

## INTRODUCTION

Chinese philosophy highlights human being's experiences and diversity, enriched by their historical consciousness. Truth attained through practical reason and real experiences result in practical wisdom as foundation of human dignity and morality. Human beings are integral part of a society; hence, social and political morality is crucial to Chinese philosophy which philosophical task is to solve the problem on how to make human beings *humane*. It answers the question "what am I?" Indian Philosophy answers the question "who am I?" and Greek philosophy answers the question "where am I?"

The present "*now*" is a huge interest of Chinese philosophy. Advanced science and technology pervade the present world which is a very common experience. How about the future? How are the notions of the *present* advanced science and technology, future, and the *return* intertwined? How can Dao's Way apply the "return?" Is it possible to reconcile Dao De Jing with the present which displays amazing novel creations, inventions, and discoveries?

### Lao Zi and Dao De Jing

Lao Zi translates as *Old Master*; the author of Dao De Jing which is the first philosophical work of ancient China. Dao De Jing is believed to be a product of many minds, however, Lao Zi, the man, a native from Cho in Honan is considered as the author and regarded as the greatest philosophical myth in China. Nonetheless, Lao Zi is recognized as the Father of Dao Jia that exalts respectability and social duties. Dao De Jing is very difficult to understand and ranks as second among the most translated and celebrated books on earth, next to the Holy Bible.

Daoism has three phases. *First*, is the preservation of life and avoidance of injury. Yang Chu proposes cultivation of personal life which is intimately an inner private experience: a search for personal happiness known as "each one for itself." Life is short; personal cravings of good food, love, pleasure, clothes, beautiful music, success, fulfillment, etc. must not be suppressed. Human being deserves to reap the fruits of his/her labor and to experience peace, contentment, and gratification. Greatest failure for Yang Chu is when potency collapses prior to its satisfaction.

*Secondly*, it attempts to discover and understand laws underlying changes of things in life, society, nature, and the universe which turn out to be advantageous contrary to artificial and unnatural conventions of culture. *Second phase* of Daoism highlights the principles of Lao Zi, laws that pervade nature, social laws, and moral laws.

*Lastly*, the *third phase* is expressed in Chuang Zi that maintains the possibility of being injured, to feel pain, and to suffer which also entails futuristic vision. To shun from this human beings must view things from a higher level of consciousness that transcends contradictory realities. Supplementary and complementary opposites are balanced and operationalized in existence. Harmony can be experienced amidst contradictions and extremes.

## Significant Terms in Dao De Jing

Dao, De, Wei-Wu-Wei, Tze Ran, Po, Wu Ming, Ai, Sheng Ren and T'ien, are significant terms. *Dao* is the *nameless* Absolute. The unnamable, can never be known, described, predicated, articulated, and named. *Unnamable* Dao, the source of the universe is the *basis of mysticism* in Chinese philosophy. The *Nameable* Dao is the origin of all things, known as *describable Dao* which has a name; the source of experienced *mysteries*.

Processes and multiple realities have gradations, categories, and varying properties and proportions. Existing things have verifiable sources. Dao De Jing emphasizes that realities emerge from the Originator of all things which is nameable, predicated, and articulated by different languages (Cf. DDJ Ch. 1, 143). Language that articulates things represents thought. Thinking is a human experience known as the act of consciousness/mind (Cf. Villaba, 1996, 187).

*Dao's way* includes the truth of the mind's activity and language. Laws of morality are derived from human being's material experiences and immaterial experiences of the consciousness/mind. Dao is considered as a structure of moral truth which is the *Way to the Absolute* (Human Being's way) towards the *Way of the Absolute* (Nature's way).

Dao has categories: the mythical unnamable Dao; the nameable Dao, the source of all things; and Dao that concerns human being's ways; the origin of language; and the cause of a higher level of consciousness that results in common senses, human morality and values, known as *De*. *De* the second term, signifies "going straight to one's heart." Multiple emotions trigger an experience towards a higher/degree/level/category of the mind, which is uniquely *human nature's way*.

Third is, *Wei-Wu-Wei*. *Wei* is *to do, to be, and to act*. *Wu* counters *Wei*; it is *not to do, not to be, and not to act*. *Wei-Wu-Wei* translates as *to do by not doing, to be by not being, and to act by not acting*. Human beings naturally think and feel which are considered *not doing*. A swimming fish does not do and act at all because a fish naturally swims. Human beings' *acts and works* are human nature's ways. Human work is not doing work because it is innately human nature (Cf. DDJ Ch. 2, 143), which is considered as doing and not doing at the same time. Human beings survive through being *not "unhuman."*

*Wei-Wu-Wei* leads us to better understand the fourth term, *Tze Ran* which means *naturally, spontaneously, and of itself* that *abides* with Nature (Dao) and human nature: When human nature spontaneously flow without obstacles: human life will not be laden with complications.

The fifth symbol *Po* means "a virgin block." The uncarved block signifies potentialities and possibilities of things of nature and human nature. *Nature's Way* flows where anything and everything emerge. *Human's nature* is to think, feel, and work that relates with diverse *nature of things*. The outcomes are discoveries, inventions, and creations of novel realities intended to function when operationalized (e.g., advanced science and technology, advanced information technology, advanced machines and medicines, advanced transportation, advanced scientific knowledge and

research, etc.) which are manifestations of the richness of the nature of things intertwined with the depths of human being's intelligence, capabilities, and skills in diverse ways. Human work's creations are devices and tools for useful and relevant purposes for daily necessities and human relations.

*Wu Ming*, the sixth symbol means, "namelessness." Human experiences are bases of the emergence of language that provides *names*, *words*, and *symbols*. Language corresponds with the nature of things that serve as *articulation* of realities. The unknowable, boundless, and limitless reality can never be experienced, where language fails; hence, Dao is *unnamable*.

*Ai*, the seventh term is *to covet*, *to want for oneself*, or *to be stingy*. Human beings think, feel, and work. Human prudence and cautiousness effect, which logically, to covet. To desire for food, sex, love, and belongingness fall within the first phase of Daoism. Yang Chu explains that human beings have inner personal private experience; hence, human beings search for the cultivation of personal happiness based upon human consciousness, human emotions, human responsibility and work, including human relations. Inclinations for a long meaningful and peaceful life together with love ones are practical Chinese pursuits. They work hard; save for the future; prolong life; and as much as possible, avoid early death. As a result, they become stingy and hardworkers. Prominent Chinese billionaires underwent processes of hard work and "stinginess."

The eighth symbol is, *Sheng Ren*: the *enlightened* wise man and Daoist Sage. Sheng Ren listens and open. He learns as well as unlearns, in this way, he knows more and gains wisdom. To be enlightened, diverse realities (similar, different, multiple, categorical, and extreme, among others) that human beings experience are understood and harmonized, through a higher level of consciousness/mind where extremes and/or contradictions are balanced.

Lastly, is *T'ien* which means Sky, Heaven, or Great/Supreme Ancestors. Chinese people respect and venerate the memory of their loved ones. They apply wisdom taught by their ancestors. (Cf. Co 2002, 130-32)

### **Limitations of Human Being's Experiences**

Human beings cannot categorize nor articulate the *not experienced Dao*, Nameless, Absolute Being, and Non-being; however it "functions through its nothingness...I do not know who created it. But it is likely that it existed prior to God" (Cf. DDJ, Ch. 4). *God* is a name that corresponds with experienced wonders and mysteries of nature. Words and language cannot qualify to define the *Unnamable Dao*, because it is never experienced. Human beings try to articulate the unnamable, however, when human beings articulate it; it remains within the category of the nameable Dao. *God*, the nameable is predicated, which accomplishes all things in its natural complementary and supplementary ways within spontaneous processes. *Nameable Dao*, originator of all things is experienced in existence.

One great value of Dao is the reconciliation of extremes through the function of *non-being* which is an *experience of consciousness/mind*. Balance and harmony are achieved; enlightenment results. Wang Pi<sub>145</sub>, Lao Zi's commentator says that the

experience of *non-being* (mind: essence of simplicity); the capability to reconcile opposites, and to achieve harmony and balance in life, is a human endeavor that results to an enlightened Daoist, a *Sheng Ren*.

To live naturally is in accordance with Nature's way (Dao) which comprises the nature of nature, and human being's nature. *Unnatural ways* are rules and regulations, prohibitions, and artificial laws emerging from the prevalent totalizing culture that are blindly followed by the people. Lao Zi's says that these are against nature.

*Sheng Ren* is wise and righteous. He is doing and not doing at the same time. The *nature of Sheng Ren* naturally flows; he is the best ruler. "The wise knows how to rescue men, hence, no one is excluded. He also knows how to rescue things, hence, nothing is excluded" (Cf. DDJ, Ch. 27). His judgment is appropriated with the peculiar nature of the case. Lao Zi addresses and emphasizes on prohibitions and artificial rules that exclude. The *Sheng Ren* judges cases in diverse ways because "[t]he wise is not benevolent. He treats men differently" (Cf. DDJ, Ch. 5). Human being's circumstances are diverse which must be categorized differently. Judgment cannot be based within an artificial rule that *excludes*.

The best way to rule is to be a *Sheng Ren* who acts and do not act at the same time. He acts because he bestows righteous judgment in accordance with the peculiar reality/situation/event. However, *Sheng Ren's* judgment is considered *non-action* because that is *expected* of him. Lao Zi's concept of government has a pure, simple, and plain mission, where the natural self appears and original simple views are brought back and operationalized in real life experience.

## **UNDERSTANDING DAO DE JING HAND IN HAND WITH THE PRESENT TIMES: CUTTING EDGE SCIENCE AND TECHNOLOGY**

Dao De Jing states that, "[f]rom ancient times until the present, the name Tao has never ceased to exist" (Cf. DDJ, Ch. 21). Likewise, the *future* is important to Chinese philosophy. "To understand reality is to be enlightened. Not to understand it and to act wrongly, *leads to disaster*" (Cf. DDJ, Ch. 16, Par. 10) (italics supplied). This implies that the *future* is crucially contemplated upon by Lao Zi, and future generations will continue to worship Dao (Cf. DDJ, Ch. 54).

Inventions of cutting edge technology pervade the world that relates with the assembled *spokes and a hub* (Cf. DDJ, Ch. 11). Wheels and vessels epitomize advanced progress and development. Constructions, inventions, and continuous discoveries are useful tools. New realities are created and "they give rise to *functions*" (Cf. DDJ, Ch. 11) (italics supplied). "If, in the process of transmutation, *intention* emerges" (Cf. DDJ, Ch. 37) (italics supplied). Ancient technology evolved into postmodern advanced science, technology, and research. These are created *intentionally* which are relevantly *functional* and *purposeful*. Knowledge progressed along with intentions to ease burdens of hard work, to cure and avoid diseases, and to prolong life.

Postmodern science, technology, and research are manifestations of possibilities and potentialities of the “uncarved block.” “Once the block is carved, there are names...The Tao, is unnamable...by which the nameable comes to be” (Cf. Villaba 1996, 187). The cyber world is invented. Advanced transportation, information, research, etc., are invented; hence, they have names. When these creations are not invented yet, they are unnamable.

“Tao is real, yet unnamable” (Cf. DDJ, Ch. 32). However, real experiential things are part of Dao, which are nameable. From thousands of years ago, the “uncarved block” of nature and human nature are continuously discovered, until cutting edge technology emerges which evolves very fast. Most recent models change easily; a natural trend in the present world.

Inventions and discoveries are “[t]hings [that] are *shaped* according to their nature. *Relational* conditions fulfill them” (Cf. DDJ, Ch. 51) (italics supplied). Postmodern creations are juxtaposed with human intentions *in relation* to relevant necessity that extends towards awareness, programs, and information drives, such as; lessen the burden of work and save time; fight diseases; save mother Earth; save the future life; plant trees; help avoid and stop crime; no to over population; promote equality and justice; no to nuclear energy, wars, and weapons; develop alternative energies from solar, wind, water, geothermal, and bio-fuel; go green; gender equality and development; multiculturalism; and stop bullying; among others.

Advanced science and technology becomes a major condition in human history that results in postmodern movement: a broader movement compared to modernism that celebrates fragmentation of existence (Demeterio 2006, 226). Postmodernism presents diverse and splintered realities; goes beyond borders of culture and ethnicity; and, it does *not exclude*.

During the modern era consumption and production (agricultural and industrial) are salient to economy and politics. In the second half of the 20<sup>th</sup> century, there was decline of manufacturing/industrial business economy. Consequently, post-industrial society emerges. The economic structural framework of the post-industrial society is founded upon the economic boom delivered by the multi-billion dollar businesses brought by advanced science and technology through the cyber space. Innovations on advanced information, finance, and services become major businesses. Production and consumption (capitalism) are no longer the major businesses. As manufacturing declined, advanced science and technology, advanced information technology, and globalization created jobs. (e.g., call centers, consultants, analysts, information technologists, computer mechanics, insurance services, financial services, and diverse fields of researches from diverse disciplines, among others). Researches and their scopes (in the fields of science, sociology, aesthetic surgery, space, genetic engineering, aeronautics, sea explorations, agriculture, aquaculture, environment/ecology, postmodern philosophy, animal preservation, and anthropology, etc.) are widened and enhanced. Knowledge production resulted in increased advanced knowledge which heightens and maintains stability of economy, preservation of diverse lives and cultures, and mother earth. Cyberspace triggered superindustrialization/supercapitalism which finally invades borders of nationalism.

Global information technology has a distinct character that goes beyond the nature of the modern; which gears towards a *digital society* that produces high-technological societies and new lifestyles; it develops *advanced knowledge*, and built a framework of novel actions and interactions in the local and international community that result in global culture change. Postmodernism modifies ways of life. People's mobility increased in terms of economy, politics, transportation, advance research and knowledge, etc. In the last quarter of the 20<sup>th</sup> century, *superindustrialized economic states prefer non-capitalist models of development* that created an argument that *capitalism must no longer be considered as the real world system*. (Wikipedia "Capitalism," 2010). Superindustrialization shifts to alternative energy (wind, solar, water, algae, and bio-fuel, etc.). Incessant information exchange through cutting edge technology establishes global network via the web/internet. Postmodern knowledge brought by advanced scientific research and technology remarkably become significant due to massive expansion and rise of diverse research proliferating from multiple fields of interests/knowledge/disciplines that address concerns in life, environment, world, and the future.

*Postmodern approaches and mechanisms* are operationalized that save humankind/environment/animals/mother earth. These are futuristic and encompassing, which go beyond borders and races. Walls of nationalism crumbled. Cultural boundaries collapsed, due to transcontinental air transit, cyber space communication aided by advanced information and technology, and multiculturalism that strengthen global village phenomena. Various movements such as feminism, environmentalism, anti-war activism and gay rights, etc., proliferated. Likewise, postmodernism emphasizes on the awareness of gender equality, anti-bullying, and advocacy of "listening" to unheard voices.

## **THE POSTMODERN EXPERIENCE AND THE ANCIENT CHINESE EXPERIENCE**

Postmodernism's tenet is its *role as a critique* to modern totalizing principles embodied as universal dogmas and modern theories; likewise, known as *absolute truth*. Postmodernism *critiques* itself and claims that there is no *absolute truth*. On this basis, there emerges an overwhelming negative reaction that accuses postmodernism as totally void/meaningless.

Postmodern as a critique of the modern "traces its roots from *logic* and not metaphysics" (Gripaldo 2006, 3). Analogous to this is, "in China...*practically...everyone* is preoccupied with learning how to live meaningfully...*common sense...conveniently ...reflect[s] [their]...actual life encounters*" (Co 2002, 24). The principal approach in the present postmodern times is *deconstruction* that originates from *common sense* applied to actual experiences./

Arising from *logical practical thinking*, postmodernists put into question "modernism's...claims...*'to judge the good, the true, or the beautiful'*" (Ozmon and Craver 2003, 338) that totalize. Modernism's *judgment* is based upon the true, the good, and the beautiful, which to postmodern is not a correct manner of judging. Totalizing modern principles emerge from reason: that locate the *absolute truth* at the

center, which holds full authority and power over modern humanity's intellectual collective subconscious.

Clarification on the postmodern claim that there is no "*absolute truth*," requires tracing back the "*meaning*" of *absolute truth*. *Absolute truth* is the modern totalizing metaphysical/universal/ principles that relate with "the good, the true, and the beautiful," as bases for judgment. Modern principles hold full power over modern humanity. Likewise, modern knowledge and theories are at the center that totalize knowledge (e.g., modern physics and modern mathematics), known also as *absolute truth*.

Postmodernists claim that there is no absolute truth, which renders it worthless and empty of meaning. It reiterates that the true, the good, and/or the beautiful as criteria for judgment are not just which promote inequality. Postmodernism applies *the method of deconstruction* that advocates real justice and equality where the *excluded, marginalized, and prejudiced* are presented. Likewise, *postmodern political project* deconstructs the modern theoretical sciences.

To judge correctly, deconstruction is utilized as the principal approach of postmodernism that decenters the true, the good, and the beautiful including modern theoretical sciences. A "postmodern method of analysis; its goal is to undo all constructions it tears a text apart and reveals its contradictions and assumptions; its intent, however, is not to improve, revise, or offer a better version of the text" (Rosenau 1993, xii). A *text* can be a postmodern individual, an event/situation, a written piece, a field of discipline, etc. "Decentering is the absence of anything at the center or any over-riding truth" (Rosenau 1993, xii) that *includes*. Inclusions of novel fields of discipline/knowledge are similarly relevant and important. Prejudiced, peculiar, marginalized, different, and small voices are included; which necessitates *differance*. *Differance* shows peculiarity and significance of things, events, reality, circumstances, etc. Deconstruction disintegrates the strongly constructed absolute truth and theories of the modern.

In *deconstruction, differance, and decentering* nothing is considered superior or inferior. *Everything* is presented *equally*. Postmodernism advocates fairness; it promotes real *equality* and real *justice*. Interpretations differ and each interpretation must be respected. Diversity of properties and peculiarity of facts/situations that give rise to the presentation of multiple realities and fragments, are celebrated.

Jean François Lyotard, "argues that art, morality and science (the beautiful, the good, and the true) have become separated and autonomous" (Sarup 1992, 163). Real life involves human evils and natural phenomena that bring pain and suffering. Death, diseases, and old age are experiences which are *unpresentable*. These are presented by Gautama Buddha, the first known deconstructionist in Indian pre-modern world (Zweig 1995, 145). By doing so he deconstructed the "good, the true and the beautiful" similar with postmodernism that deconstructs. Its intention is not to annihilate the modern principles; which are regarded as *legacy*.

Jacques Derrida admits that there is *misunderstanding* on deconstructionism; He (1991, xviii) clarifies [that there is] a "sort of logocentric confusion that 'deconstruction' has made apparent." Deconstruction applies to real experience that

includes the marginalized, peculiar, prejudiced and/or *the different*, as well as, novel scientific disciplines which are useful and relevant (e.g., alternative energy, stem cell, DNA, cyber-engineering, etc.). *All realities must equally be presented by deconstructing the old legacy.* Realities excluded in the old legacy are finally included. In postmodernism nothing is excluded and unrepresented.

Dao De Jing states that “[t]he wise knows how to rescue men, hence, no one is excluded. He also knows how to rescue things, hence, nothing is excluded” (Cf. DDJ, Ch. 27). During Lao Zi’s time he already knew exclusion and marginalization due to artificial rules and laws imposed by prevalent politics and culture. He emphasizes that “[t]he wise is not benevolent. He treats men differently” (Cf. DDJ, Ch. 5). Real justice and equality are applied by Sheng Ren because he acknowledges that circumstances and situations are diversified. Similarly, postmodernism celebrates and presents splintered realities. Cultural artificial rules that Lao Zi critiques do not include diverse and multiple realities. Lao Zi critiques artificiality of culture that brings about customs and norms followed blindly by the society. Some customs and traditions are wrong however, the society does not regard them as such. During Lao Zi’s time ancient Chinese customs and traditions are totalitarian taken in similar context with the /bourgeois/Eurocentric/modern culture which is considered as the supreme culture that dictates rules, norms, and customs which are blindly followed by the society. The bourgeois culture is very authoritative. Postmodernism critiques the bourgeois culture the way Lao Zi critiques the pervasive ancient Chinese culture during his time.

In Dao De Jing, “[s]pokes are joined at the hub...[wherein there] arises the function of the wheel...Lumps of clay are shaped...[wherein there] arises the function of the vessel...[these are] useful materials...[that] function (Cf. DDJ, Ch. 11). Time goes along with inevitable changes. From ancient China to the postmodern times advanced science, technology, and research are limitlessly enhanced and developed.

Sheng Ren is open and he listens to voices; hence, he is filled with wisdom. When one is open and she/he listens; learns better and knows more. To be enlightened, these splintered realities (similar, multiple, diverse, different, categorical, and extreme) that human being experiences and understands make him/her reach a higher level of consciousness which is the basis of correct and righteous judgments similar to the wisdom of a Sheng Ren. Postmodernism’s emphasis on the *significance of listening* to “voices,” even the familiar ones, may have various new meanings applied to changing and developing times. *Listening and communication* are best approaches to liberate the prejudiced unheard/little voices. An effective postmodern approach to end suppression, dehumanization, and marginalization. Absolutely, this is a postmodern wisdom which is also ancient China’s.

Abovementioned reality of postmodernism is a simple glimpse of its positive features. Is this not the way of Dao? Dao De Jing deals with the ancient times towards the present, including the necessity to avoid disasters; which translates futuristic endeavors. Incessant struggles bring advanced postmodern knowledge, advanced information, advanced science and technology, and postmodern advanced researches. These function purposefully for nature and life’s relevance which includes the future.

Notably, cutting edge technology has positive and negative effects. However, postmodernism does not only critique the modern, it critiques itself; since, there are



negative postmodern elements. Postmodernism opposes *cyber-ism*, *hyperrealism*, *narcissism*, and nuclear energy, weapons, and wars which is similar with the principles of Dao De Jing: that “[a]rms are implements of ill omen which are abhorred by men. One uses them only when one cannot avoid it” (Cf. DDJ, Ch. 31). Arms are for defensive purposes only and no to offensive acts. There is goodness in advanced science and technology, however, Dao De Jing states that; [g]oodness often turns out to be evil. This has long confused the people. Thus, when the wise deals with things he is firm in his principles” (Cf. DDJ, Ch. 59). Postmodern critiques are crucial moral requirements that reveal negative postmodern realities which must be addressed and given appropriate attention/awareness/action. Dao De Jing states that “[h]e also knows how to *rescue* things, hence *nothing is excluded*” (Cf. DDJ, Ch. 27) (italics supplied). To critique is to be open which intends to correct, solve, and avoid negative realities in the present times that visualizes the future. *To rescue* things equates to postmodern moral imperatives which are firmly based upon justice and equality, perpetuation and preservation of human life, nature, and the world which is similar with Dao De Jing’s *avoidance of disaster* and promotion of good life in the present and future to come. In the same context, Postmodernism intends to *rescue nature*; the future of the world and life: which *includes all of humanity*.

## CONCLUSION

*Nameable* Dao is the source of all things in the past, in the present, and in future generations. Cutting edge advanced science and technology, advanced information, advanced scientific knowledge and researches are everyday experiences that originate from Dao’s “uncarved block.” Change is a natural way of Dao brought by the nature of the human mind, human work, human relations, and nature of things. Postmodern advanced realities are intended to operate due to relevance, functionality, and usefulness in relation to human being’s conditions and needs. The necessity to perpetuate life is a struggle because death will surely come. Death is a natural experience in life.

The cultivation of equality and justice; to save life, nature and the world; and to be ready with the future are the basic intentions of inventions and discoveries. Humanity must be safe. It takes courage and struggle to fulfill one’s responsibility as a mechanism to attain safe/and content life. Pressing problems in life can be solved through cutting edge technology when utilized in positive ways. Stress and anxiety are lessened. Dao de Jing states that “[w]hen people are free from fear; they experience basic dread...because they are at peace with their lives... [through] courageousness...one’s life is saved...success comes by itself...[then] men are no longer afraid to *die*” (Cf. DDJ, Ch. 72, 73, and 74). Death is significantly addressed and Chinese intends to prolong and save life while living courageously, peacefully, and freely.

True reality in the present world is not advanced science and technology alone. Human work that creates is a means to explore the richness of things in nature; to better appreciate the greatness of the amazing world and life. Advanced postmodern realities include awareness; researching, planning, and programming: to avoid death of nature, death of diverse lives, and death of the future. Postmodernism looks

forward to *the destiny of reality*, and developed functional approaches, operationalized in real experiences. The question “In these days is there a natural movement of Dao that leads to the reality towards the *return*?”

“Things are unceasingly moving and restless. Yet, each one is proceeding back to the origin...to return to the *destiny of being*...[which] is *reality*. To understand reality is to be enlightened...to act wrongly leads to *disaster*” (Cf. DDJ, Ch. 16) (italics supplied). The future must be contemplated upon so that humanity will continue to enjoy the gifts of Dao, to avoid adverse catastrophe hand in hand with the preservation of nature, life, and the world.

Inevitably, from the ancient past to the present postmodern life there is process in reality that naturally goes back to nature. After the exploration of the richness of the nature of things hand in hand with human work; humanity prioritizes to preserve the world and life. Human beings return to reality and simplicity: a *reality* which is the preservation of nature and human life. *Simplicity* is comparable with the intention to ease the burdens of life by inventing and discovering advanced knowledge and research, advanced machines, and medicines: to cure, avoid diseases, avoid crimes, prolong life, avoid early death, and save the future. Advanced information technology and advanced transportation make the world small. Multiculturalism advances and understanding others' lives is better enhanced. Marginalizing and prejudicing are continuously minimized. Indeed, humanity is humanizing itself globally.

The *simple intention* to perpetuate and preserve nature and life is basically going back to *reality*, going back to *nature*, as well as, going back to Dao. There is a movement which is the *reversal*; after immeasurable accounts of things are created; after all the display of amazing human intelligence, human work, and skills; after all the phenomena of destruction and construction that happened in the past, happening in the present, and the preparation for the future world/life; there is no other recourse, other than “human nature goes back to reality.” Postmodern humanity is going back to *reality* that guarantees the *most promising destiny* that human nature can offer. Finally, the saying, “[r]everse is the movement of Tao” (Cf. DDJ, Ch. 40), is brought into the open. Indeed, “[g]reat capacity is successful in later days...Tao furnishes all things and fulfills them” (Cf. DDJ, Ch. 41).

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