely be a reaction to the tolerance of objectification
 - (211) as apparent self-objectification is psychological, it can be defeated or neutralised with reverse psychology (against the other's apparent self-objectification)
- (1049) apparent self-objectification may be used to ascertain respect/equality, as it encourages another to adopt the opinion (by outwardly presuming) that they are not attracted to them physically and as such that their worth therefore must lie elsewhere
- (972) apparent self-objectification may be chosen by one who has been treated like trash due to the tolerance of the objectification of their

sex, who naturally desires to be treated as having worth and power, and where one's worth is now considered based upon their ability to appeal / objective capacities (else are otherwise subconsciously considered along with the rest of their sex as liars)

- **(974) (apparent) self-objectification may be chosen out of desire for one's partner's attention, which would otherwise be taken away by subconscious desire for objectification**
- **(1035) apparent self-objectification may be used to demonstrate that they want attention (to be desired) also and they are real; breaking the illusion of objectification in the media**
- (212) no one has the same ability and opportunity to reason, and no one has the same opportunity to experience the subjective significance of themselves and others, resulting in variations in the rationalisation of both objectification in the media and apparent self-objectification
- (213) clothes, and people wanting (not forcing) us to wear them makes us feel honoured and worth something both physically and subjectively (which is our greatest need)
 - (214) may involve in apparent self-objectification because they don't feel worthy or like it is possible to demonstrate their worth (lack of self confidence)
 - (1020) apparent self-objectification is a product of not feeling worthy honouring oneself when everyone else is not honouring themselves
 - (1021) apparent self-objectification is a product of not feeling physically attractive enough to warrant hiding oneself
 - (215) apparent self-objectification is a product of conformity (eg to feel good/acceptable amongst a group of friends) - which seems to infect people without self confidence particularly - fed by the objectification of their sex
 - (1038) apparent self-objectification may be resultant of fashion - the psychological need to conform
 - (1039) apparent self-objectification is a product of being told that one needs to self-objectify from the media/other
 - (1040) apparent self-objectification is supported by fake magazines
 - (1041) apparent self-objectification may be a product of being told one will be seen as ugly unless they objectify themselves
 - (216) apparent self-objectification may be chosen because one does not feel worthy of being honoured
- (217) only one sex has to go through physical pain as product of their sex, and so they might think it unfair that the other sex doesn't have to experience this (particularly when the other sex tolerates their objectification), and might therefore feel justified in causing emotional/psychological stress/pain through apparent self-objectification
 - **(1016) apparent self-objectification may be accepted out of a desire to want others to experience (and empathise with) their physical pressure (of needing to pro-create / biological clock)**
- (218) all one needs to know is that they are attractive (they have an influence on others), one does not need apparent (self-)objectification, but the tolerance of objectification dulls natural attraction
- **(219) apparent self-objectification may be used as an act of kindness in helping others address their guilt for accepting objectification**
 - **(220) apparent self-objectification may be used to make another feel upright in an objectification tolerant society (removes guilt), because they know it was not their fault for experiencing at least one instance of objectification**
 - **(221) apparent self-objectification tries to make it out as if there is nothing wrong with arbitrary sexual appetite, and so comforting oneself and others living in an environment saturated by objectification in the media (dulling ones conscience with respect to their inconsiderate environment)**
- (222) apparent self objectification may be used as a demonstration of the tolerance (or adaptability to the tolerance of) objectification in order to appear to be nice (friendly or understanding)
 - (223) apparent self-objectification demonstrates an assumption of the witness's innocence in that they are assumed to not be affected by objectification in the media (or any overt presentation of a human body) - it is therefore a way of being nice

- (224) apparent self-objectification may be used within a relationship in order to be nice; by making one's partner think it is not their fault for accepting objectification/desiring (meaningless) sexual relations with them
 - **(1013) apparent self-objectification gives the opportunity to blame others for (or no one at all and accept as inevitable) natural desire to objectify (with/without experience of objectification in the media), so one does not have to blame oneself - and as such it creates the appearance of being nice**
 - **(1024) some forms of apparent self-objectification anticipate subconscious desire to objectify, and therefore present in being nice in recognising the other's desires**
 - **(1025) apparent self-objectification provides comfort for accepting objectification**
- (225) tolerance of objectification brings a sense of empowerment to males; in that (they think that) they only know the ignorance of the (apparent self-)objectified sex (eg 'babe')
- (226) the viewer's subconscious fails to recognise that the apparent self-objectified person is/was indeed educated to (un)dress in this particular way, not necessarily to gain attention (although quite possible), but through a variety of other motivations including the fulfilment of the social norm (peer pressure)
 - (227) the effort required for apparent self-objectification is dependent upon social circumstances, even to the extent that in a society its people may be given no choice but to appear to appear to objectify themselves based upon external norms (eg fashion / availability of clothing)
 - (1001) apparent self-objectification may be chosen because it is the fashion in an objectification tolerant society and alternatives are not easy to find
 - (1002) apparent self-objectification may be chosen because one may be ridiculed for wearing something more loving than that worn by the most attractive/dominant persons
- (228) the fact that there are acknowledged levels and limits of apparent self-objectification, and that only a minority breach those acknowledged limits, means that one's willingness to involve themselves in objectification is dependent upon one's level of awareness of reality around them
 - (229) the fact that the one who steps over the currently acknowledged limit of allowable apparent self-objectification is despised, and that the currently acknowledged limit keeps creeping, indicates that people don't want or need to be involved in apparent self-objectification, apart from the desire for conformity and the ability to compete

Relationship Usages

- **(230) if there was a difference between falling into love and falling in love, then this would be objectification**
- **(231) making another addicted to one's own objectification may be used to obtain something one wants**
 - **(232) one may objectify themselves for another such that they let them do whatever they want**
 - **(233) allowing another to accept one's objectification (ie, one let the other do whatever they want) can be used as an excuse to do whatever one wants (ie, for the other to let one do whatever one wants)**
 - **(234) allowing another to accept one's objectification, is to give them a feeling of power/control - which creates a psychological need to maintain this artificial (imaginary sense) of power/control - therefore it can be used to control another person - as they must do whatever they can to satisfy this sense of control/power (even if it involves self sacrifice or indulging the objectified)**
- **(235) creates competitive environments where only the most mentally (social / subjective aware) and physically fit survive, which may appear to benefit the object/subject selection process**
 - (236) tolerance of objectification may be promoted as a psychological challenge to demonstrate one's social/subjective and physical worth (eg, "old

- fashion")
- **(237) removes a fair amount of competition**
 - (238) creates an artificial construct where tolerance is seen as sign of physical and mental strength (tolerators being seen as dominant and attractive and best left undisturbed) as opposed to a sign of weakness (conformity)
 - **(946) apparent self-objectification may be used out of desire for opposite sex to be disciplined/in control/good (such as military/war)**
 - **(239) false beliefs;**
 - **(240) based on the belief some people want relationships irrespective of anything else, others may feel obliged to help others find what they want by any means necessary**
 - **(241) based on the belief some people want objects irrespective of anything else, others may feel it is necessary to objectify oneself**
 - **(242) one may think that others want to look at attractive people of their sex for its own sake, and so may involve themselves in apparent self-objectification to give others what they want**
 - **(243) human desire for objectification (and therefore its tolerance) can be justified by a (basic) analysis of consumption and marketing statistics**
 - **(244) people may feel required to objectify themselves in order to fulfil natural desires such as the production of children with a partner who accepts objectification**
 - **(245) based on the belief some people want subjects irrespective of anything else, others may feel it is helping by objectifying oneself**
 - **(246) may be used to attract people into social interaction**
 - **(247) when one knows an objectified person, they know that they are not an object, and that their apparent self-objectification is imaginary**
 - (248) apparent self-objectification may be tolerated because those who might be affected by their objectification (of the opposite sex) and have the capacity to communicate to them this effect, know the objectified, know they are not an object, and are therefore not affected by the objectification personally
 - **(249) encourages people to get to know other people (engage in relationships with the objectified) to maintain a stable view of reality**
 - **(250) apparent self-objectification may be tolerated because it enables one to cause psychological damage (impose presumption of authority) via known objects**
 - **(251) based on the belief some people want objects and subjects irrespective of anything else, others may feel it is necessary to objectify oneself**
 - **(252) based upon an observed high probability that someone of the opposite sex will respond to objectification/manipulation, one is led to believe that it is a deterministic process without alternative outcomes, and therefore makes one feel like they have to manipulate others in order to be responded to**
 - **(253) as apparent self-objectification presents the appearance of a (caring and attentive) subject, it may be used to attract people on a subjective basis (as well as a physical basis)**
 - **(254) it is the natural (strong) method of acting on our base desire to be desired**
 - **(255) objectification is a method of showing how powerful one's base nature is (either; strength - through objectification, or beauty - through self-objectification) - demanding a response, especially in times where one's physical power has been questioned/compromised by a member of the opposite sex**
 - **(256) provides the objectified a level of popularity that may not be obtainable otherwise, thereby increasing the number of candidates for**

them to choose from

- (257) it is the natural (strong) method of compensating for (and even overruling) those physical deficiencies or byproducts which detract from desire, where these have more generally been overcome by the wearing of clothes in human society
 - (258) objectification may be achieved by the manipulation of clothing, where a contradiction is presented as something is used against its original purpose
 - (259) apparent self-objectification may involve the modification of traditional clothing (eg shortening or tightening)
 - (260) apparent self-objectification may involve the exposition of sensitive areas of the body
 - (261) apparent self-objectification may involve the inconsistent exposition of one or more sensitive areas of the body, thereby encouraging their objectification by an implicit rejection of rationality
 - (936) apparent self-objectification in the form of tight clothing may be used to distort one's perception as an object - by deforming natural body texture (/colour)
 - (1053) some forms of apparent self-objectification subjectify the body (which would otherwise be naked)
 - (937) some forms of apparent self-objectification may present the subconscious (contrast dependent) illusion of a naked object
 - (262) modesty is not only the lack of intent to objectify oneself, it is one's intent not to allow oneself to be objectified or correspondingly one's intent to subjectify oneself
 - (263) humans are sensitive not only to actions, but to lack of action/attention (ie, inaction) - eg (in)appropriateness
 - (264) modesty is in general demonstrated by one's life, and how one expresses themselves (eg movement) including their immediate purpose or intention, where choice of clothing is just one component of this. Humans can easily detect modesty, and therefore the lack of, regardless of the presence of one's clothing
 - (963) apparent self-objectification makes it impossible to maintain one's proprietary self in some (most) positions
 - (1052) having a baby by another or obesity is a demonstration of lack of love/capacity thereof, and apparent self-objectification may be used to counter the turn off generated as product of one or more of these
- (265) provides the objectified with an ability to attract others beyond their physical equivalence (thereby allowing the natural order of polygamy to be restored where females mate with the best breed of male available)
- (266) when competitors subjectify themselves (eg elaborate on their sensitivities) to another, it prevents one from being noticed or desired by this other
 - (267) provides the objectified with an ability to attract others of their physical equivalence (whose decisions would otherwise be affected by social/subjective inadequacies)
 - (1070) apparent self-objectification can be a reaction to social redirection of another's thoughts away from one's physical nature/beauty/attractiveness (eg through the highlight/emphasis of people's subjective nature in books)
 - (268) prevents competitors from attracting others beyond their physical equivalence (whose decisions may be affected by social/subjective factors)
- (1000) apparent self-objectification can fulfil base desire to show body/nakedness - constant internal pressure or inclination to show oneself (the need to do ones best to attract/be objectified[/held] by by the most physically fit/dominant person of the opposite sex. NB the equivalent desire is to gain/objectify[/hold] the most attractive person of the opposite sex)
- (269) may involve the forming of relationships with significant age or language differences, preventing not only the capacity for communication between the couple (in confirmation of subjective significance), but parenthood for a prospective child

- (270) giving oneself as an object is not the same as giving oneself as a subject
- (271) a person's self-objectification prevents people from falling into lasting love with them
- (272) a person's apparent self-objectification prevents people from falling into love with them
 - (273) as person's apparent self-objectification prevents people from falling into love with them - it may therefore be an act of grace or friendship
 - (274) an object can be considered with naught but contempt - so while apparent (self-)objectification may provide attention in the short term, it will never provide appreciation
- (275) allows people to have fun with (enjoy the experience of a mutual acceptance of the physical and subjective nature of) each other (eg kiss) without feeling guilty for not mortally committing oneself
 - (276) tolerance of apparent self-objectification encourages contact - it binds people together / creates desire for binding (eg kiss)
- (277) as apparent self-objectification may result in the subconscious feeling of an uncaring or inattentive subject (non-subject), it may be used to decrease their attraction as a subject thereby increasing the challenge for (and quality of) a potential partner, for the purposes of finding someone truly worthy of them (and truly understanding of them and the disrespectful environment they have to live in)
- (278) apparent self-objectification may be used as a form of empowerment within a relationship, particularly when ones default social environment is in the vicinity of the apparent object, meaning if their relationship fails one will have to (constantly) experience their object in a state of independence, or worst still engaged with another person
- (279) apparent self-objectification may be employed by some with the intention of preventing their work out (effort to make them look attractive for their partner / subjective significance) from going to waste - this is particularly the case for the sex with the greatest age limitations on their fertility/physical attractiveness as a partner
 - (280) apparent self-objectification may be employed by some with the intention of preventing their time limited physical attraction as a partner from going to waste - this is particularly the case for the sex with the greatest age limitations on their fertility/physical attractiveness as a partner
 - (281) apparent self-objectification may be employed because their beauty is fading from an early age and the objectification tolerant system around them prevents suitable males from being attracted to them/interested in them
 - (938) self-objectification may be used out of a desire to know one is (still) able to be desired physically / objectified (despite one's age)
 - (282) apparent self-objectification may be product of one having put in a lot of effort to become a valuable object (eg exercise), and wanting the opposite sex to put in alot of effort in return (to value them; psychological, fitness, competition)
- (283) apparent self-objectification may be employed when one wants attention at a particular point in time
 - (284) apparent self-objectification may be used to make another feel like they have to do something (seek them / be attentive)
 - (285) one may objectify another person if they think that the other needs to act based upon the assumption they deserve respect based upon their physical nature (eg when they both like each other and it is wanted for the other to act based upon their desire, or when the other is physically less attractive and therefore needs to show them respect)
- (286) many who are objectified think they are just demonstrating their physical fitness without realising what is being done to them - or if they do, they do not understand the processes behind objectification and feel right to blame any instance of it on the one who misinterprets their intentions
 - (287) objectification may be employed to show off one's physical fitness for oneself or one's partner, thereby gaining status
 - (288) apparent self-objectification may be employed to make others feel like their partner or loved one's have an attractive object, thereby increasing their status, and one's own worth

- (1051) some forms of apparent self-objectification can be used especially when alone - as it can be used to demonstrate the physical and subjective worth of their partner (independence)
- (289) apparent self-objectification may be a product of natural desire to promote interest in oneself (demonstration of physical capacity)
 - (290) apparent self objectification may be a natural product of people wishing to have sexual relations (or having had sexual relations) without true desire
 - (291) apparent self-objectification may be a natural method of obtaining fulfilment of a base desire objectification (like experience of objectification / fantasies for males)
- (292) one who objectifies another will become paranoid about their motives for expression (ability for neutrality / subjective significance)
- (293) tolerance of objectification may be used to justify one's desire to objectify oneself
 - (294) apparent self-objectification may be used by people to make the point that they don't want to be confined to bearing children, and are happy the way they are (by expression of happiness in the way they look)
 - (295) apparent self-objectification may be used to emphasis to themselves and others (for confirmation) that they are beautiful when they are not (have not been) pregnant, and that they are therefore happy at not obeying their physical desire for pregnancy
 - (296) the effect apparent self-objectification has on others (creation of desire for objectification) may be used to justify one's involvement in objectification
 - (297) the effect apparent self-objectification has on others can make sure that they are needed (regardless of their value as a subject)
 - (964) engagement in apparent self-objectification makes one feel like (creates experience of) the opposite sex needs sexual relations with them, so makes one feel OK about their own desire for sexual relations
- (298) apparent self-objectification may form as result of a need to be needed or appreciated, and it therefore (appears to) give our lives meaning
 - (299) an encouragement to objectify can never make someone need or appreciate them in any lasting manner
- (300) objectification (or an encouragement to accept one's own objectification) may form as result of a need to be respected, and it therefore (appears to) give our lives meaning
 - (301) an encouragement to self-objectify can never make someone respect them in any lasting manner
- (302) one's apparent self-objectification can make people, loose self-confidence and trust in their own desires, and therefore not willing/able to engage in a relationship with someone else, and so may be used as a form of empowerment
- (303) when we demonstrate our capacity to be an object (through apparent self-objectification) or our capacity to objectify (through sport/fighting), it fullfils our base physical requirements
 - (304) apparent self-objectification is not a problem in environments where one can compete physically, ie demonstrate one's capacity to objectify (eg at the beach - through surfing/running, or in some street environments - through skating, or in some sports/gaming environments), thereby encouraging physical competition in non-traditional environments
 - (1060) challenge (to point of death) including extreme sports emulates the fight/competition required as the proper response to an experience of apparent objectification (which in effect negates the effect of apparent self-objectification) - eg as demonstrated by common combination/complement of beach activities
 - (305) when we demonstrate our capacity to be an object (through apparent self-objectification) or our capacity to objectify (through sport/fighting) to more than one person, it helps us to appreciate and understand the subjective nature of reality through our own involvement in it - ie, even though we have the capacity to be or do otherwise, it is not right to have multiple partners and we choose as such
 - (306) in the same way males should not go around fighting for and touching arbitrary females, females should not go around presenting themselves

to arbitrary males

- (307) male desire to be involved in objectification of females would be the same as female desire to be involved in apparent self-objectification if females were constantly being manipulated (touched) by arbitrary persons in public
 - (308) one may objectify themselves to their partner because they want to overrule the power of another's apparent self-objectification; males would want to do the same thing (ie, involve themselves in perversion to give their partner pleasure) if their partners were seen to be constantly being manipulated by arbitrary persons
- (309) it is empowering to fight for and touch a female
- (310) encouragement of objectification in the media is equivalent to the encouragement to be touched by a large collection of arbitrary yet attractive persons
- (311) the level of objectification in the media is at present equivalent to having fields of virtual reality simulations involving arbitrary persons touching the user and pretending to make them their object
- (312) leads to sexually discriminant socially acceptable constructs - eg objectification in the media and apparent self-objectification (demonstration of ones capacity to be an object), where as fighting is disdained (demonstration of ones capacity to objectify)
 - (313) in objectification tolerant society the entire male population is sexually abused by age 12, and a significant proportion of the female population is abused accordingly
- (314) males do not want to look weak in front of another of their same sex, and females do not want to look bad/ugly in front of another of their same sex - therefore social laws are designed to prevent escalation of public competition in a sex (traditionally outlawing all forms of obscenity, regardless of sex; street fights and apparent self-objectification)
- **(315) the competition enacted through apparent self-objectification is paralleled by the competition enacted through those sports which demonstrate one's capacity to objectify (eg skating, surfing, loud music, etc)**
- **(316) some forms of objectification may be used to preserve beauty**
 - (317) objectification used in the maintenance of physical beauty compromises subjective beauty

Moral Usages

- **(318) much time and effort goes into emulating self-objectification or the ability to compete with the objectified, and so one or more of these acts of local goodness can become a demonstration of grace**
 - **(319) much time and effort goes into the ability to compete with the objectified, and one's apparent self-objectification gives meaning to one's efforts or one's body where an alternate purpose cannot be found - we all need meaning and to be doing that which is meaningful (that which we believe to be right) more than anything else (exemplified in our appreciation of work, movies, books, stories, etc)**
 - (320) the time and effort required for the emulation of self-objectification or the ability to compete with the objectified, although an act of goodness in itself, does not necessarily serve the purpose of absolute good, and, as is the case for any act with good intention, could possibly be for quite the opposite
- **(321) as apparent self-objectification presents the appearance of openness and weakness, it therefore presents the appearance of reliance on another, and can become a demonstration of grace**
 - **(322) turning oneself into an object (allowing oneself to be used) by another person may be viewed as a great act of sacrificial love**
 - **(1074) some forms of apparent self-objectification give complete freedom to objectify themselves or not, by presenting one's body as is**

- **(1042) apparent self-objectification is more influential on females out of subconscious desire to be relatively small, and less influential on males out of subconscious desire to be relatively large**
- (323) it encourages the mindset where one thinks they are helping by creating sexual desire and then eliminating it
 - (324) may make someone feel like they are performing a service by objectifying themselves (protecting innocents against the insatiable desire of our base nature)
 - (325) the objectified may think that they are offering a service and will be offended when another does not take their profession seriously - they being the only honest people to share this opinion are likely to be in a state of delusion
 - **(965) objectification in the media may be accepted as a means to avoid using (objectifying) a real human being**
- (326) those who objectify themselves (or others) are ignorant of the effect it has on human beings
 - (327) apparent self-objectification may result from a lack of experience regarding how others are internally affected by one's appearance - where this lack of experience is a product of people either resorting to relationships for distraction from disrespect (or lack of love), or that they have accepted objectification themselves and have become apathetic/hardened/desensitised (no longer feel or show emotion)
 - **(328) facilitates demonstration of one's ignorance and therefore innocence to others**
 - **(987) one may involve themselves in (apparent) self-objectification in order to communicate their innocence (ignorance)**
- (329) we like to use ourselves for the moral improvement of others (including those whom we choose) - it gives ourselves and our lives (and our choice) meaning
- **(330) provides for a demonstration of gender specific empowerment, where natural powers are overruled by the social construct and one is free to express oneself in a sexualised way**
- **(331) as it removes innocence from society it enhances the worth of innocence, and the value of those who are innocent or uphold innocence by their actions**
- (332) fulfills base desire to demonstrate oneself, thereby relieving oneself of physical responsibility by passing it on
 - **(333) apparent self-objectification enables us to be rejected as an object (when placing oneself in the immediate vicinity of another person)**
- (334) allows for the clear and undeniable proof of past and present maintenance of self (although the future may be left in question as a consequence of this milestone being marked), and so it can become a demonstration of grace
- (335) may lead to unnatural domination of one sex over the other in relationships where a person of the particular sex most commonly objectified takes the moral advantage. They may play an accepted leadership role in countering or helping break illusions generated by their sex's objectification, yet even more dominant roles may be generated as a consequence, where obvious perversions of domination are also known to exist
- **(336) apparent self-objectification may follow from the moral belief that as long as they are looking after themselves, it doesn't matter how they express themselves, and so inane/arbitrary expression becomes verification/evidence that they are looking after themselves**
 - **(337) apparent self-objectification may be used to convey that one is not ashamed or embarrassed about one's body and therefore are innocent (a good subject)**
 - (338) the lack of respect for one's subjective significance as demonstrated by objectification may be reacted to by an expression of an equal lack of care for the objectified's subjective significance (for example modification of their hair length to disregard or conflict with their own)
 - **(1080) apparent self-objectification in society may be ignored as they feel the demonstration of their moral perfection (eg virginity) and the subjective significance conveyed thereof, irrespective of apparent self-objectification, the most important thing - far more able to discourage the acceptance of objectification in society than all else**
- (339) as apparent self objectification most affects the strongest, it may therefore be used to cut out the tall poppies (restore unnatural peace and

equality amongst the opposite sex)

- (340) (apparent self-)objectification may be a response to a desire to gain the attention taken by people focusing on (female) anthropomorphised entities

Interpersonal Usages

- (341) may be used to increase one's self confidence, and may be used to advert becoming the target of gossip (vice)
 - (342) serves as a method to overrule the power of gossip and other abused communication skills (vice)
- (343) to lie to someone objectifies them and enables them to accept our own state of objectification or failure (through empathy)
 - (344) to not trust someone is to objectify them (deny their subjective significance)
- (345) serves as a method to compensate for subjective deficiencies (emotion, virtue, past or failed relationships)
 - (346) apparent self-objectification may be employed having loved once and failed (tried to honour another by subjectifying them and oneself), and now either not wishing to try again, or wishing to savour the honour given to that person by not giving it to anyone else
 - (1036) apparent self-objectification may be resultant of being psychologically injured (taken advantage of when modest), and never wanting to experience that again
 - (1037) apparent self-objectification can be a method of demonstrating disappointment (a failure to have been loved)
 - (347) apparent self-objectification may result from being hurt/objectified by another, and may be used to openly convey that they are not their object - they are everyone's object (or can be anybody's object)
 - (953) apparent self-objectification may be used to make people treat them nicely (ie, as a worthy object) - eg provision irrespective of virtue/intentions
 - (969) apparent self-objectification may be chosen out of desire to be desired as an object, independent of subjective significance (or lack of) - which one does not believe they have (eg due to past failure / present addictions)
- (348) vindicates the objectified by bringing to surface (or creating the impression of) inherent faults in the observer, and the necessary action to forgive others (in particular the objectified) for their failures - it may therefore be used as a means of protection or a method for obtaining nice treatment
 - (1023) apparent self-objectification may be used to make people attracted to them (objectify them) such that they don't risk feeling guilty for their own immorality
- (349) to objectify others (to not believe in or trust in their subjective significance) helps us to reconcile (come to terms with) our own desires (for self-objectification) and the necessity to stay vigilant
- (350) some forms of apparent self-objectification may be used to increase one's ability to protect themselves against violence (irrespective of its influence on violence tolerant attitudes)
 - (351) apparent self-objectification may be used for consistency when in an unknown environment (to communicate via some part of their appearance that they are not a subject), and thereby may be used as a means of self-protection
 - (352) apparent self-objectification may be chosen when one does not have anyone to escort them
 - (353) apparent self-objectification prevents one from having the opportunity to escort another, thereby reducing their capacity to honour and be honoured
 - (354) objectification may be tolerated such that their loved one's (siblings or children) may operate in relative safety by themselves (freedom)

- without the need for external protection mechanisms (chaperone)

- (355) an experience of one's own apparent self-objectification forces them to seek help (a confirmation of subjective reality) immediately (or encourages their subconscious to enter a fantasy state immediately) while the objectified is in a safe (social) environment, rather than delaying any subconscious invention to a later stage where the objectified may be in an unknown environment, and may therefore be used as a means of self-protection in an unknown environment, by constantly manipulating everyone into accepting (/considering an acceptance of) objectification and experiencing its futility (including potential threats)
 - (356) it raises the minimum standard for people in society to be able to subjectify those around them, and thereby may be used as a means of protection
 - (1066) tolerance of objectification can reduce crime/violence as those intent on objectifying someone else will instead get their mind's trapped in the process of objectifying an apparent object
- (357) apparent self-objectification may be used as a means of self-protection in an unknown environment, as one's value as an object can only decrease
- (358) apparent self-objectification may be used as a means of self-protection in an unknown environment, as it makes one lose their sense of dominance, their self-confidence, and therefore makes them less likely a potential threat
 - (359) apparent self-objectification may be used as a sign of subjective significance, and can therefore be used as a means of self protection
 - (976) if people of the opposite sex are controlled around oneself, they become less attractive, and so apparent self-objectification potentially saves oneself from sexual/social/physiological responsibility
 - (977) apparent self-objectification can help deal with one's environment; to not feel physical responsibility (in which one may naturally feels over-powered with respect to; obliged to follow the apparent dominant, ie present, male, albeit arbitrarily positioned due to their social requirements eg work/study. Perhaps also having another they wish to stay mentally faithful to)
 - (1017) apparent self-objectification is a product of not wanting to succumb to one's own desire for objectification
 - (978) apparent self-objectification makes people around one want to have them, but not be able to obtain them - so it may be used as a means of empowerment
- (360) apparent self-objectification may be used as a means of self-protection in an unknown environment, as it makes one think that they are doing something just for them, even if it is knowingly based upon a false idea of what is good for them
- (361) apparent self-objectification may be used as a means of self-protection in an unknown environment, as it may be used to expose one's body shape while at the same time covering one's body, indicating there is nothing more a potential threat is going to see, and that one is not available
 - (986) apparent self-objectification may be chosen because, as their body is already on display, there is nothing more to be had, and as such others will want to be with/go out with them because of their subjective values and not their objective capacities
 - (1031) apparent self-objectification may be chosen because one wants to prevent others from objectifying (perverting) them in their minds (as they are already objectified, there is nothing else to create/eg undress)
 - (1050) apparent self-objectification may be used to ascertain respect/equality, as they are already giving themselves away, and that there is nothing more to gain by pursuing an interest / having a relationship with the objectified (visually/socially)
- (362) apparent self-objectification may be used as a means of self-protection in a perversion tolerant society
- (363) aliases may be used as a form of apparent self-objectification and a means of self-protection (physical and psychological) - they

provide an opportunity to lie about oneself and therefore feel more comfortable about others lying about themselves (apparent self-objectification)

- (364) apparent self-objectification may be used as a demonstration of physical fitness and therefore status in the natural hierarchy (class), and may therefore be used as a means of self-protection
- (365) apparent self-objectification may be employed as it reduces one's attractiveness as a subject (anyone can/has already had their body visually), so it makes them less attractive, and potentially reduces their likelihood as a target (from a psychopath, who demands subjective/psychological corruption, not just the physical)
- (366) apparent self-objectification may be employed as a group effect, as once many people employ it, it reduces one's likelihood as a target of abuse, as it is highly probable (almost certain) the potential perpetrator would have already seen a more physically attractive target (body) in the immediate tense (very recently)
 - (367) it can be dangerous to go against the established fashion (group theory)
 - (1003) apparent self-objectification may be chosen because one may be ridiculed for going against the group consensus to control the opposite sex by psychological means thereby achieving for the group safety/or a systematic attack on primary objectification.
- (941) apparent self-objectification may be used to make people love them (feel obliged to look after them), and therefore may be used as a means of self-protection
- (950) apparent self-objectification may present a dichotomy between objectification (shape/contrast detection) and subjectification (colour/texture detection), therein performing a trick on the observer's mind - stimulating higher levels of consciousness - and may be used as a means of self-protection against base desire to objectify
- (952) apparent self-objectification presents an appearance of being psychologically insecure (of one's body/attractiveness), which conveys weakness, so may be a means of self-protection
- (990) apparent self-objectification may be used to highlight imperfections in body shape, and therefore is a means of self-protection
- (368) as apparent self-objectification may result in the subconscious feeling of an uncaring or inattentive subject (non-subject), it may be used to lower one's attractiveness to people on a subjective basis - particularly those who are not wished to be engaged with
 - (369) apparent self-objectification enables one to put themselves in an environment/situation where they know they are not being nice anyway (acting in accordance with their own and another's subjective significance) without being inconsistent
 - (370) apparent self-objectification may be used to prevent (the kind of) attention which would otherwise be shown in response to the combination of their physical beauty (object) and their level of respect demonstrated by their decision not to flaunt their beauty (subjective significance)
 - (371) apparent self-objectification presents the argument that one is happy as an object, and does not need anything else - eg to be treated/honoured as special with respect to their natural subjective desire to follow a path predefined by their society (marriage)
 - (958) apparent self-objectification may be used to make other people happy, in that it makes them not feel any responsibility to have a (long term) partner (giving them freedom)
 - (1026) apparent self-objectification may be resultant of trying to give another what they appear to want (eg a relationship without marriage/commitment)
 - (372) apparent self-objectification may be chosen to prevent the reception of special attention, which would otherwise not occur without the tolerance of objectification and the generality of apparent self-objectification
 - (373) apparent self-objectification may be used to get another to stay away from them - because this is the natural response to

being lied to

- (374) apparent self-objectification may be used to avoid facing rejection in an objectification tolerant society of their true selves - the combination of their physical beauty (object) and their subjective significance (demonstrative by a decision not to flaunt their beauty)
 - (375) one may involve themselves in apparent self-objectification because they don't want to give themselves away as a subject else they might get hurt
- (376) apparent self-objectification may be used by one to pretend they need to prevent attention (thereby making other people think that they are desired, in order to gain social status)
- (377) lack of apparent self-objectification makes people want to have a relationship with them
- (1033) apparent self-objectification may be resultant of the desire to prevent arbitrary people from consciously thinking of them as a candidate partner - as one's apparent self-objectification prevents another from being able to look at them and therefore from thinking about them. Apparent self-objectification and obscenity/impropriety thereof makes it so that one cannot look (in actual fact they may have to look away) so one can't think about them; this can be a favour provided given that one's nature instinct is to take interest in an ambient (apparently available) female - something neither persons want (a distraction of mind in its minimum)
- (1034) apparent self-objectification may be resultant of the desire to prevent arbitrary people from thinking about them (as a person), keeping their subconscious mind in state of fantasy and therefore their consciousness occupied with dealing with this burden
- (1045) apparent self-objectification may be a product of not wanting to be considered as a potential partner - wanting to be left alone to work/pursue ones owns physically/independent dreams/ambitions
- (1046) apparent self-objectification prevents automatic consideration as potential partner - enables workplace equality
 - (1078) apparent self-objectification enables (workplace) equality, where one may be consciously disturbed by their beauty otherwise (as opposed to being subconsciously disturbed)
- (1047) apparent self-objectification presents obscenity which makes another not interested in them as a partner - and so enables social/sexual equality
- (1048) some forms of apparent self-objectification can be seen as a utility to create sexual equality in society (eg enable individual freedoms eg walk alone) as they directly address unchangeable base desire restrictions in humanity. The alternate being that indiscriminate base desire to objectify is product of subconscious disturbance/psychological abuse (or perhaps even tiredness / semi-subconscious state), or it is in fact not indiscriminate but rather product of subtle immodesty
- (1075) apparent self-objectification may be chosen to avoid attention because one may be too beautiful otherwise (and therefore attractive for subjective/aesthetic reasons - not just for natural/physical reasons)
- (982) one may involve themselves in apparent self-objectification because they do not want to subjectify themselves around unworthy people, as product of their tolerance of objectification
- (1032) some forms of apparent self-objectification prevent conscious objectification by explicitly challenging/disrespecting/disturbing one's nature/peace/comfort of mind thereby making one dislike the apparent self-objectified person - where this subjectification albeit negative prevents conscious objectification (stops natural subconscious desire or media encouragement to objectify).
- (378) may involve the encouragement to accept a contradiction (or a belief that their our own logic is faulty) thereby eliminating their grasp on objective meaning (where objective here is used in the greater sense - external/"objective" and subjective reality inclusive). It may therefore be used as a method to make other people dependent upon us (as a source of truth) through subconscious acceptance of their own objectification

(for example, asking a question of someone indicating that their logic should be trusted, and then proceeding to state that they are wrong)

- (379) one can use it to make other people addicted to the objectification of oneself, and it can therefore be used to control them (empower oneself)
 - (380) getting someone to accept their/your objectification can be used for empowerment - getting someone to accept a lie for them or because of them
 - (381) the most effective method for one to create or feed of an addiction to the objectification of oneself/themselves is sex dependent to an extent; in a male it is most affected by the provision of external sensory stimulus encouraging the interpretation of the female as an object, and in a female it is most affected by touch and sexual caress (demonstrating dominance of the male and their interpretation of the female as an object)
 - (382) sexual addiction in females is as common as it is in males to an extent - (subconsciously) they need to make babies (when they are fertile) just as much as males - and so both the male and female mind is susceptible to manipulation by subconscious acceptance of objectification
 - (383) the fulfilment of sexual addiction in females requires being objectified (it requires another person to objectify them) - where as in males it only requires an object (not necessarily another person)
 - (384) one needs to know (believe) that another's desire for them is for real, and not just a form of mind control or a product of sexual addiction - objectification only works under the illusion (belief) that they want to have unconditional sexual relations with them (or that any condition is reasonable in that it does not suggest otherwise)
 - (385) one cannot both wish to have unconditional sexual relations with someone and be involved in (their or ones own) objectification - which is conditional by nature, being in denial of subjective significance. Therefore, objectification requires deception; either deliberate deception (pretending that one wants unconditional sexual relations with them), self-deception (contradictory thought processes as product of subconscious desire to (self-)objectify or sexual addiction), or indirect deception (unintentional objectification / apparent objectification - fulfilling another's desire for objectification which of itself is product of contradictory thought processes, or as product of a false belief in another's desire for objectification)
 - (386) desire for apparent self-objectification (one's desire want to be looked at/desired by another) is the same as one's desire for another to want to be touched by (or to touch) oneself (ie; primary visual stimulus versus primary touch stimulus)
 - (387) encourages belief systems which mistake goodness for arrogance, pride, and self-righteousness, thereby denying one's subjective significance, making them become addicted to (their own) objectification, and thereby controlling them
 - (388) religion that teaches the objectification of others (eg absolute depravity) may be used to attract people on a sexual basis, being a confirmation of one's base desire to be an object (in females), or more indirectly as an encouragement to objectify others (in males)
 - (389) belief systems may encourage objectification, such that those who are subjected to these ideas are more likely to accept their own objectification, and therefore the objectification of others including those around them, thereby forming a sub culture
- (390) **apparent self-objectification may be used as a demonstration that one is putting effort into looking attractive/fit for their (future) partner**
- (391) **apparent self-objectification may be used to demonstrate the amount of hardship they have experienced while exercising and therefore their subjective significance**
 - (392) **fitness is a sign of love/subjective significance**
 - (393) **apparent self-objectification may arise in a particular sex, as one's ability to show one's physical self without disrespecting others may be dependent upon the level of subjective significance implied by their demonstration - and as a sex becomes more involved in fitness activities (even beyond that of the opposite sex) this level of subjective significance increases**
 - (394) the attraction towards involvement in apparent self-objectification inflicts the most those who demonstrate to themselves the greatest subjective significance (those who do the most exercise), since they themselves are less likely to consider themselves an object

- (395) when a female is in a relationship with a male it is a much greater deterrent to competitors than when a male is in a relationship with a female (because of the commitment required by pregnancy), so apparent self-objectification may be used to break down this deterrent by sharing themselves visually with other people - especially in situations where mortal decisions have not been already made
 - (1029) apparent self-objectification enables non-marital relationships without self sacrifice
- (396) as apparent self-objectification may result in the subconscious feeling of an uncaring or inattentive subject (non-subject), it may be used to express one's indifference to competition or authority, or one's independence
- (397) ties one's subjective nature to their objectified self thereby increasing the worth of the subject thereby empowering it
 - (398) apparent self-objectification makes people feel jealous of them as a potential partner, thereby empowering them
- (399) apparent self-objectification may be used such that the communication of one's subjective significance, and the peace of mind given thereof, may be given only to those whom they choose, therefore making them become more valuable as a person and enabling them to gain control over those around them (empowerment)
- (400) the tolerance of objectification prevents (/discourages) any one person belonging to the dominant objectified category from being targeted for abuse (since none of which will have a unique impact on a potential threat)
 - (401) the tolerance of apparent self-objectification prevents (/discourages) any one person belonging to the dominant objectified category from being targeted for abuse (since none of which will have a unique impact on a potential threat)
 - (402) tolerance of apparent self-objectification may result in people not belonging to the dominant objectified category (eg innocent children) being targeted for abuse
 - (403) tolerance of objectification in the media may result in people not belonging to the dominant objectified category (eg apparent self-objectified persons) being targeted for abuse
- (404) one's apparent self-objectification creates an environment where their partner can (appear) to express their dominance in protecting them
 - (405) tolerance of one's apparent self-objectification supports the illusion/fantasy that their partner is necessarily dominant
 - (406) one's partner's apparent self-objectification makes one feel embarrassed or feel obliged to maintain an attitude which expresses the fact that their partner's objectification is false
- (407) people may engage in apparent self-objectification because in a previous attempt to demonstrate love by what they wore they were teased and rejected (by tolerators of objectification)
- (408) by disrespecting another's body through ones own apparent self-objectification, it helps one to disrespect ones own impulses (less willing to focus on our own physical nature and desire for objectification)
- (409) the only possible response to an objectified person is either love or an acceptance of (their) objectification
 - (410) makes the objectified feel loved
 - (411) some may self-objectify as love as a response to objectification may involve communication with the objectified themselves (prompt social interaction)
 - (967) apparent self-objectification may be chosen out of desire to be subjectified (as it is the necessary response in public)
 - (412) love is the (only) solution to objectification, all other solutions will just propagate objectification
 - (413) what stops people from indicating to the (apparent) self-objectified the negativity of their action, is love and respect for their subjective selves, and it is therefore a desire for good which enables the tolerance of objectification
 - (414) makes arbitrary verbal communication of the objectified attractive (out of an educated desire to subjectify them)
 - (415) apparent self objectification encourages immaturity around people (and destroys relationships, as one involved in apparent self

objectification must act with immaturity/subjectify themselves by words in order to help others exposed to their apparent self objectification)

- **(416) makes arbitrary facial expression (of emotion) of the objectified attractive (out of an educated desire to subjectify them)**
 - (417) tolerance/standardisation of (apparent self-)objectification encourages the use of makeup - to highlight subjective significance
- **(418) if one is given opportunity to be close to another then honour is transferred, because the other is reliant upon them for protection - this effect increases when the other is alone, or when the other is involved in apparent self-objectification, meaning apparent self-objectification may be used to generate love**
 - (419) if one is given opportunity to be close to another then honour is transferred, because they are reliant upon the other for respect - this effect increases when the other is in a social environment, or when the other is not involved in apparent (self-)objectification, meaning lack of apparent (self-)objectification may be used to generate love
- **(420) apparent self-objectification may be used to give opportunities for another to subjectify (love) them**

Capitalist Usages

- **(421) it is a way of representing, conveying, or highlighting the ideal (model) physical body of a particular sex**
 - (422) objectification is generally biased towards the body given directly for the formation of a new child, rather than that which is most often given indirectly via the protection of and provision for this body)
 - (423) the objectification of males by females is not exclusively performed for purposes of sexual intercourse, but may be for (the facilitation of circumstances conducive to) the provision of their offspring
 - **(424) it may be used in conjunction with a beauty product for the purposes of selling the product - by either creating a need (demand) to look desirable, or by demonstrating how the product being sold can achieve this**
 - (425) may be used to gain the attention of the opposite sex for the purposes of advertising a product or service
 - (426) the noticeable though brief distraction an objectification based advertisement creates in the opposite sex may demonstrate the importance of the need to look unquestionably desirable to maintain their full attention (who do not appear to be very faithful at all - and are certainly not with all of these advertisements around) - and so further the argument for the purchasing of the product
 - (427) creates obsession in relationships, where people are afraid of another cheating on them
- (428) it makes us feel bad when we are seen not to be able to be objectified, the capacity for which demonstrates our physical worth, and therefore our subjective worth (proprietary)
 - (429) the challenge to prove that one is physically capable of being objectified feeds the (fashion and social) market and the rich in general which profit by propagating the (false) belief that one must modify their appearance both regularly and uniquely to demonstrate our worth, while being maintained by peer pressure
 - (430) relies upon the (false) belief that one's capacity to modify their appearance is a demonstration of physical worth, which is a false extrapolation of the relationship between dominance and attractiveness in males
- (431) it makes us feel bad when we are not able to gain an object, the capacity for which demonstrates our physical worth, and therefore our subjective worth (temperance)
 - (432) the challenge to prove that one is physically capable of obtaining an objectified feeds the (sports, social, and imaginary relationship)

market which profit by propagating the (false) belief that one must obtain objects to demonstrate our worth, while being maintained by peer pressure

- **(433) provides more attractive (or intelligent) individuals with a mechanism to profit from those who are less attractive (or intelligent) thereby compensating for those physical injustices caused by their social structure**
 - **(434) self-objectification provides individuals with a mechanism to provide for persons they are responsible for, such as the provision of a child (where the father has left, and it is difficult, impossible, or unrealistic to obtain a suitable provider)**
 - **(435) self-objectification may be used for wealth**
 - **(436) self-objectification may be used for food/health**
 - **(437) self-objectification may be used to make the opposite sex suffer (for prior abuse), creating desire but never letting them have oneself**
 - **(438) those with responsibility are more likely to become involved in primary objectification**
- **(439) tolerance of objectification supports a number of industries; the promoters and manufacturers of products and services involving objectification of human beings, those which benefit from the cycles of attraction stimulated by its tolerance including apparent objectification, and those in direct or indirect opposition to it often trying to compensate for or make sense of an objectification tolerant reality (eg movies, networking, sport, music, etc)**
 - **(440) management of objectification makes the world as we know it go around**
 - (441) objectification is the ultimate drug, having both a biological and psychological basis
 - (442) increases the attractiveness of products and services which allow one to objectify oneself (eg sensual enhancements, relevant lingerie, etc)
 - **(443) increases the attractiveness of products and services which value the subjectivity of others (eg disability, social services, etc)**
 - **(444) increases the importance of delicious food/art/work - that which is capable of focusing attention on the subjective nature of reality**
 - **(968) enhances the worth of historic media which highlights subjective significance (eg classical art)**
 - **(445) makes acting (drama) more attractive which highlights simultaneously both the capacity and value of subjective reality**
 - **(1043) the tolerance of objectification may find its apparent counter-part in the tolerance of subjectification through public advertising (eg product labelling). Advertising therefore requires the tolerance of objectification (to make attractive their superficial instances of subjectification)**
 - (1076) in an objectification tolerant society humans may be objectified while commercial products may be subjectified through advertisements
 - (446) increases the attractiveness of products and services which value the subjectivity of oneself (I) (eg fashion, contemporary music, child, television, advertisements, marketing, labeling, food, etc)
 - (447) increases the attractiveness of music which emphasises the value the subjectivity of oneself by rhyme, rhythm, lyrics etc (eg, pop, jazz, rap, etc)
 - (448) contemporary music can be used to create the illusion that one has a subject, to compensate for an experience of objectification (illusion of having an object)
 - (449) rather than focusing on the subjectivity of others, we are encouraged to focus on the subjectivity of ourselves (leading to our objectification of others)
 - (450) tolerance of objectification makes people self-absorbed (rather than being outward looking, we become inward looking)
 - (451) tolerance of objectification encourages an attitude where everything is for them, and should be used for them alone

- **(452) provides corporations, partnerships, and sole traders without any creativity of their own a means of income**
 - (453) objectification may the involve exploitation of one's body for commercial gain
- **(454) objectification may be used in advertising an article to make you have to read the article talking about (concerning) the person being objectified to break the illusion of objectification**
- (455) in an objectification tolerant society sexuality becomes a commodity
- (456) the encouragement of apparent self-objectification involves dressing people up in clothing that is compatible with a perverted mind

Legal/Political

- (457) the history of the tolerance of objectification is questionable. The Obscene Publications Act of 1857 and the legal definition of obscenity of 1868 ("whether the tendency of the matter charged as obscenity is to deprave and corrupt those whose minds are open to such immoral influences") were established to criminalise objectification following major developments in photography (1851). As "obscenity" is not protected under the First Amendment of the US constitution, objectification manufacturers sought to change the legal definition, first succeeding in 1957 making it relative to time dependent, person dependent, and ambient content dependent "standards" which as a consequence have never successfully been used to prevent the objectification of human beings
 - (988) obscenity is objectification
- (458) legal protection of the misrepresentation of a human being will naturally result in the legal protection of the destruction of a human being that does not conform to this misrepresentation (of arbitrary developmental age - abortion, of probable genetic defection, or of undesired characteristics)
- (459) objectification and the tolerance of objectification is psychologically damaging
 - (460) where there is objectification, there is subjection; someone who suffers either from the creation of the lie, the exposition of the lie, or in response or retaliation to the lie
 - (461) tolerance of objectification may result in an acceptance of the objectification of one's sex and a need to self-objectify, which can lead to negative body regard, body detachment, and body alienation, which may result in self-harm, depression, and high risk behaviour
- (462) the standardisation of objectification makes it very difficult to conceive the reality of the situation
 - (960) tolerance of objectification makes any attempt to critique apparent self-objectification abnormal
- **(463) involvement in objectification with another (at least in principle) may be used for temporary relief - to remove stress and pressure generated by pre-existing tolerance of objectification**
- (464) in an objectification tolerant society ones involvement in objectification is not their fault (but that of the tolerance of objectification)
- (465) objectification within advertising is biased towards a particular sex, and is not yet tolerated for the other - leaving our stance on human rights (let alone any theory of sexual equality) in question
 - (466) one's inclination to tolerate the objectification of their sex by members of their sex is dependent upon one's sex (to an extent)
- **(467) may improve the appeal of an environment, where social factors reduce its appeal below that of its natural state (eg third world)**
- (468) contradicts all primary education systems
 - (469) contradicts educating the importance of a one's ability to observe over one's ability to be observed (physical)
 - (470) tolerance of objectification reinforces some belief systems (eg where objectification may be viewed as inevitable)
 - (471) some belief systems accept objectification (lack of subjective significance) as a correct description of human nature (eg absolute depravity), and so are reliant upon the tolerance of objectification for support

- (472) not everyone is taught to be selfish, which results in differences in management and propagation of objectification
- (473) tolerance of objectification prevents people from feeling the need to educate (differences and similarities) in psychology between the sexes to young people
 - (474) tolerance of objectification in the media / apparent self-objectification encourages the objectification of an entire sex through mis-education (as being a deterministic physical organism without subjective significance)
 - (475) tolerance of objectification in the media / apparent self-objectification removes the sense of purpose and therefore subjective significance of a sex
- (476) upon reaching a critical mass, like any other social belief system, objectification propagates by the desire for obedience and conformity under social pressure
- **(477) objectification has always existed in western society, despite its intolerance, and can be argued to have fulfilled an important or even inevitable role in the dealing of unmet human desire**
 - (478) the historic existence of objectification within society cannot be argued as a basis for its tolerance
- (479) legal protection of the misrepresentation of a human being will naturally result in the desire to conform to this misrepresentation (whether by the prevention of pregnancy - contraception, the shaving of one's body, or the lack of eating)
- (480) legal protection of the misrepresentation of a human being will result in increased susceptibility to physical assault, because people are less likely to think (assuming they have ever been given the opportunity to even know) about the physical consequences
- (481) absolutes such as "indiscretion", "indecent", or "obscenity" are meaningless in a society that tolerates objectification
 - (482) words used to describe instances of objectification in a negative fashion may be given a different application (eg "outrageous")
 - (483) the physical nature may be cursed (eg expletives)
 - (484) creates a distorted view of morality where temptation may be seen as an encouragement to go against one's conditioning for self-objectification (eg eating over-generous foods), the circumstances of which may be used to highlight the moral value of conformity to objectification thereby providing comfort to the conditioned
- (485) as objectification is a relative concept (based upon the intent to objectify oneself or allow oneself to be objectified), tolerance of one form of objectification will imply a reduction in the apparent objectification (from the tolerators perspective) of anything more objectifying than that being tolerated, allowing for example the rise of seduction, fornication, manipulation, adultery, and perversion against another's subjective will
 - **(486) as objectification is a relative concept (based upon the intent to objectify oneself or allow oneself to be objectified), tolerance of one form of objectification will imply a reduction in the apparent objectification (from the tolerators perspective) of anything less objectifying than that being tolerated, allowing for example arbitrary persons to control their temperature without going against another's subjective will**
 - (487) apparent self-objectification may be resultant from people being in a high temperature environment, wishing to expose themselves to maintain a level of comfort, but not wanting to appear ugly
 - (488) makes anything less objectifying than the greatest form of objectification most recently experienced seem loving, allowing for the formation of apparent self-objectification
 - (489) apparent self-objectification is incomparable to other forms of objectification, so it may be tolerated
 - (490) the tolerance of the objectification of a person to one degree may lead to a personal tolerance of their objectification to a greater degree
- (491) lowers the distinction between childhood and adulthood - where activities which encourage the enjoyment of personifying (subjectifying) reality around us (eg toys) are replaced with a need to maintain an external image (objectify) (eg competitive clothing)
- (492) modifies social hierarchy

- **(493) increases the relative subjective worth of the relatively physically unattractive**
- **(494) increases the relative physical worth of the relatively physically attractive**
- (495) decreases the relative subjective worth of the relatively physically attractive
- (496) decreases the relative physical worth of the relatively physically unattractive
 - (497) encourages the relatively physically unattractive to care less about their physical bodies (eg obesity)
 - (498) the relatively physically unattractive are more likely to be involved in (apparent) self-objectification, as they are the most affected by the tolerance of objectification
 - (499) the relatively physically unattractive are more likely to be involved in (apparent) self-objectification, as they are less capable of attracting a mate
 - (500) the relatively physically unattractive are more likely to be involved in (apparent) self-objectification, as they are less likely to have experienced a real relationship
 - (501) apparent self-objectification may be product of one wanting another of the opposite sex to still like and/or respect them if they are naturally disregarding based upon a deficiency of beauty (eg of their face)
 - (502) apparent self-objectification may be a response to not being able to wear modest clothing and still being liked based on a deficiency in beauty (of face) - creating an acceptance addiction
 - (503) apparent self-objectification may be a reaction to the glorification of (facial) beauty - and the need to feel loved/accepted despite this
 - (1044) those of lower relative physical attractiveness are more likely to be used to (and therefore more likely to be personally tolerant of) objectification, because they were more likely to be brought up on it (tease)
- (504) may arise when the natural burden of females (pregnancy) is not matched by the natural burden of males (fighting / hard labour), objectification (or the elimination of the female burden) thereby evening out this discrepancy
- (505) tolerance of objectification can make people disrespectful of their past/heritage (or times when there was no tolerance of objectification)
- (506) tolerance of objectification can make people disrespectful of nature (abhorring natural disaster, genetic limitations including cancer, physical limitations such as susceptibility to disease, and death, even laughing at the threat posed by nature - regarding nature as without meaning, merely being functional or an end in itself)
 - (507) encourages a perceived right to advanced medicine, leading to a proportionally less physically (genetically) fit population, and population growth (- leading to the perception of a need for contraceptives, abortion, and work-family restructuring)
- (508) encourages sexual activity, leading to increased fertility rates, and population growth (- leading to the perception of a need for contraceptives, abortion, and work-family restructuring)
 - (509) prevents freedom and concepts of abstinence being considered irrespective of purpose (for example, as a way of life or as an unconventional method of not having children)
 - (1079) society and incomplete science may encourage sexual sedation as a remedy for tolerance of objectification
- (510) tolerance of objectification may result in social laws which do not take into account the differences between the sexes in their susceptibility to self-objectification / experience of apparent self-objectification - therefore being unable to provide a fair or just system of governance
 - (511) for a female to submit to their natural desire they must objectify themselves, where as for a male to submit to their natural desire they must objectify another (fight for and claim them)
 - **(945) apparent self-objectification may be used out of desire for the opposite sex to fight for them (such as military/war)**

- **(947) experience of apparent self-objectification encourages one to fight/work for the opposite sex (such as military/war), which is naturally desired by their sex**
- (512) increases the necessity for security systems and deterrent/reward based behaviour control (monkey cookie and zap)
 - (513) results in over policing, where the importance of justice is replaced with the importance of obedience to a set of rules (to maintain order in an objectification tolerant society)
 - (514) the degree of consequence for one's treatment as an object is dependent upon one's sex (for example leading to pregnancy for females), and so societies in the development of means to prevent objectification have been naturally biased to reflect this difference - with the introduction of the tolerance of objectification however societies must become reliant upon themselves (responsible) for the protection of their citizens - rather than the citizens being reliant upon themselves (responsible) for their own protection, meaning the social construct becomes biased in its service of prevention of integrated objectification
- (515) so long as objectification of a sex is tolerated by the opposite sex, there is no reason to believe that the opposite sex need or deserve respect
- (516) an objectification tolerant society encourages everyone to do what they like, presenting no moral authority, however arbitrary base desire is not always cross-compatible
- (517) objectification may be tolerated because one has to objectify people/society in order to analyse it and this may therefore be seen as a hypocrisy, yet objectify here is used in the greater sense - external/"objective" and subjective reality inclusive
 - (518) it is difficult to argue against objectification, because a successful argument cannot be made against it if the opponent is objectified in the process
- (519) we are more likely to objectify when we are socially connected, and are more likely to anthropomorphise when we are socially unconnected (insecure)
- **(520) objectification can help stop desire to reproduce by the sexual act (being in itself an illusion of human sexuality), and therefore prevents over population by encouraging contraception**

The Witnesses of Objectification

- (521) provides those who have experienced the subjective nature of the object an opportunity to understand their own nature
- (522) artwork/media which does not convey subjective significance (eg photography/video of apparent self-objectification) automatically supports objectification
 - **(523) artwork/media which conveys subjective significance (eg drawing/painting of apparent self-objectification) may be used to negate objectification**
- (524) it is the natural perspective of an animal when and where it results in its highest evolutionary success rate. This is especially true of the human's natural relatives, and arguably humans themselves in relevant circumstances (such as when they are disrespected and there is no alternative operational mode in which they can ensure their line's survival)
 - (525) it is the natural state of mind when one does not currently have an object which the subconscious thinks it should have
- (526) an objectified experience is incomparable to a non objectified experience and therefore the question remains why bother about it
 - **(1062) realisation of another's need for attention from experience in/of a relationship seriously outweighs any other desire (in a fully conscious state)**
 - **(1063) responsibility of directing one's attention in a relationship seriously outweighs any other desire (in a fully conscious state)**
 - **(1064) the desire for love seriously outweighs any other desire (in a fully conscious state)**

- (527) when one treats others as objects (eg dismiss our responsibilities) one is more likely to accept the objectification of the objectified including oneself
 - **(528) the tolerance of objectification provides a mechanism to keep people valuing others (eg working), else they are logically more likely to accept (be fooled by) the objectification of the objectified including themselves and as a consequence loose morale or social status (respect/trust)**
 - (529) the tolerance of objectification (or implicit/subconscious encouragement thereof) and its consequences for work ethic may be utilised by religion
 - (530) the power of objectification is dependent upon the environment of the observer (eg food intake, relationship status, temperature, etc), making it difficult to get an internally consistent opinion let alone consensus on the tolerance of objectification at any given point in time
 - **(531) objectification has less effect on those who are sexually active, so objectification increases in proportion to the average sexual activity of a society**
 - (532) one's willingness to tolerate objectification may be dependent upon one's food intake (eg pig meat, chicken, etc)
 - (533) in an objectification tolerant society its people are reliant upon pig meat to sustain personal acceptance of selfish mindset and behaviour (tolerance) effected via its influence on the selfishness of our own mind set - and the resultant lack of desire for independence or change
 - **(534) objectification cannot be sustained in some environmental conditions (eg bad weather, in nature without shelter, food and water being taken for granted, etc) strongly indicating the idea being presented is false**
- (535) an experience of objectification (including the objectified themselves) makes our subconscious focus on another's body (object)
 - **(536) an experience of the objectified makes or requires our conscious to focus on another's face (subject)**
 - **(537) if one has (or is) a good object already it doesn't matter, and society can adapt to ensure this requirement is accounted for (relationship standards)**
 - **(538) when one has an apparent object the consequences of apparent self-objectification weigh themselves out**
 - **(539) tolerance of objectification is only a problem when you don't want an object (or to be an object)**
 - **(540) if one has responsibility for an object (eg an apparent-self objectified family member), the tolerance of objectification cannot be considered a direct problem**
 - (541) apparent self-objectification may arise as we place our desires for control in others (eg our family), especially when we have been hurt by others
 - (542) the tolerance of objectification may be made acceptable to one's psychology by having a partner involved in apparent self-objectification
 - (543) the tolerance of objectification may be made acceptable to one's psychology by engaging oneself in the illusion of objectification
 - **(544) if people have continuous contact with other people (subjectivity) it doesn't matter, and society can adapt to ensure this requirement is accounted for (family, friends, phone, internet, etc)**
 - **(1058) tolerance of apparent self-objectification is supported by culture with greater means of communication between sexes**
 - **(1077) apparent self-objectification may be supported because in a technological society we are surrounded by good things which have the capacity to counteract the illusion of objectification**
 - (545) an experience of the objectified makes one's subconscious feel it is right to claim the presented object. Although this is the natural response, it is however rarely the intention of the objectified - and the majority of citizens know this - which then presents a logical contradiction - and a feeling of having being disrespected by the person(s) responsible for the objectification (whoever they really are)

- (546) the natural reaction to having being disrespected by objectification is to fight, but this action, having being prohibited by (modern) society, presents another logical contradiction, often resulting in the internal corruption of the individual (or repression, such as the introduction of new requirements/desires, all of these having little representation in objectification intolerant societies - child abuse, stalking, kidnapping, animal torture - punishing the objectified or our base animal nature)
 - (547) an experience of objectification, upon immediate logical rejection, may be easily transferred into an acceptance of the objectification of oneself or another, or an acceptance of their objectification at a later time (repression)
 - (548) some forms of objectification may encourage violence tolerant attitudes
- (549) an experience of a media presentation involving the objectified makes one's subconscious feel it is right to claim the presented object (which cannot distinguish between the presentation and reality - which is also the point of a good media presentation). This is the natural response, and it may even be the intention of the objectified - if they themselves are responsible for their objectification. One of two outcomes may result as a consequence of this scenario; 1. the inability to claim the object will lead the subconscious into a fantasy state, or 2. if the viewer happens to note both its subconscious reaction and the inaccessibility of the object, it will result in a feeling of having being disrespected by the person(s) responsible for the objectification. The natural reaction to having being disrespected is to fight, but this action is impossible given those responsible for the objectification are not available for contact at this time. This unnatural scenario may also result in the internal corruption of the individual
- (550) it is the abuse of the social construct and the good of the people within it
 - (551) relies upon the good will of another in the showing of respect without prejudice to face the objectified thereby subjecting themselves to a (peripheral) experience of objectification. Without good will objectification would not operate as the objectified would be shunned and outcast
 - (552) reduces total crime rate
 - (553) increases objectification related crime with respect to total crime rate
 - (554) apparent self-objectification relies upon education that their objectification is a lie
 - (555) promotes escapism and retreat into other worlds (fantasy)
- (556) objectification presents a psychological challenge to view someone as an object without subjective significance, or modify circumstances to correct this impression
 - (557) objectification in the media presents a psychological challenge to view someone as an object without subjective significance, and even correct them for this fact, where this might involve a "beautiful liar", who might also be "small" (and therefore disrespectful of one's physical strength), or a "powerful freelance", who might also not wish to have children (and is therefore disrespectful of one's physical beauty)
 - (959) objectification may be encouraged by a communication of desire not to have children
 - (558) objectification does not require sensory stimulus, visual or otherwise - although it is often the most effective way of communicating the challenge (creating the illusion)
 - (559) an experience of objectification can lead to the formation of unnatural desire in the subconscious to meet the psychological challenge presented

Intimidation

- (560) it is intimidating to those attracted to the sex being objectified

- **(561) experience of objectification encourages people to perform exercise to experience their own subjective significance, and therefore appreciate the subjective significance of the objectified, such that they can break the illusion presented by the objectification of the objectified**
- (562) one may become physically attracted to another person if one infers that the other person likes them as a subject (based upon body movement), but if the other presents in a state of apparent self-objectification (or objectifies them in some manner) it will make one feel obliged to do something about this physical attraction without sufficient reason (physical basis for a relationship - noting that one does not necessarily like the other as a subject), and as such, if one knows this, their subconscious may react negatively to this situation (the subconscious having no subjective requirements for a relationship)
- (563) as apparent self-objectification may result in the subconscious feeling of an uncaring or inattentive subject (non-subject), it may be disrespectful to people who are stronger than they are
 - (564) apparent self-objectification involves one trying to be something that they are not - it presents a lie
 - (565) apparent self-objectification makes another feel like they are not who they are and that they don't, or should not, possess natural strength or desire - it presents a lie
 - (566) the apparent self-objectification of another who is more attractive (good looking) than oneself is not as offensive/disrespectful (it is more obvious to their subconscious that they could never win that person anyway) - it is however offensive when the objectified is of equal attractiveness to the objectified
 - (948) the level of fatness may effect the level of apparent self-objectification experienced (as the fatter someone is, the less their subjective significance, and therefore the higher their appearance as an object)
 - (567) apparent self-objectification may involve presenting oneself in a way that does not involve acknowledgement of relative differences in strength (thereby misrepresenting subjective dependencies, and subjective significance)
 - (568) everyone desires and appreciates acknowledgement of their subjective significance - the denial of their base nature - regardless of the requirements imposed to this end by their social construct
 - (569) one is less concerned by apparent self-objectification when they are in a state of vulnerability, and are therefore comparatively not as strong relative to the objectified (for example when one is in the surf, when one is cold, when one is sick, when one is not in a safe environment [eg home], during or after exercise, etc)
 - (570) when one recovers their strength they may start to experience a negative reaction to their experience of objectification (this having previously been suppressed)
 - (957) sensitivity to objectification is affected by drugs (eg caffeine), sickness, repression, and acceptance of objectification (eg by falsehood)
 - (1061) one is less likely to be affected by experience of objectification when weak / out of one's comfort zone (eg foreign country, haircut, etc) - because one is more self-conscious
- (571) apparent self-objectification has a greater effect when the objectified is alone, or is in an isolated environment, because the level of disrespect for one's strength is greater
- (572) apparent self-objectification may result in a subconscious feeling of an uncaring or inattentive subject (non-subject) because the apparent object may likely go away (and not come back)
 - **(573) apparent self-objectification is not as influential in those environments where the objectified remains stationary (such as at the beach, or at a gathering)**
 - (574) tolerance of objectification may result in environments which cannot be lightly passed

by/through - those in which the objectified remains stationary and one is therefore encouraged to remain in the vicinity of the objectified to respond by demonstrating their physical worth

- (575) as apparent self-objectification may result in the subconscious feeling of an uncaring or inattentive subject (non-subject), the emulation of apparent self-objectification may be used to attract people on a physical basis (inciting base desire by the denial of the subjective worth of the observer) - an effect which might be exploited by a couple in acceptance of objectification or some objectification based media presentations ("kinki")
- (576) as apparent self-objectification may not only encourage people to interpret them as an object, but can make people less attracted to them as a subject and therefore relatively more attracted to them as an object - it may result in a double objectification effect (creating a unique influence on the subconscious and therefore the conscious mind's ability to reconcile the illusion)
 - (577) apparent self-objectification may result in a double objectification effect, as it may invoke the idea that the apparent self-objectified person must not care about how they effect everyone else and so really must be an object without subjective significance
- (578) the attractiveness of physical attributes are sex dependent - height difference, nose shape, mouth and jaw shape, eye width, body shape, etc - and in line with these natural preferences, for a female to work on her strength (as opposed to her fitness) makes her less attractive as both an object and a subject, and for a male to work on his strength makes him more attractive as both an object and a subject
 - (579) with respect to natural preferences of strength, for a female to shorten her long hair decreases her attractiveness as a subject, and for a male to maintain long hair decreases his attractiveness as a subject
 - (580) apparent self objectification generally presents a contradiction between the demonstration of being an object (eg body presentation) and being a subject (eg hair length, facial/body language)
 - (581) apparent self-objectification always presents a contradiction between acknowledgement of relative strength, and disregard of relative strength
- (582) some forms of apparent self-objectification may result in unintended base desire being incited, where they result in a contradiction involving the presentation of oneself as an object (by intentional near complete exposition), the apparent intention of the denial of oneself by the hiding of the point of sexual contact, yet the hiding of oneself in this manner being inconsequential to a theoretical sexual act (they may nearly as well be naked), and as such, the intention not remaining entirely clear to the subconscious
- (583) since objectification is the natural state of mind (in environments which do not encourage the consideration of subjective significance) - another's apparent self-objectification may be used to prevent one's mind retreating into perversion/objectification by the indication that they know one's own desires (or think they know - based upon the their own objectification or lack of belief in one's subjective significance or capacity to desire otherwise)
 - (584) apparent self-objectification may discourage the acceptance of objectification, since the acceptance of objectification will result in the desire to accept another's apparent self-objectification as objectification (when this is an obvious perversion)
- (585) makes more obvious the limitations of our physical desires, and therefore the importance of subjective reality
- (586) the acceptance of objectification produces guilt from the contradiction of one's education and socialisation to suppress their base desires where they deny subjective significance (eg toilet training)

- (587) the bodies reaction to guilt (constant focus on self-improvement) as product of the acceptance of objectification, prevents one from recognising the underlying cause
- (588) the guilt generated by the acceptance of objectification prevents social interaction, in which the lack of experience of subjective significance of others in turn supports one's acceptance of objectification, thereby providing positive feedback
- (589) despite the guilt produced by the acceptance of objectification, social tolerance of objectification and the product constant experience of objectification may be used by the subconscious to justify one's acceptance of objectification, thereby providing positive feedback
- (590) the guilt generated by one's acceptance of objectification makes one feel unworthy of being honoured by persons of the objectified sex, accepting one's own subjugation to experience of their apparent self-objectification as punishment or penance for one's dishonourable thoughts or actions against their sex
- **(591) provides sense of personal glory of moral accomplishment**
 - **(592) tolerance of objectification enables celebration of our humanity**
 - **(593) provides those who experience the objectified an opportunity to confront their base desires thereby enhancing their character**
 - **(594) one's apparent self-objectification creates/encourages an environment of trust (in another), where this trust in the other may be appreciated by the other, and may therefore be used to increase or confirm the other's subjective significance**
 - **(595) tolerance of apparent self objectification may make people happy for maintaining a high standard of thought/morality (as only by not accepting objectification - ie by being in celibate/abstinent state - is one best able to ignore apparent self-objectification)**
 - **(596) tolerance of apparent self objectification provides moral training which may result in higher levels of self-control and therefore potentially more controlled relations with one's partner**
 - **(597) apparent self objectification can help one deal with uncontrolled desire for their partner (as they are already exposed to them and must deal with this in public)**
 - **(1065) objectification in the media may be tolerated because it is through freedom that we make the right/best choices - it is only through freedom that we come to a true level of grace/virtue**
- (598) makes one feel uncomfortable and laugh at the ignorance of the objectified of one's own desires
- (599) it is damaging to those who view the objectified - it takes all of one's effort to revert one's attention which would be otherwise spent doing something productive
 - (600) in an objectification tolerant society, people get their 'spiritual exercise' dealing with the falsehood of objectification around them, and so they are likely not to become involved in or respect explicit spirituality (religion)
 - (601) apparent self-objectification forces one to look the other way when in the vicinity of a non-introduced person in order to show them honour and to avoid accepting their apparent (or illusion of) objectification
 - **(602) apparent self-objectification provides opportunities to honour the objectified (explicitly)**
 - (603) the tolerance of objectification provides a constant battle (of lies), and it's all for nothing if you don't have freedom
 - (604) makes us feel justified in acting in our own interests - tolerance of objectification and the influence (power) this

has on others justifies one's own involvement in (submission to) objectification

- (605) apparent self-objectification may encourage violence tolerant attitudes
 - (606) physical violence may result from the objectification of someone who turns out not to be an object
- (607) tolerance of objectification makes one feel OK about having successive relationships (feel OK about entering a new relationship and not being loyal to a previous partner, OK about entering a new relationship without having always being loyal to them, or even OK about not being loyal to one's current partner)
- (608) encourages graffiti and other disorderly activity (punk) in reaction to disrespect tolerated by their society
- (609) instead of being reliant upon the grace and good will of others, people become self reliant (requiring constant audio-visual stimulus, swearing to God, exercise, risk taking, social contact, and drugs including alcohol)
 - (610) increases the attractiveness of alcohol, which provides temporary relief from pain or discomfort, but also makes it easier to focus on the (happiness generated by the) subjective nature of reality
 - (611) increases the attractiveness of alcohol, which makes us feel bad upon during the sobering up process, makes us focused on the subjective nature of ourselves, and therefore makes the subjective nature of others (including the objectified) more obvious (making objectification easier to mitigate or dismiss)
 - **(612) increases the attraction of high risk or adrenaline dependent activities which rely upon mind (subject) over body (object)**
 - (613) apparent self-objectification encourages the consumption of alcohol - alcohol can make one happy in any circumstance because no one can be disrespecting them in their alcoholic state (in fact they may well be disrespecting others) - they couldn't win a particular person of the opposite sex if they tried meaning apparent self-objectification has little negative effect in this state
 - (614) the tolerance of one form of objectification may be used to justify another form of objectification
 - (1022) if one objectifies someone they may want them to objectify themselves and others (eg engage in apparent self-objectification) because it justifies/vindicates them in the illusion - as a matter of numbing/pleasing the conscience
 - (1059) given society's large scale tolerance of apparent self-objectification, and the presumption that one doesn't gain excitement visually, it is questionable how one gains physical excitement during relations without engaging in objectification
- (615) triggers defence mechanisms
 - (616) lowers one's internal agreement with their current state of being, reducing one's ability to sleep, and therefore the perception of the importance of sleep for others
- **(617) the emulation of apparent self-objectification in media presentations does not produce the same collection of effects as does a direct experience of apparent self-objectification - in a media presentation the probability of the subject apparently objectifying themselves actually objectifying themselves thereby denying the viewer subjective**

significance (and therefore felt subconsciously to be uncaring or inattentive) is lower

- (618) the emulation of apparent self-objectification in media presentations does not produce the same collection of effects as does a direct experience of apparent self-objectification, as the apparent object in media presentations doesn't go away, or can be called upon to come back
- (619) the emulation of apparent self-objectification in the media does not produce the same collection of effects, as the objectified is not actually there; so one cannot actually be disrespected by anyone
- (620) the emulation of apparent self-objectification in the media does not produce the same collection of effects, as there cannot be anyone around to witness one being disrespected by the objectified
- (1055) the psychological component of apparent self-objectification (as opposed to pure visual stimulus) can be derived through the different effect different forms of apparent self-objectification have when experienced in the media versus real life
 - (1056) those forms of apparent self-objectification with a greater psychological challenge/threat will have greater effect in real life, and less effect in the media (eg short clothing). Those forms of apparent self-objectification that present no psychological challenge (even the opposite) will have less effect in real life but a greater effect in the media (eg tight clothing)
 - (1057) some forms of apparent self-objectification, which might otherwise be considered a form of modesty (eg making no presumptions with respect to the beauty of one's body) may lose this psychological message when captured or presented in the media (as the possibility of this modesty being for real when constructed for a media presentation is very unlikely)
- (621) it may encourage people to have sex before marriage, or before they are willing or able to bear, provide for, or educate children
 - (622) increases total number of sexual experiences experienced by a human thereby theoretically increasing the total pleasure provided by their sexual experiences over the course of their life time
 - (623) reduces pleasure of any given sexual experience, noting that pleasure and pain sensation are in some ways relative to the encouragement and discouragement of behaviour, which in some ways is dependent upon the availability and inevitability of the experience
- (624) tolerance of objectification may arise as there exists a discrepancy between the way each sex experiences arousal and therefore the process of objectification. Visual and audio stimulus in particular triggers a male's desire to pursue and fight for a fertile mate, where as demonstration of dominance including touch in particular triggers a female's desire to mate with the successful male. One is therefore unable to understand the impact of objectification based media on the opposite sex by their own experience of the media (lest they mentally relate these events to the dominant patterns of arousal experienced by the opposite sex). One sex may therefore be more inclined to tolerate a form of objectification (or just oppose it in principle) (eg media based objectification or apparent self-objectification) while deeply oppose another (sexual harassment). The opposite sex however may be more inclined to tolerate the other or just oppose it in principle (eg sexual harassment) while deeply opposing the original form (media based objectification or apparent self-objectification)
 - (625) males are naturally more attracted to objectification in general (including both visual and implied) as they have the capacity to mate with, and are naturally inclined to mate with, as many attractive females as possible, where as females are less influenced by objectification in general as their choice of partner naturally limits their sexual

- productivity (reproductive capacity) with other partners
 - (626) objectification is more common to that of the female form than that of the male form because the female body is a visual indicator of pregnancy (state of conception potential) - where as the male body offers no such specific feedback regarding conception potential
 - **(966) apparent self-objectification may be chosen because it supports the impression that the opposite sex is not influenced by their physical nature and that the human spirit is more powerful than others would tell them (or it confirms their natural inclination/prejudice that internal desires/sensitivities are gender independent), based upon their null reaction/response in public**
- (971) objectification is a form of terrorism
 - (1004) objectification is abuse, physical and/or psychological

Distraction

- (627) no one wants to be in a relationship with someone who is distracted
 - (628) experience of objectification in the media is encouraged by our need to know (about other people), and is therefore tolerated due our respect for its powerful effect on us
 - (629) no one wants to be in a relationship with someone who is dependent on an object
 - (630) an experience of objectification can lead to a desire not to seek or be open to a relationship because one associates their own desire with the impurity of objectification (the intent behind the objectification, or its manipulative nature)
 - (631) upon an experience of objectification one needs to go through pain and discomfort to regain their sense of subjective significance, and to create a negative association in their mind with the experience, to prevent escalation of the subconscious desire to accept the objectification experienced or from letting the circumstances in which one experiences the objectification from ever happening again
 - **(632) another experience of objectification (such as self-objectification through teasing) can help one regain their sense of subjective significance, and get over (or prevent an acceptance of) objectification previously experienced**
 - (633) an acceptance of objectification makes it impossible to relate to other people, as society requires communications to occur between mutually attracted persons without any sexual advantages being exchanged
 - (634) those who accept objectification are unable to relate to people in general (particularly with children) as we all need confirmation of our subjective significance
 - (635) tolerance of objectification makes us want others to accept us in our state of objectification, which implicitly (via empathy) makes them desire an acceptance of objectification themselves
 - (636) by encouraging another to accept objectification, it makes people unable to relate to other people, and therefore more inclined to participate in a cult
 - (637) desire for objectification is just as much a consequence of being around other people

with addictions, as it is a consequence of experiencing an objectified person

- (638) desire for apparent self-objectification may be a consequence of empathy (ambient male acceptance of / addiction to objectification)
- (639) requires a person to lie to another when acting on their acceptance of objectification
 - (640) one may rightly be avoided when one does not respect the apparent self-objectification of another, as being in accordance with their wishes - which prevents people from even daring to disrespect objectification
 - (641) acceptance of apparent self-objectification can lead to humour, embarrassment, and awkwardness
- (642) creates mistrust
 - (643) the objectified are (rightfully) less inclined to trust others of the opposite sex, thereby limiting social interaction with (or acknowledgement of) arbitrary individuals
 - (644) creates mistrust amongst peers who may or may not accept objectification
- (645) encourages disrespect of human beings
 - (646) leads to the replacement of words that imply respect with non presumptuous descriptions and abbreviations (such as 'children' with 'kids') - prevents women from becoming ladies, and men from becoming gentlemen
 - (647) tolerance of objectification prevents one from thinking that they are, or can be, a lady or a gentleman in their society, while encouraging one to involve themselves in activities that remove any respectable value to their sex, and so it is common that one doesn't even try. Ones ability to be a lady or a gentleman also depends heavily upon the willingness of all those around them to be of the same mind, and so rapid degeneration is expected
 - (648) unifies the sexes (metrosexual) - turns boys into girls and vice versa
- (649) creates anxiety, fear, and paranoia - all of which are easily transferred by themselves (via empathy)
- (650) an experience of the objectified makes one feel that they themselves and others are unworthy to discuss anything relating to their experience (or any topic relating to their experience)
 - (651) one who experiences objectification may appear to be doing nothing about it based upon the effect their experience has on their self worth
 - (652) one who experiences objectification may believe they are unable to do anything about it based upon their own experience or limited understanding of history or social equilibrium
 - (653) social processes which have internal protection mechanisms and have only been tested on a single generation should be discussed, lest they inflict a fatal wound
 - (654) tolerance of objectification is fed by the concern that being intolerant of objectification might make others think that they have a problem dealing with it (unable to personally tolerate it)
 - (655) people who are self-conscious (uncertain of themselves as a subject) are less likely to be concerned about the objectification of others and themselves
 - (656) tolerance of objectification may be supported by belief systems that encourage people to be self-conscious
 - (657) will result in a distorted view of physical reality and its interdependency with subjective reality (for example, exclusive homosexuality, although non-existent in the animal kingdom, may be viewed as natural

rather than a psychological problem)

- (658) the isolation of one's body from themselves (objectification) through the tolerance of objectification encourages the formation of sexual identity independent of physical reality (eg exclusive homosexuality)
- (659) isolates people from one another (compare social interaction)
- **(660) lowers morale and reduces desire to make war**
- (661) it does not create a desire for marriage, where there is a requirement to care for one's most base and not necessarily vile compulsions
 - (662) historical changes in marriage and divorce rates have occurred since the introduction of objectification, and these have unknown consequences
 - (663) there is no evidence to support families are intrinsically happier with the introduction of objectification
- (664) willing experience of objectification can become an addiction, as one begins to define others based upon their ability to give pleasure
- **(665) increases the value of relationships in general**
 - (666) apparent self-objectification has little effect when one is in the environment of the objectified for a significant period of time as it enables them to experience their subjective significance, or where one already knows (has experienced the subjective significance of) one or more persons of the same sex as the objectified in the vicinity of the objectified - because one does not subconsciously feel deprived of an object, and the subjective significance experienced/recalled cancels out the effect of their apparent objectification
 - **(667) the objectification of the objectified has less effect when one is with other people, as the subjective significance of the objectified is more obvious**
 - (668) makes people reliant upon experience of the subjective significance of a significant other - with subjective significance hidden from public view, rather than taking subjective significance as a given and seeking another of high subjective value instead
 - (669) tolerance of objectification makes people dependent upon experience of the subjective significance of those of the same sex as the objectified, thereby increasing the worth of those of that sex, thereby providing gender specific empowerment
 - (670) tolerance of objectification makes people dependent upon experience of the subjective significance of those of the same sex as the objectified, thereby increasing the worth of those of that sex, thereby increasing the need for their integration into systems regardless of their physical requirements (police, military, etc)
 - (671) subjective significance is now learnt exclusively and the belief therein maintained exclusively through (successive) relationships, with relationships becoming the sole means of adjustment. They have therefore become a necessity, rather than an added value to life; a blessing, like, love, crush, honour, dream, appreciation of other - all of which are never needed in the first place and can therefore never lose their necessity or usefulness (divorce)
 - (672) may result in people seeking relationships for protection or vindication of past

relationships

- (673) coed education systems are favoured in an objectification tolerant society
- (674) **apparent self-objectification may be a product of not wanting to give oneself away as a subject (by showing to respect) to anyone, such that one can be especially special for ones partner (this is particularly effective with group effect; where practically no one is giving themselves away as a subject in public)**
 - (961) **apparent self-objectification provides opportunity to appear nice (loving) to one's partner (by periodically not engaging in it)**
 - (1027) **apparent self-objectification may be product of not wanting to be nice/loving to other/any person other than their partner, so it makes their partner's experience of them special (eg marriage) - in that they haven't given/are not giving themselves subjectively away to another person (perhaps for their entire life)**
 - (1028) **apparent self-objectification may be a product of desiring marriage, and increasing their potential worth in the married state (eg wedding dress) by denying freedom/peace outside of it**
- (981) tolerance of apparent self-objectification promotes relationships in order to gain full knowledge of the subjective significance of the opposite sex
- (989) apparent self-objectification encourages relationships - such that one has the opportunity to honour a partner by not responding to ambient apparent self-objectification, thereby feeling at peace with apparent self-objectification
- (675) **makes relationships with those of the same sex as the objectified more attractive (intersex friendship) for the purposes of maintaining a right mind**
- (676) creates the necessity of pre-marital relationships
 - (677) **increases the value of pre-marital relationships**
- (678) **makes us feel at one with others in shared experience**
 - (679) **supports the formation of objectification tolerant subcultures**
 - (680) **supports the formation of objectification intolerant subcultures**
 - (681) **apparent self objectification, and its effect on ones own/others' psychology helps one to appreciate others (as themself)**
- (682) **enhances the value of another's sharing of themselves (personality)**
- (683) **increases level of external happiness, comedy, and laughter in society (compare photography)**
 - (684) **triggers laughter, which is our natural response to ideas at the boundary between subjective and objective reality**
 - (685) **makes humour an attractive property in people**
- (686) **words may be created or applied for the purposes of highlighting limitations of the physical nature (eg "sexy", "hot")**
- (687) tolerance of objectification makes it difficult to distinguish between natural (subconscious) inclination to objectify, and byproduct of experience of objectification

- **(688) tolerance of objectification helps us to see how much pain and distress acceptance of objectification brings another person, so it increases our desire to avoid accepting it ourselves**

Illusion

Physical Reality

- (689) it creates an illusion of objective (physical) reality, where important aspects of the natural experience are either hidden or misrepresented, and where in actual fact the body is not engaged in what it thinks it is (or has been trained to believe over the course of millions of years)
 - (690) objectification always provides limited sensory stimulus, of which would in a natural circumstance compliment each other
 - (691) it is not required to make judgements regarding someone's suitability as a mate, as human beings are extremely good at determining this; the shape of another's body can be deduced and/or evaluated from afar
 - (692) creates false stereotype of what is desirable in a long term partner
 - (693) creates false stereotype of what is desirable in a short term partner (scientifically there is no ideal body, only ratios, symmetry, and defining features)
 - (694) can corrupt our ability to make judgements regarding someone's suitability as a mate
 - (998) apparent self-objectification prevents judgement on partner's physical suitability
 - **(695) provides sense of personal glory of physical accomplishment - makes one feel like they have an object**
 - **(696) apparent self-objectification appears to make people of the opposite sex happy, and so may be used for this purpose**
 - **(697) apparent self-objectification may be seen as the opposite of ignoring (and therefore objectifying) people of the opposite sex, and so may be used for this purpose**
 - **(944) apparent self-objectification may be pleasant when experienced of one who is more physically beautiful (as it inspires, gives something/beauty which would be impossible to obtain/see otherwise)**
 - **(962) apparent self-objectification provides opportunity to appear nice (attractive) to arbitrary persons**
 - **(1071) apparent self-objectification may be resultant of people being encouraged to engage in economic activities (education, employment etc), yet as they still need to find meaning for their bodies and their reproductive features, they try to make use of them in other ways for example by attempting to make themselves outstanding by them**
 - **(698) provides a hormonal rush, which can enhance the desire to perform well in general, including the obtaining, maintenance or increasing of one's physical fitness**
 - **(699) one must turn an experience of objectification (encouragement of a psychological illusion) into something good to get over it (to not be psychologically damaged), and so it encourages one to exercise, work, etc**
 - **(700) makes fight sports more viable**
 - **(701) makes violent movies, games and music more attractive**
 - (702) violent media can help one reconcile apparent self-objectification as it enables a person to involve themselves in the objectification of others (fight/kill/war etc)
 - (703) violence in computer games can triggers flight or fight (and can therefore encourage fear /

- objectification)
 - (984) tolerance of objectification may encourage use (computer) games, in order to involve oneself in competition (natural instinct to fight/win females)
- (951) apparent self-objectification encourages one to compete/fight, removing fear, and providing the ability to handle difficult situations in life (threats)
- (1068) an experience of objectification produces chemicals corresponding to the need to fight/exert oneself which can therefore promote fitness/health
- (704) provides those who have interacted with the subject emotional strength generally directed towards the protection of the subject (as opposed to the seduction of another) thereby empowering the objectified
 - (705) enhances the feeling of importance experienced by those when interacting with the objectified subject
 - (706) apparent self-objectification may be used to bring honour and status to a person or group of persons by the objectification of one or more of their opposite sex comrades (cheer-leading, "class" dressing, tolerance of the apparent self-objectification of one's children or those they are responsibility for)
 - (1008) experience of apparent self-objectification can provide a chemical boost to provide emotional strength to deal with psychological attacks
- (707) increases the attractiveness of stimulants which overrule the inherent attraction of objectification (music emulative of the opposite sex - sensual music, drugs including tea, coffee and tobacco), depressants which negate the effect of objectification allowing for realistic thought processes to persevere (drugs including alcohol, music emulative of the same sex), and things which draw our attention to them in general (addictive drugs in which addiction may be satisfied for relaxation purposes, loud/repetitive music)
 - (708) tolerance of objectification encourages activities and drugs used to clear and focus the mind (eg cigarettes)
- (709) some forms of apparent self-objectification may involve emulating a naked body expect for colour and texture - with human edge memory being independent of texture memory one is able to compete with the objectified without exposing themselves, yet for the same reasons one's intentions are easily mistaken for objectification by the subconscious
 - (999) apparent self-objectification can present a challenge against / enable competition with objectification in the media
- (710) objectification in contemporary media creates an illusion of three dimensional reality
- (711) there is nothing in our system that has evolved to compensate for false imagery
- (712) objectification in the media may involve stationary capture (image) of a human that supports the illusion that they are an object without subjective significance
 - (713) two dimensional imaging may be used to create the illusion of a captured object, where as 3D models are less able to present this illusion (allowing view from multiple perspectives)
- (714) the capacity of objectification to influence a person is dependent upon their distance to the objectified.
 - (715) in media based objectification, without high definition and/or with graphical touch up, natural/inevitable physical limitations are hidden
 - (716) in non-media based objectification, socially acceptable spacing (allowances of approach), prevent natural/inevitable physical limitations from being observed
- (717) apparent self-objectification in the media, as with objectification in the media, can make one feel like they have an object
 - (718) apparent self-objectification in the media can make one feel like they have an object, and therefore make them less

affected by the apparent self-objectification of others

- (719) apparent self-objectification encourages others to think of their physical imperfections in order to deal with the illusion of their objectification (physical perfection)
- (720) an experience of objectification in an act or media presentation can help one to get over an experience of apparent self-objectification in the real world, because the person in the media is likely to be more physically attractive than the person in the real world
 - (1005) objectification in the media may be used as a means to achieve vindication from an experience of apparent self-objectification, where it it helps one to remove the effects of attraction/manipulation

Subjective Reality

- (721) it creates an illusion of subjective reality, where important desires and needs are either hidden or misrepresented
 - (722) objectification in contemporary media may create an illusion of silence - which is an attractive property in a partner as it indicates respect
 - (723) dulls empathy and emotion - including joy, sadness (tears), anger, guilt, hope, etc
 - (724) as objectification in the media may present the appearance of a (caring and attentive) subject, tolerance of objectification may be used for self-consolation
 - (725) objectification in the media has its greatest effect on an isolated viewer, because it makes them feel like the objectified is doing something just for them
 - (726) media based objectification in some environments may be particular potent as it is considered an invasion of privacy
 - (727) exclusive desire by another is what people most seek (eg marriage), and objectification creates the impression of exclusive desire, where another is appeared so willing to knowingly effect their emotions
 - (728) we all want to be loved/subjectified no matter what we do (or say) - no matter how much we (appear) to objectify ourselves or others
 - (729) prevents the ability and desire to make eye contact with others
 - (730) one can see an acceptance of objectification in another person's eyes
 - (731) may involve the creation of a scene involving by-product sexual activity (for example bisexuality) where natural or social constructs in support of primary natural relations have failed - with social constructs being reliant upon subjective significance objectification is thereby supported
 - (732) an experience of the objectified presents a lie not generally intended by the objectified but by those responsible for their objectification (even those responsible for the objectification of others may not have intended to misrepresent anyone - they may possibly have had serious limitations placed on their experience of the subjective nature of other human beings during their formation as adults)
 - (733) as the emulation of self-objectification in media presentations is usually accompanied by a lack of expression of subjective significance (or a more direct denial of subjective significance), it is generally quite obviously false offering no serious representation of a human, and may therefore be used to justify the tolerance of objectification in general
 - (734) objectification in the media may involve the creation of an illusion of happiness in the objectified to remove indication of their discomfort as product of being misrepresented, thereby increasing the personal and/or public acceptability of their objectification

- **(735) an experience of objectification in an act or media presentation in conjunction with good things (eg racing, fighting, fast dancing etc) can help one to get over an experience of apparent self-objectification in the real world, because in this context the objectification presented is more obviously a fake (tease) and one can extrapolate and understand the illusionary nature of all objectification**
 - **(736) people are attracted to the most physically fit person, and as such, the illusion of objectification can be broken by the introduction of competition - eg dancing**
 - (737) people are attracted to the most physically fit person, and as such, the illusion of objectification can be enhanced by the presentation of physical fitness - eg dancing
- (738) objectification in an act or media presentation may involve the representation of a human being in a state trying to cover themselves (eg tease), creating the illusion that someone does not care what they think (and it therefore does not matter what they think) and they are therefore an animal without subjective significance
 - (739) objectification in the media may involve the expression of sadness in the presentation of the objectified as a sign that they are being manipulated and controlled and that they are therefore believed by someone to have no subjective significance (supporting the illusion that they are objects)
 - (1007) objectification is stimulated not necessarily by the object status of the objectified, but by the insidious/confrontational nature of the person presenting the objectified (without modesty or respect to their beauty)
- **(740) as the emulation of apparent self-objectification in media presentations is usually accompanied by an expression of subjective significance, it may be used to help break the illusion of objectification presented by apparent self-objectification in society**
 - **(741) the emulation of apparent self-objectification in the media, can give one the opportunity to subjectify the objectified thereby gaining peace**
- (742) as the emulation of apparent self-objectification in media presentations is usually accompanied by an expression of subjective significance, it may be used to justify the tolerance of apparent self-objectification in general
- **(743) as apparent self-objectification of a known person is usually accompanied by an expression of subjective significance, it may be used to help break the illusion of objectification presented by apparent self-objectification in society**
 - **(744) apparent self-objectification enables one to be assertive and/or selfish, to help break the illusion of their objectification, so it may be used for empowerment**
- (745) one's voice may be used to objectify oneself or another (eg by offering a unrealistic presentation of one's intelligence) - which is different than its use in highlighting true ignorance of another's difficulties in life or appreciation of their fortitude
 - **(746) one's intent (modest and immodest) can be heard in their voice, so any attempt to objectify a good person will fail**
- (747) an apparent self-objectified person's necessary dissociation of their mind from their body (exemplified by bland facial expressions of shock, surprise or confusion, and avoidance of eye contact) conveys a personal acceptance of objectification and therefore encourages an acceptance of their objectification
- (748) the viewer of objectification in the media does not have the capacity to influence the objectified's emotions so it makes them feel like the objectified does not care about their subjective self
- (749) the viewer of objectification in the media does not have the capacity to influence the objectified's emotions so it makes them feel like their subjective self does not matter (has no influence on the outcome of events)
- (750) (apparent self-)objectification in the media can present an angle of viewing which is not ones own, thereby denying one's freedom to

view that person as a subject

- (751) objectification in the media encourages to think about another person from a third party perspective, eg not from a position of direct engagement - it can therefore make one feel like they are being disrespected, and so further the argument for the objectification
- (752) objectification may convey confirmation (acceptance) of one's desires by the objectified (by their facial expressions or body language)
 - (753) objectification in the media (including emulation of apparent self-objectification) may convey confirmation (acceptance) of one's desires by the objectified (by their predefined facial expressions or body language)
- (754) objectification may involve a process of faking an acceptance of their objectification (imitation/acting) on behalf of the objectified
 - (755) objectification in the media may involve making a person look like they want to "have sex" (relief - not necessarily intercourse as such)
- (756) apparent self-objectification encourages others to think of their subjective imperfections in order to deal with the illusion of their objectification (subjective insignificance)
- (757) apparent self-objectification creates the illusion that the objectified is an object for the witness, when in reality they are not theirs - they are someone else's (this illusion may therefore be countered by memory of ones siblings or offspring of the same sex as the objectified, who are possible candidates for the objectified in this scenario)
- (758) apparent self-objectification makes one think they are an object (in an environment where subjective significance cannot be demonstrated) - but they are not an object
- (759) objectification may be encouraged by an imitation of youth, from the presentation of illusion (lie), lack of intelligence, or desire for childish/irrational pleasures - all of which convey a lack of subjective significance

Physical and Subjective Reality

- (760) it creates an illusion of physical and subjective reality, where if someone really wanted to have sex with them they would not require restrictions to be placed
 - (761) objectification creates an illusion, where another does not wish to make children with them but acts like they do (eg, presents themselves as a sexual object, or indicates to them that they are a sexual object)
 - (762) all forms of objectification are based on the imaginary
 - (763) it is easier to objectify another when one is not with them, when one is in darkness, when one is sick, and when one is tired - indicating that the process of objectification relies upon illusion
 - (764) it is easier to objectify oneself and others when one is alone - without direct confirmation of the subjective significance of oneself or others by others
 - **(765) objectification is natural in a dream state, and as a consequence it is natural to desire/accept objectification upon waking up for example where the mind/brain may still be in a half dream state/mode**
 - (766) objectification relies upon the unreal or imaginary, and without this it has no power of attraction
 - (767) in a state of acceptance of objectification it doesn't matter which object they have, and so multiple partners (even the inclusion of imaginary ones) becomes acceptable
 - (768) with acceptance of objectification, the person being objectified is not important (it could be anyone)

- (769) males and females (subconsciously) want to have physical babies but babies are not objects and neither are their partners objects and so objectification is not helpful
 - (770) an imaginary person is not a suitable candidate for a partner or parent (eg dream)
 - (771) apparent (self-)objectification can be viewed as false in that it involves the excitation of sexual desire (sexual attraction) of another when one is not ready to be a mother or father with that person
 - (772) objectification in the media can be viewed as false in that it involves the excitation of sexual desire (sexual attraction) of another when one is not ready to be a mother or father with that person
- (773) illusions do not last
- (774) one's susceptibility to the reality communicated by objectification is dependent upon one's family circumstances during development (parental relationships, age, number, and sex of siblings) and one's present relationships
- (775) all desire to objectify is based upon the imaginary - it may involve reflecting upon a previous situation where these thoughts mismatch reality
- (776) we need to subjectify others to prevent us from being susceptible to illusion - by being in another's company; direct confirmation of the subjective significance of oneself or others by another, experiencing stories/myth; where even though the physical reality presented may be imaginary, it is believed that there could be a person out there who could have experienced what they experienced, or acted the way they acted in similar circumstances (reminding us of subjective significance), prayer (subjectifying others including the dead), watching videos, reading books, by working, etc
- (777) being in love is accepting a perceived need to subjectify someone completely (although not necessarily exclusively) - one would do anything for them
- (778) falling in love (a crush) is accepting a perceived need to subjectify someone exclusively - one does everything for them (honours their subjective significance in a special way). This perceived need may develop for a variety of reasons; one might be so physically attracted (eg seduced) by another that one has to love them not to objectify them (use them); one might have difficulty dealing with the desire to objectify in general and realise that they need to subjectify someone in order to operate well in society, where they believe another is the best candidate for this choice because they like them (are physically attracted to them but do not want to objectify them); they might feel it is best for one and another to be together - an appropriate response to mutual like. One may even accept a servitude role in acceptance of this perceived need
- (779) the objectification of oneself or another, or the acceptance of the objectification of oneself or another, is the perversion of truth ("pervert")
- (780) objectification may involve the creation of a scene (such as in an act or media presentation) in which an individual both objectifies oneself and is perceived to be looking into the viewers eyes. In the case of an act, under the false assumption the objectified cares for and understands them this presents an unrealistic scenario to the viewer (an impossible experience). In the case of a media presentation, the scenario presented is almost guaranteed to be unrealistic (an impossible experience), as the objectified does not in fact have to be looking at anyone to create the scene, and would never want to replicate this scenario for the viewer in reality, even if they didn't care for the viewer or understand them
 - (781) objectification may involve the creation of a scene (such as in an act or media presentation) in which an individual objectifies oneself while looking away from the viewer - or hides their face (whether by the positioning of a hat or otherwise). This may present a realistic scenario to the viewer (a possible experience) in the case that under active avoidance of knowledge the objectified desires (or would ever desire) to objectify themselves wholly for the viewer. In the case of a media presentation however, the scenario

presented is almost guaranteed to be unrealistic (an impossible experience), as the objectified does not in fact have to be looking away from anyone to create the scene, and would never want to replicate this scenario for the viewer in reality, even if they didn't care for the viewer or understand them

- (782) objectification may involve the creation of a scene (such as in an act or media presentation) in which an individual objectifies themselves while looking away from the viewer (even showing some acceptance of or internal influence by objectification) - which may be used to create the impression that the individual does not care for the viewer, confirming the illusion that the individual has no subjective significance
 - (783) objectification in the media may involve the depiction of a person in a state of desire for objectification, and all emotion transfers via empathy (including fear, lust, disgust, etc)
 - (1010) objectification in the media requires one to present / be presented as wanting/needing sexual relations
- (784) objectification may involve the creation of a scene (such as in an act or media presentation) in which an individual objectifies themselves while looking away from the viewer (even indignantly or with pride) - which may be used to create the impression that the individual does not care for the viewer, creating the illusion that the viewer has no subjective significance and should therefore accept the objectification as presented
 - (785) objectification in the media or otherwise may involve communication by the objectified (facial or otherwise) presupposing that the witness is fixated upon them, which may be used to create the illusion that they are subject to the objectified, they themselves have no subjective significance, and that they therefore should accept the objectification of the objectified
- **(786) one's intent (modest and immodest) can be seen in their eyes, so any attempt to objectify a good person will fail**
 - **(787) one can't fake true love/desire (even in objectification in the media) - it is easy to recognise the illusion (and to sympathise with the objectified person being used to create the illusion)**
 - **(942) the effect of apparent self-objectification may be contrasted with the subjective significance of one who is subjectively attractive, in that it may be a demonstration of purity**
 - **(1054) one's presentation of modesty with respect to apparent self-objectification comes down to the person in a large way (what they are like on the inside)**
- (788) unnatural enhancements to the body (adjustments in size, shape, hair, etc) are not necessarily attractive for physical reasons (eg illusion of fertility), but are always attractive for psychological reasons - they communicate a process of presenting as an object (objectification) and the desire to be involved in this process
 - (789) objectification in media presentations may be achieved by graphical touch up, where these unnatural enhancements to the body are not necessarily attractive for physical reasons, but are always attractive for psychological reasons (they have been presented as an object)
- (790) objectification in the media may involve the emulation of a sexual act or being bound to or dependent upon the sexual act (or object)
- **(791) it is arguably the ultimate form of beauty and it must be distributed lest it go to waste on a single human being**
- **(792) tolerance of objectification increases the attractivity of horror in the media (because it is an extremely effective method of revealing the illusive nature of objectification)**
- **(793) may be used to create and/or invoke conscious fantasy, for the purposes of giving pleasure to the viewer as product of**

subconscious acceptance of the imaginary scenario involving a beautiful person's desire for and compliance in a sexual act with them

- **(794) may be used to create and/or invoke conscious fantasy, for the purposes of provoking the viewer into giving pleasure to another on the imaginary basis**
- **(795) may be used to create and/or invoke conscious fantasy, for the purposes of giving pleasure to the viewer as product of subconscious acceptance of the imaginary scenario involving a powerful/dominant/famous person objectifying them**
- (796) people seek the union of a beautiful object and subject in their ideal partner, and no lasting relationship can exist without either of these (eg virginity)
 - (797) ultimately, all we need is an answer to the question, "do you love me?" (objectification can only distort ones ability to obtain a real answer to this question)
 - (798) the heightening experience of being in a relationship (or having a subject) is in itself the pre-requisite for a lasting sexual relationship (eg marriage), where it becomes a necessity and not just a highlight
 - (799) a person is not attracted to an objectified person if they know that the objectified desires a relationship with someone else
 - (800) people seek to be desired as the union of a beautiful object and subject
 - (801) although we all desire a (or to be a) beautiful object, objectification negates the beauty of the subject
 - (802) no relationship can be sustained without either true love or mutual objectification. The opposite of love is objectification (to use)
 - **(803) can make travel more attractive - to experience one's own subjective significance (through welcoming)**
 - **(804) objectification makes us appreciate everything good (loving) in life, by making everything else bad fail in comparison**
 - (805) objectification is and will always be the opposite of love, and as such any love believed to come from it will be warped
 - (806) the feeling of honour experienced is enhanced when interacting with a non-objectified subject
 - (807) people desire conscious commitment by another, and the process of objectification (the corruption of this desire by basic instinct) does not operate without this (or the belief in this)
 - (808) to fulfil our own desire for isolated pleasure (acceptance of objectification), we require our partner to accept this desire also
 - (809) in order to give someone something they appreciate, they need to be thought of as something more than just something which desires pleasure (an object without subjective significance)
 - **(810) the use of apparent self-objectification within a sexual relationship can lead to instances where it encourages their partner (or their partner's subconscious) to interpret them as an object**
 - (811) people desire an alignment of their partner's physical desire for physical offspring with their partner's subjective significance, including desire for offspring with subjective significance
 - (812) sexual desire cannot exist when both a) one sees the subjective truth of oneself and another person, and b) another would not desire children given a presence of one's own desire
 - (813) the weaker someone's proposition (of unconditional love), the more likely they are to lie, and the more likely they are to objectify themselves or the other
 - **(1069) both men and women can unwisely believe the most physically attractive person is the best for them (and that they can gain them through physical attraction) leading to apparent (self-)objectification**

- (814) can allow humans to separate the action of sex from any necessary implication of pregnancy or child generation, allowing them to have children when they think they would like or are ready to have children
 - (815) some forms of objectification can reduce abortion rates
 - (816) other forms of objectification can increase abortion rates
 - (817) some forms of objectification can prevent the transmission of STDs
 - (818) other forms of objectification can increase the transmission of STDs
 - (819) it can be argued that in retrospect no human being is ever ready to have a particular child or can comprehend what having a particular child will be like, and as a consequence their ability to reason the exact timing of when it is best for them to have a new child is limited
 - (820) children will not appreciate having been objectified ("accident" or "planned" - where their subjective existence can neither be an accident or planned by their parents)
 - (821) objectification may involve verbalising constraints on parenthood in a sexual relationship, where the only integrated answer to the question of children is provided in the details of the sexual act itself
 - (822) creates a strong possibility that a child will be born that was not wanted during its time of conception
- (823) those being sold the half truth of objectification are themselves being objectified
 - (824) the objectified do not want people looking at their face (will use hand/body movements to redirect another's eyes)
 - (825) those who have been offended by objectification will often tease others to ensure that they imitate their response (generally materialised as some form of impressionism)
 - (826) those who have been swayed into an acceptance of objectification will often tease others to ensure that they imitate their response (generally materialised as some form of impressionism)
 - (827) an experience of the acceptance of objectification results in subconscious acceptance of objectification (natural state of mind)
 - (828) an experience of objectification may be so shocking that it creates an extreme divergence between conscious and subconscious desire
 - (829) an experience of objectification or an experience of the acceptance of objectification may result in subconscious mis-association (eg between one's body and another person)
 - (830) being objectified makes one's subconscious liable to objectify others
 - (831) objectification is resultant of being objectified/used (implied one does not have subjective significance)
 - (832) objectification of others helps us deal with pain (our own objectification)
 - (833) objectification of the opposite sex helps us to deal with the objectification of our own sex
 - (834) helps us deal with other things in life for which we see no solution
 - (835) too many issues within society are interconnected and to eliminate one in isolation is difficult if not impossible
 - (836) it is cyclical - people who have been hurt often seek to reduce the impact of their experience by spreading or justifying objectification
 - (837) tolerance of objectification is often used by people as a means to pay back those who have hurt them (lied to them by misrepresenting their intentions) through (apparent self-)objectification
- (838) it is not until we have experienced the subjective significance of another person that we are able to properly deal with their

- objectification
- (839) it is not until we have experienced the subjective significance of ourselves that we are able to properly deal with our objectification

The Others (non-objectified)

Relationship Usages

- (840) one's tolerance of objectification of the opposite sex may be used to make someone of that sex feel inferior or happy to be treated as an object (as if this is the right thing to happen), and can therefore be used to sustain another's interest in oneself without a solid basis for a relationship
- (841) one's tolerance of objectification of the opposite sex combined with an unwavering interest in another of that sex may be used to make that other feel like they are special (considering the other is being considered despite one's appreciation for objects of that sex)
- (842) an experience of the objectified makes one reliant upon the acquisition of an object, thereby theoretically increasing the probability of a person seeking relations with one of corresponding/appropriate object status (although their motivation for a relationship would arguably be lacking)
- (843) tolerance of objectification or (apparent) self objectification may be used to guarantee (obtain or maintain for) oneself infatuation, attention, and sexual interest (for a wide range of intentions, the extremes of which might be to create scenarios in which love may be born, remove loneliness, and to satisfy an addiction respectively)
 - (844) prevents others of the opposite sex from being at peace, and therefore being able to focus on honouring another person (who is not oneself)
- (845) one may objectify (tease) another person if they think that they need to act on their desire (it is good for them) in a scenario where they both like each other
 - (846) one may act mean (treat others like animals/objectify them) and thereby encourage their objectification / self-objectification in order to explicate/communicate their physical requirements (eg desire for relationship/children)
- (847) objectification may be tolerated, because despite all the lies around their partner, they know that they are still loved

Interpersonal Usages

- (848) tolerance of objectification may be used to control (or counter the control of) others, by presenting a false (unrealistic) set of requirements (and desirable characteristics) for living in this world, thereby creating an insecure mindset
 - (849) allows people to manipulate others into accepting objectification ("jerk around"), thereby gaining social advantage
- (850) tolerance and promotion of objectification may be used by one to (temporarily) lower the worth of another where the other is of the same sex as the person(s) being objectified
 - (851) tolerance and promotion of objectification may be used in the case where one is competing with another of the same sex as themselves and the same sex as the objectified, and the other is more attractive than them, but not as attractive as the person(s) being objectified - wishing to distract people who might be attracted to the other on a physical basis rather than themselves, with the objectified

- (852) tolerance and promotion of objectification may be used in the case where one is competing with another who one is not sexually attracted to (perhaps in a family relationship) and the same sex as the objectified, and the other may be more attractive than them, but not as attractive as the person(s) being objectified - wishing to lower their subjective worth relative to physical worth in general
- (853) tolerance and promotion of objectification may be used in the case where one is attracted to the other, has been rejected by the other, and seeks self-consolation (in this case one would generally be the opposite sex to the other - wishing to lower both their relative physical worth and subjective worth relative to physical worth in general)
 - (854) corrupts our natural instinct to honour and protect those who are better (more beautiful/powerful) than ourselves
- (855) provides a component of life which is fun to play with (eg it may be funny to listen to someone else with undertones of an acceptance of objectification)
 - (856) people laugh at the objectification of their sex, based on their knowledge of its unrealism
 - (857) people laugh (or smile) when they see other people being attracted to someone (including themselves) based upon objectification because they know (it is obvious to them) that it is predominately a physical attraction and not something that involves real commitment (of their subjective selves) - although at a later stage upon incomplete or distorted reflection it may be confused with something involving real commitment
 - (858) one may enjoy the experience of observing the futility (unrealism) of an acceptance of objectification in others
 - (859) apparent self objectification may be employed in combination with subjectification (eg jokes, explicit body movement/communications) to make fun of (/highlight the limitations of) psychological perception / the tolerance of objectification
- (860) makes pets more attractive - by demonstrating their animal nature and therefore reminding us of our own subjective nature, or by demonstrating non-contradiction in physical behaviour (realism)
- (861) increases the attractiveness of reverse objectification - glorification and idolisation (eg photos)
- (862) tolerance of apparent self-objectification enables another to demonstrate their subjective significance to others (fortitude/respect for people of the opposite sex / understanding of their subjective significance)
- (863) tolerance of objectification makes presentations which mock/question the subjective significance of others attractive (some forms of comedy)
- (864) objectification in the media may be tolerated because by it making others accept the objectification of the beautiful, it makes them not appreciate our (non-ideal) physical nature, which makes us less willing to focus on our own physical nature, which by implication makes us focus instead on the subjective significance of ourselves (and others)
- (865) the pain we suffer through the tolerance of objectification, makes us despondent to the possibility of absolute good or truth (since they have not observable consequences)
- (866) provides an opportunity to help, and in which help is appreciated
- (867) objectifying others helps us cope with their subjective deficiencies
- (868) tolerance of objectification makes others more likely to accept objectification, and therefore making oneself feel good about oneself around others for not accepting objectification oneself
- (869) tolerance of objectification makes others more likely to accept objectification, and therefore making oneself feel less bad around others about accepting objectification oneself
- (870) creates an artificial construct in which commitment or the having of children is neither desired or supported by good reason, thereby possibly reducing our burdens
- (871) every person needs confirmation that what they are doing is right above everything else, and tolerance of objectification removes public confirmation of our selfless actions (which are required to operate honestly in an altruistic society - ie, without being a player of that society) confirming instead our self

centred actions (which prevent honest operation within an altruistic society), so people are forced to rely upon personal relationships to achieve that confirmation

- (872) increases the value of talking in general to dispel the illusion of our sex's objectification or objectification in general
 - (873) talking about (consciously accepting our subconscious attraction to) objectification keeps our mind from accepting it
- (874) enables social interaction between the sexes
 - (875) enables treatment of the opposite sex without any particular need or demand for respect or honour, where a person's sex is just an object, and not part of their subjective being
 - (876) may convey a model of reality which is useful for physically unattractive people or those who have had their capacity to give of themselves corrupted in some way (virginity, innocence, etc)
 - (877) enables social dominance by anyone in society (independent of physical fitness but rather dependent upon one's effort to socialise)
 - (878) upon acceptance of the need for objectification in society to maintain social interaction amongst the sexes, people become justified in their acceptance of arbitrary levels of objectification
 - (879) allows people to break natural conservatism upon approach of the opposite sex - full and open demonstration of their physical selves there may convey the impression that they don't greatly care about their physical nature or that it is independent of their subjective being
 - (880) prevents the enjoyment of activities which rely upon social distinction amongst the sexes (eg non-provocative dancing, balls)
 - (1018) experience of apparent self-objectification makes one think sex(ual desire/gender specific attraction in general) is stupid (irrational) and then forget about it- enabling desexed friendships to be established
- (881) provides a challenge to be more physically attractive than the objectified, which can help in the obtaining, maintenance or increasing of one's physical fitness (for oneself or one's partner)
 - (882) tolerance of apparent self-objectification inspires competition between males thereby increasing the average physical fitness/attractiveness of males
 - (883) tolerance of apparent self-objectification inspires competition between females thereby increasing the average physical fitness/attractiveness of females
 - (884) (desire for) objectification is product of natural desire to have sexual relations with a physically fit individual (so it is encouraged by an increased general level of physical exercise/fitness)
 - (970) apparent self-objectification demands exercise of the witness to maintain a steady/free mind, and so may be used to increase their general level of physical fitness/attractiveness
 - (979) tolerance of apparent self-objectification leaves no room for failure, because failure encourages acceptance of objectification (as it encourages one to give up trying to be human and accept their base desires) - thereby encouraging performance in general (inspiration)
 - (980) sensitivity to apparent self-objectification is a product of / dependent upon guilt/failure
 - (1073) one is less concerned by apparent self-objectification when they are in a state of vulnerability, and as such tolerance of apparent self-objectification encourages exercise
- (885) provides a challenge to be more intelligent or socially attractive than the objectified, which can enhance the desire to perform well in general (education, work, etc)
 - (886) tolerance of objectification enables one to excel as an individual, demonstrating ones subjective significance (through fitness,

fashion etc)

- (887) apparent self-objectification may encourage one to get into it, get involved, get active, in order to be able to obtain the apparent object

Negative Consequences

- (888) the freedom to express oneself in anyway entails a reduction in the freedom to practice etiquette with arbitrary persons in the community, and so any teaching of etiquette will rightly be seen as a contradiction and a hypocrisy
 - (889) tolerance of objectification makes some (or most) religion impossible to practice non-hypocritically in society - in particular (although to varying degrees); those that employ objectification techniques themselves resulting in a combination attack on the subjective self (and repression, directed towards one's partner or otherwise), those that emphasis an intolerance of the unbeliever, those that rely upon one's ability to be good and do good, and those that require the maintenance of a focused mind
- (890) it is damaging to those who choose not to objectify themselves - it takes all of one's attention which would otherwise be focused on subjects worthy of attention
 - (1009) When we detect another person is not responding naturally to us (our physical worth) our natural response is to try to gain their attention (through apparent objectification/apparent self-objectification). Yet the reality is that they have been (sexually/emotionally) abused to be in this state of seeming insensitivity, and this can only be addressed directly
- (891) by thinking or acting on the assumption someone wants or needs objectification, one is objectifying the other (denying them subjective significance)
 - (892) the use of apparent self-objectification objectifies males to think that they want/need objectification
 - (893) the use of apparent self-objectification objectifies males to think that they are not affected by objectification or should disregard their feelings/desires
 - **(894) apparent self-objectification adds to the psychological argument that males should disregard their feelings/desires with respect to inequality (ie natural dominances)**
- (895) promotes false role models
- (896) in any given successful sexual encounter the female is burdened by a child (or the destruction of an unborn child), and the male is directed no social responsibility outside of a marital contract - it can therefore be argued that until the burden of the scenario is distributed at least equally onto the male (or entirely onto the male depending upon views on responsibility), society should not be willing to tolerate the promotion of the desire for pre-marital sexual relations
 - (897) in an objectification tolerant society the encouragement of contraception becomes justified, as a means of protection against (and of prevention of) the natural by-product of the encouragement to objectify
 - (898) in an objectification tolerant society abortion becomes justified, as a means to destroy the natural by-product of the encouragement to objectify
 - (899) objectification conveys the lie that another person is just an object - when it comes time of pregnancy, abortion may be used to cover this lie
- **(900) makes one loose confidence in their desires, or any appropriate expression of their desires, allowing the formation of social constructs independent of desire (sexual equality)**
 - **(901) prevents the formation of leaders amongst the (demoralised) objectification tolerant members of society, and allows for the formation of non-traditional leadership roles**

- (902) apparent self-objectification may in some ways be a social/psychological response/reaction to combat unnatural sexual equality, in that it promotes the presentation of (physical) femininity implying/reassuring the community that its female base is still feminine and is not really physically (physiologically/psychologically) equal (which may be a physically disrespectful proposition to the subconscious)
 - (903) rather than promoting true equality based upon common humanity/subjective nature, an objectification tolerant society will instead attempt to promote equality in the physical nature. This attempt to promote unnatural physical (physiological/psychological) equality results in a need for increased gender inequality in another part of the physical nature to combat this proposition (eg beauty) (or even the same part of the physical nature - in the hypocrisy of the degradation of female rights through objectification in the media for example)
 - (985) apparent self-objectification confirms one in the belief that it doesn't matter physically if one fails (social duties are unimportant, eg education) as they will still be a good object - and this is all that matters in evolutionary terms
- **(904) apparent self-objectification can help/encourage one's acceptance (and therefore sexual equality) in the workforce/society, because they are not giving themselves away to anyone in particular - and so are not seen to be thought to have another responsibility in life (ie, outside of their working environment)**
- (905) tolerance of objectification may result in a person having to pretend to expect to want what another of the opposite sex should want under the accepted model in order to appear to be nice
 - (906) a female's natural motivating factor is to be nice/complementary of the dominant male/opinion (being the physically weaker sex), therefore is dependent upon social tolerances as to their role - which in turn distorts our perception of absolutes and contributes to their (and therefore all) tolerance of objectification
 - **(907) social roles may change as a product of the tolerance of objectification - for example people may seek alternative occupations if no one wishes to be married/have children - which is a positive feedback mechanism in of itself**
- (908) misrepresenting someone's actions (vilification) can be used to make them question their subjective significance and therefore subjective significance in general, thereby leading them into an acceptance of objectification thereby harming them (or repaying them for some damage caused)
 - (1012) judgement is objectification and therefore creates desire for objectification - one cannot judge individuals, only the (their) system
- (909) as objectification in the media presents the appearance of a (caring and attentive) subject, it may be contrasted with another's subjective worth in order to obtain a better (more caring and attentive) subject - although in general this would not work as intended as the other would realise the illusion of the presentation and therefore the error of the contrast
- (910) it reduces the availability of others who are able to offer a non objectified relationship
- (911) one can sympathise with those of the same sex as them, and can tolerate their indiscretion, as one knows how they have been offended by the objectification of those of the opposite sex
 - (912) one can sympathise with those of the same sex as them, and can tolerate their indiscretion, as one wants objectified people of the opposite sex to know what it feels like to be presented with an object
 - **(913) tolerance of objectification makes others know what it feels like to be objectified**
- (914) tolerance of the objectification of a particular sex makes people (of the opposite sex) feel responsible for that tolerance, feel guilty or ashamed for this, and therefore makes them wish to treat those of that sex they are responsible for with particular affection - hence discrepancies in the treatment of a sex such as overprotection (eg affirmative action - addressing imaginary needs which may or may not exist) and underprotection (eg ignoring their needs) - which, since having no self-consistent (non-hypocritical) basis, are naturally rebelled against
 - (915) we feel guilty as a sex for our tolerance of the objectification of another sex
 - (916) when another sex tolerates the objectification of our sex, we feel the need to blame the entire sex (under the presumption they are responsible for solving the problem)

- (917) tolerance of objectification may result in gender specific activism (eg "feminism")
- (918) when someone is objectified as a consequence of their tolerance of the objectification of one's own sex, one may laugh (at the contradiction)
- (919) when someone is objectified as a consequence of their tolerance of the objectification of one's own sex, one may gain (moral) confidence
- (920) when someone is objectified as a consequence of our action (or inaction) who does not deserve it we may feel guilty and wish to treat them especially (for example, with a kindly voice such as that used to speak to a child)
- (921) someone may laugh (at the contradiction) when they think that they are accepting their own objectification
- **(922) when another sex tolerates the objectification of our sex, we are less likely to accept an individual's attempt (of that same sex) to honour us, and thereby encourage their apparent self-objectification**
- **(923) some people may involve themselves in apparent self-objectification as a reaction to (or to neutralise) another's attempt (of the same sex) to avoid responsibilities implied by their physical nature and thereby undermine the subjective value of their sex**
- (924) a sex can potentially be less educated/disciplined out of sympathy of the objectification of their sex - resulting in immature responses to the serious nature of their social circumstances, in turn encouraging their objectification
 - (983) tolerance of objectification reduces morale, and prevents people from controlling/disciplining bad/disrespectful/objectifying behaviour, which further encourages objectification
 - (935) the introduction of unnatural biases (affirmative action) creates desire for restoration of natural order, and therefore encourages objectification
- (925) poetry cannot be taken seriously in an objectification tolerant environment - poetry is designed to encourage/nurture subjective significance, not subjective insignificance
 - (926) fine art (such as music and poetry) allows one to enjoy a good conscience

Children

- (927) the children of the objectifier will disrespect them, be uncomfortable, anxious, and unable to be at peace without having sex themselves or fighting for their worth elsewhere - they may become involved in the emulation of self-objectification in the case the child accepts to some level the objectification presented by their elders
 - (928) the natural reaction to an acceptance of objectification in parents, is a desire for (apparent) self-objectification (for females), or a desire for objectification (for males)
 - (929) apparent self-objectification may be used after one has been objectified (had their subjective worth denied) to prove to themselves that they are worth something (physical as it may be)
 - (930) involvement in apparent self-objectification may develop as a product of the expression of one's subjective significance not being appreciated at home, by those who should love them
- (931) apparent self-objectification may be resultant of the need to feel like they are doing something good for their parents - attempt to attract a partner
- (932) has negative effects on young girls/boys
- (933) the children of the objectified will not appreciate it
- (934) makes children more focused on goods and services that highlight the subjective nature of reality rather than their immediate family (friends, comics, cartoons, toys, teddy bears, etc)

