



Levinasian view of child pornography and moral solution in the Philippine context

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ABSTRACT

This paper critically argues that child pornography is an inherently immoral phenomenon demanding an urgent and foundational moral solution derived from the ethics of Emmanuel Levinas. Emerging within complex socio-political landscapes, particularly in the Philippines, this pervasive exploitation represents a profound violation that utterly destroys a child's life possibilities. Utilizing textual and critical analysis of peer-reviewed sources, the research first details the historical emergence and escalating prevalence of child pornography, integrating recent empirical data and socio-political factors that perpetuate its growth. It then explicates Levinas's philosophy of infinite, non-reciprocal responsibility, demonstrating how his concepts of the 'Face' and 'totalization' prove the act's inherent immorality and counter critiques of his philosophy as merely idealistic. The paper questions existing legal solutions as fundamentally inadequate to address this immorality alone, advocating Levinasian ethics as a paramount moral imperative. It concludes that only by embracing this radical responsibility can a truly ethical response be forged, fostering a collective moral consciousness to restore dignity and secure the boundless future of every child.

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Introduction

Child trafficking and exploitation have long been acknowledged as grave global crises, yet the contemporary reality of child pornography reveals a form of violence that is both deeply hidden and devastatingly pervasive. More than a social, economic, or technological problem, child pornography is a profound moral violation—one that strips children of their dignity, agency, and future. It is an act that does not merely harm, but fundamentally destroys a child's life possibilities.

The Philippines has tragically emerged as one of the epicenters of this crisis. According to the Commission on Human Rights (CHR), cases of Online Sexual Abuse and Exploitation of Children (OSAEC) have reached 2.7 million since 2019, with a staggering 264.6% increase during the COVID-19 lockdowns, including 279,166 reported cases in 2020 alone (CHR 2025). The International Justice Mission (IJM) further reports that in 2022, approximately 1 in every 100 Filipino children was trafficked for the production of child sexual abuse material (CSAM), often through live-streaming platforms driven by foreign demand (IJM 2023). These figures point not simply to a growing problem, but to a sustained and systemic threat to the nation's most vulnerable—one that demands an uncompromising ethical response.

Despite existing laws, international conventions, and awareness campaigns, the continued rise of child pornography raises a troubling question: What are we failing to understand at a deeper moral level? If conventional legal and practical measures have proven insufficient to stop an inherently destructive and exploitative evil, what ethical foundation is missing? More importantly, how can a moral framework—often dismissed as “idealistic”—offer a realistic and effective way to confront this dehumanization and restore the absolute dignity and future of every child?

This paper argues that the persistent failure to address child pornography meaningfully stems from a tendency to frame the issue primarily in legal, economic, or pragmatic terms, while neglecting its inherent immorality and the total annihilation of a child's life possibilities that it entails. While laws are essential for prosecution and accountability, they often fall short in prevention and in responding to the profound moral injury inflicted upon victims (Psychology Today, 2021). Legal systems, operating reactively and bound by abstract principles, struggle to keep pace with rapid technological developments—particularly the emergence of AI-generated child pornography (AP News, 2024; The Conversation 2024; PNA, 2024). These limitations expose the inability of legal mechanisms alone to confront an evil that continuously adapts and thrives in moral indifference.

To address this ethical void, this research turns to the philosophy of Emmanuel Levinas and his concept of ethical responsibility as a necessary and radically realistic moral response. Levinas's insistence on an infinite, non-reciprocal responsibility toward the “Other” offers a powerful lens through which to confront the commodification and dehumanization at the core of child pornography. Rather than grounding ethics in rational calculation, utility, or autonomous freedom, Levinas places ethics in sensibility—in the immediate and undeniable command that arises from the vulnerability of the Other's face. Within this framework, child pornography is revealed not merely as illegal or harmful, but as an absolute moral violation that denies the pre-originary claim of the child as Other. Far from being unrealistically demanding, Levinas's ethic exposes the urgency and necessity of a moral response capable of resisting the normalization of such profound dehumanization.

This paper undertook a critical analysis of child pornography in the Philippines through a Levinasian ethical framework. It explored:

1. The philosophical foundations of ethics, contrasting traditional moral approaches with Emmanuel Levinas's radical notion of responsibility, and demonstrated how his ethical thought

uniquely exposed the inherent immorality of child pornography beyond legal or utilitarian considerations.

2. The historical emergence and evolution of child pornography, both globally and within the Philippine context, are examined in terms of its nature, contributing factors, key actors, and devastating consequences, and situated within the country's socio-political conditions and the challenge of its persistent and growing prevalence.
3. The direct application of Levinas's concept of ethical responsibility to child pornography showed how the vulnerable "face of the child" issued an unconditional moral demand and, in doing so, revealed the fundamental limitations of responses that relied solely on legal and institutional measures.

Through this comprehensive approach, the paper sought to illuminate the deep ethical dimensions of child pornography and proposed a robust moral response grounded in Levinasian responsibility—one capable of inspiring more effective, humane, and ethically grounded interventions that restored dignity and safeguarded the life possibilities of every child.

Literature review

Philosophical heritage: From rationality to responsibility as a moral solution

In principle, ethics has always demanded the pursuit of good actions and the avoidance of immorality. Throughout the history of Western philosophy, thinkers have sought to ground moral conduct in reason, virtue, duty, or consequences. However, when confronted with an inherently immoral phenomenon such as child pornography, the limitations of these traditional ethical approaches became strikingly evident. While they offer important insights into moral agency and responsibility, they often struggle to articulate the absolute, non-negotiable immorality of an act that completely denies another human being's subjectivity. This inadequacy opened the space for a more radical ethical framework—such as that of Emmanuel Levinas—which offered a deeper and more compelling moral response.

Ancient Greek philosophers such as Socrates and Plato accorded primacy to knowledge, maintaining that knowing what is good naturally leads to doing what is good, and that justice ultimately encompasses all virtues. Aristotle further developed this view by arguing that living well consists in cultivating virtue through habitual moral action guided by reason and the doctrine of the mean (Kraut, 2016). For these thinkers, rationality served as the foundation of ethical life. While their philosophies promoted moral excellence, their emphasis on self-authored rationality and the pursuit of a "good life" risked overlooking the absolute claim of the vulnerable Other, particularly in cases of gratuitous suffering. Their virtue-centered frameworks, focused on the moral self's cultivation, failed to capture the inherent immorality of acts that deliberately reduce another person to a mere instrument—as in child pornography—where the victim's good is not merely ignored but systematically negated.

Christian philosophy, particularly in the thought of St. Augustine, grounded ethics in the belief that human beings are created in the image and likeness of God, thereby affirming human dignity as divinely

bestowed (Augustine, 1963, p. 358). While this perspective elevated the value of human life and implied a moral obligation to respect it, Levinas drew an important distinction. He argued that the “face of the Other” does not simply represent or constitute God, but rather points toward God through the concrete suffering of the oppressed and exploited. This distinction redirected ethical attention away from an abstract theological image and toward an immediate and unavoidable moral demand. For Levinas, the divine was encountered not solely through reflection on the *imago Dei*, but through the absolute command issued by the suffering face. This insight was crucial in establishing the inherent immorality of child pornography, as the act constituted not merely an offense against a divine image, but a direct violation of the divine encountered in the vulnerable human face.

The Enlightenment further intensified the focus on human individuality and autonomy. Immanuel Kant’s deontological ethics, a cornerstone of modern moral philosophy, located morality in the respect for human dignity, insisting that humanity must always be treated as an end and never merely as a means (Sensen, 2011, p. 34). His categorical imperative required actions to be universally willed and grounded in autonomous reason and duty (Johnson, 2017). While Kant’s framework strongly opposed instrumentalization and defended human dignity, it remained rooted in self-legislating rationality, where the moral “I” ultimately judged moral action. When confronted with the radical vulnerability of a child subjected to pornography, an ethic derived solely from autonomy risked overlooking the prior, non-negotiable claim of the Other. For Levinas, the ethical command did not arise from the subject’s reason but from outside the self—from the face of the Other. This distinction was critical in demonstrating the inherent immorality of child pornography, as the wrongness of the act lay not only in violating autonomy, but in refusing the pre-originary ethical demand of the defenseless face.

In contrast, utilitarian ethics, articulated by Jeremy Bentham, evaluated actions according to their consequences, specifically their capacity to maximize pleasure and minimize pain for the greatest number (Bentham, 1907, p. 1). This approach reduced ethical judgment to a hedonic calculus (Bentham, 1907, p. 6). From a Levinasian perspective, such reasoning proved profoundly inadequate, as it allowed the unique and absolute claim of the individual Other to be overridden by collective outcomes. Child pornography, which explicitly prioritizes the pleasure of perpetrators and consumers over the irreversible destruction of a child’s dignity and future, starkly revealed the moral bankruptcy of utilitarian reasoning. No calculation of benefit or happiness could ever justify or mitigate the absolute wrongness of exploiting a child.

Despite their differences, these traditional ethical theories shared a common feature: they positioned the “I” as the primary source of moral authority, whether through rational deliberation, autonomous will, or consequential evaluation. Levinas rejected this orientation, arguing that when the self-authorizes itself as the foundation of ethics, it inevitably commits violence by reducing the Other to the categories of the Same (Levinas, 1978, p. 88). True ethics, he insisted, did not arise from ontology or metaphysics but preceded them as “first philosophy.” Ethics emerged in concrete relationships, where the self was summoned into responsibility not by reason, but by sensibility and the infinite command issuing from the Other (Levinas, 1969, p. 13). This radical reorientation provided a necessary foundation for addressing acts of inherent immorality such as child pornography. By prioritizing the absolute vulnerability and ethical claim of the Other, Levinas’s philosophy demonstrated that such acts were not

merely wrong or illegal, but fundamentally immoral because they denied the very source from which ethical meaning itself arose.

Emmanuel Lévinas on responsibility for the other: Detailing the moral solution

Emmanuel Levinas's ethical philosophy provides the vigorous framework for understanding child pornography not merely as a criminal act, but as a profound act of inherent immorality demanding an absolute moral solution. Born in Kaunas, Lithuania, in 1906, Levinas's Jewish heritage and harrowing experiences during World War II, including the loss of his family in the Holocaust, deeply informed his philosophical project. His academic journey saw him engage critically with Edmund Husserl's phenomenology and Martin Heidegger's ontology, eventually forging an ethical path that transcended their limits (Bergo, 2023; Lévinas, 1969; Wolin, 2023).

Life and philosophical influences

Levinas studied under Husserl, translating his Cartesian Meditations into French and publishing *The Theory of Intuition in Husserl's Phenomenology*. While deeply influenced by Husserl's phenomenological method, Levinas ultimately criticized its "egological" tendency, where the subject objectifies reality and the 'Other' is subsumed by the 'Same' (Davis, 1996, p. 8). Similarly, while initially drawn to Heidegger's existential analysis in *Being and Time*, Levinas eventually turned away from its ontological emphasis, finding its focus on 'being-in-the-world' insufficient to capture the radical exteriority of the Other. For Levinas, Heidegger's ontology risked reducing everything, including the Other, to a mere object of thought, a "totalization" that obscured genuine transcendence (Levinas, 1991, p. 3; Derrida, 1978, p. 88). This "totalization," where the Other is absorbed into the categories of the Same, is precisely the root of philosophical violence for Levinas, and it is here that the inherent immorality of any act that reduces a human being to an object begins. It was from these critical engagements that Levinas articulated an ethics that would form the bedrock of his proposed moral solution to humanity's deepest injustices.

The self-unto-the-other: Ethics as first philosophy and proof of inherent immorality

For Levinas, escaping the violent totalization of being, which reduces the Other to an aspect of the Same, is possible only through ethics, which he declares as the first philosophy, before ontology or metaphysics (Levinas, 1969, p. 13). This radical shift means that the very meaning of the self ("I") is not self-constituted but is derived from its relation to the "Other." The "I" finds its true essence not in self-made consciousness or being-in-itself, but in transcending itself towards the Other. This "otherwise than being" signifies a profound ethical turn where valuing the Other is the very condition of being, a non-self-made consciousness that recognizes the inherent worth and alterity of the Other. The concept of the "self-unto-the-Other" thus philosophically proves the inherent immorality of child pornography, as it is an act that fundamentally denies the Other's alterity, refusing to find meaning in their face, and instead imposing a self-serving, violent "totalization."

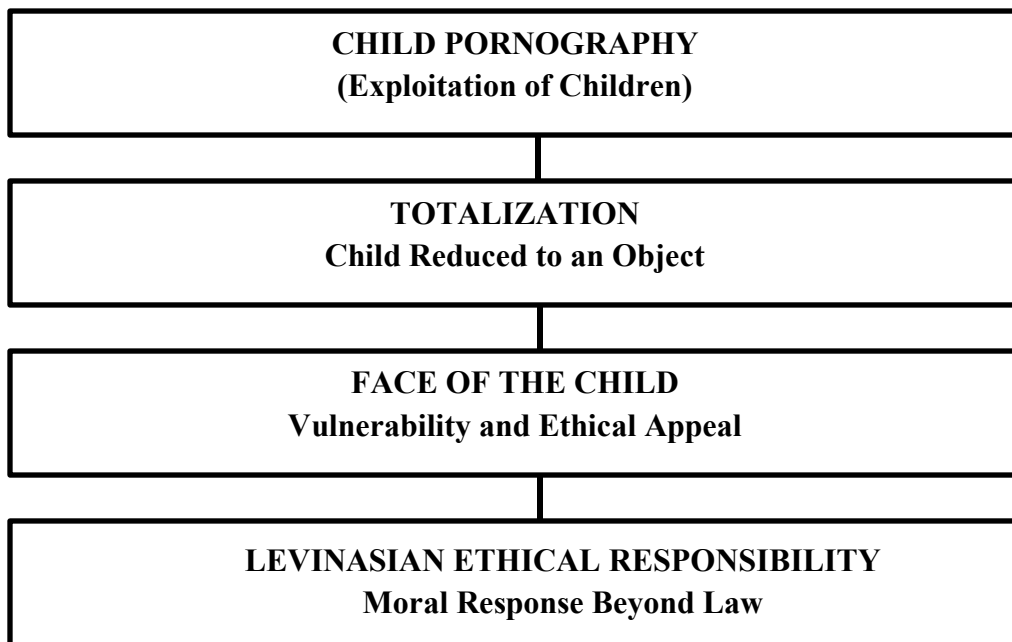
Conceptual framework

To provide a clear visual and theoretical anchor for this inquiry, a conceptual framework was presented to illustrate the relationship between the phenomenon of child pornography and the application of Levinasian ethics. This framework positioned child pornography as a concrete manifestation of

Totalization, wherein the unique subjectivity of the child was violently absorbed into the categories, desires, and control of the “Same.” In this process, the child was reduced to an object, stripped of alterity, and rendered consumable—a dynamic that closely mirrored Levinas’s critique of Western philosophical tendencies toward objectification, particularly as they appeared in postcolonial contexts such as Philippine sex tourism.

Set in direct opposition to this totalizing violence was the Face of the Child, which, through its defenselessness and radical vulnerability, issued an infinite and non-reciprocal ethical command upon the “I.” This ethical demand did not arise from law, consent, or rational calculation, but from the immediate encounter with the suffering Other. It was this encounter that grounded what the framework identified as the Levinasian moral solution, one that moved beyond the limits of purely legal or institutional interventions and called for a radical ethical response rooted in responsibility.

By centering ethical meaning on the face-to-face encounter, the framework demonstrated how Levinasian ethics demanded not merely condemnation or regulation, but a profound moral reorientation—one committed to restoring the child’s dignity and safeguarding the future possibilities violently denied through exploitation (Levinas, 1969; Critchley, 2002).



Statement of the problems/research questions

This study seeks to address the profound ethical void in confronting the inherent immorality of child pornography, particularly within the Philippine context. Through a Levinasian framework, it aims to answer the following research questions:

1. How does the phenomenon of child pornography, specifically in the Philippines, manifest as a violent "totalization" that denies the unique subjectivity and life possibilities of the child?

2. In what ways does Emmanuel Levinas's concept of the "Face" and the "Infinite, Non-Reciprocal Ethical Command" expose the inherent immorality of child pornography and demand an absolute moral solution?
3. Why are conventional legal and practical measures, when divorced from a foundational Levinasian ethical responsibility, ultimately weak or insufficient in curbing the growth and addressing the profound harm of child pornography?
4. How can a Levinasian ethical framework inform a more effective and humane approach to restoring the dignity and securing the future of child victims in the Philippines?

Research methodology

Research design

This study employed a qualitative philosophical research design utilizing textual and critical analysis methodology, rooted in the phenomenological-hermeneutic tradition of continental philosophy. Following Levinas's own methodological approach in *Totality and Infinity* (1969) and *Otherwise than Being* (1991), the research proceeds through close reading, deconstructive critique, and constructive reinterpretation of primary philosophical texts alongside empirical socio-political data. This method prioritizes the epiphany of the Face as the origin of ethical meaning, rather than empirical measurement or quantitative generalization (Bergo, 2023).

Locale of the study

The primary focus is the Philippine context, particularly the socio-political landscape of child sexual exploitation as documented by national institutions (Commission on Human Rights, International Justice Mission) and international reports (UNICEF). This locale provides the concrete ethical exigency that demands Levinasian analysis.

Data sources and instruments

Primary Data Sources:

1. Philosophical Texts: Levinas's major works (*Totality and Infinity*, *Otherwise than Being*, *God, Death, and Time*) serve as the foundational ethical framework.
2. Empirical Reports: Official statistics from CHR (2025: 2.7M OSAEC cases), IJM (2023: 1 in 100 children), UNICEF (2025), and Philippine legislation (RA 7610; RA 11930).
3. Secondary Literature: Critical interpretations of Levinas (Critchley, 2002; Bernasconi, 2002) and Philippine-specific applications (Heruela, 2025), forthcoming.

Analytical Instruments:

1. Textual exegesis of Levinasian concepts (Face, Totalization, Infinite Responsibility)
2. Critical hermeneutics contrasting traditional ethics (Aristotle, Kant, Bentham) with Levinasian ethics
3. Constructive application to child pornography as inherent immorality

Data gathering procedure

1. Systematic review of Levinas's corpus to establish core ethical categories
2. Compilation of empirical data on Philippine child pornography prevalence (2019-2025)
3. Critical juxtaposition of Levinasian ethics against empirical reality
4. Philosophical reconstruction yielding moral solution and recommendations

Data presentation and analysis

Analysis proceeds through three dialectical movements characteristic of Levinasian methodology:

1. Descriptive phenomenology: Explication of child pornography as "totalization."
2. Critical deconstruction: Exposure of legal solutions' ethical insufficiency
3. Ethical prescription: Articulation of infinite responsibility as a moral imperative

Trustworthiness is established through:

1. Triangulation of philosophical texts, empirical data, and secondary literature
2. Theoretical saturation of Levinasian categories
3. Reflexivity, acknowledging the researcher's position as BISU faculty addressing the national crisis

Statistical treatment of data

Not applicable. This philosophical inquiry prioritized qualitative depth over quantitative breadth, following the hermeneutic tradition in which validity emerged from interpretive coherence among the text, the phenomenon under examination, and the ethical exigency it disclosed, rather than from statistical measurement or significance testing (Rubin & Rubin, 2012).

Ethical declaration

This textual-critical analysis involves no human participants and uses only publicly available data. The researcher declares adherence to RA 8293 (Intellectual Property Code) and maintains academic integrity throughout. The study upholds Levinas's ethical primacy by confronting child pornography's inherent immorality with philosophical rigor. As a faculty member at Bohol Island State University, the researcher emphasizes the critical importance of addressing this national crisis through rigorous ethical inquiry, contributing to both academic discourse and practical interventions.

Data presentation and analysis

The concrete manifestation of this ethical encounter is the face-to-face relationship. This is not a reciprocal, symmetrical "I-Thou" relation (as in Buber), but an inherently asymmetrical one, where the Other is always superior, commanding, and calling to the "I" (Levinas, 1969, p. 17). The 'face' itself is not merely a physical visage but an expression of the Other's defenselessness and absolute vulnerability – the face of the hungry, the oppressed, the exploited. It speaks an ethical language without words, an imperative that resists my powers and possessions, calling for an immediate and non-negotiable response (Min, 2006, p. 100). This encounter, which inherently exposes the inherent immorality of any act that would violate the Other, establishes the very foundation of responsibility. From the face, there emanates an absolute prohibition: "Thou shalt not kill," which extends to any form of violence that negates the Other's subjectivity, including the objectification central to child pornography (Trinh, 2024).

From the face-to-face encounter arises ethical responsibility, which, for Levinas, is infinite and non-reciprocal. It is not "conditioned by any knowledge" but is "before any knowledge" of the Other (Levinas, 2000, p. 162). The "I" is not merely responsible for its own deeds, but becomes a "hostage" to the Other, unable to "slip away from responsibility" (Levinas, 1991, p. 10). This means that the material needs of the Other become the spiritual needs of the self, as eloquently articulated in his reference to Matthew 25: "Feed the hungry, clothe the naked..." This radical ethical demand directly confronts the inherent immorality of acts like child pornography, where the needs and dignity of the Other are explicitly denied or exploited. As Heruela (2025) highlights in applying Levinas to Filipino familial norms, this infinite responsibility is especially pronounced towards children, whose natural helplessness elicits a non-delegable ethical claim. This responsibility, as a fundamental response to the vulnerable, is further underscored by scholars such as Garrett (2017), who demonstrate Levinas's direct relevance to social work and affirm the practical imperative of prioritizing the Other.

Levinas fundamentally reorients ethical thought by asserting that genuine ethical life stems from sensibility, rather than rationality. He argues that the historical emphasis on reason in Western philosophy has often led to a subject that "thematizes" or totalizes the world, obscuring the radical alterity of the Other (Tangyin, 2004, p. 155). Sensibility, for Levinas, is a more primordial response, an immediate exposure and openness to the Other that precedes cognitive understanding. It is a "saying" that is prior to the "said," a responsive experience that is undetermined by reason (Hand, 1989, 156). This sensibility is crucial for grasping the inherent immorality of child pornography. It allows for an immediate, pre-cognitive recognition of the Other's suffering and vulnerability – the pain and destroyed possibilities that rationality might intellectualize or rationalize away. This depth of moral understanding, beyond mere logical deduction, makes Levinas's approach uniquely suited to identifying the profound immorality, asserting that the response to the Other is an affective, non-optional command.

Challenging the notion that freedom is the precondition for ethics (as in Aristotle or Kant), Levinas asserts that freedom is anteceded by responsibility for the Other (Levinas, 2000, p. 181). The self is responsible before it is free; existence is not "doomed to freedom" but "judged and invested as freedom" (Kearney, 1984, p. 63). This means that true freedom is not an autonomous will doing as it pleases, but the unique possibility of responding to the call of the Other. The imperative to protect the vulnerable child victim is not a choice exercised from freedom, but an obligation that constitutes freedom, demonstrating its heteronomous nature. The inherent immorality of child pornography is precisely its denial of this fundamental priority, twisting freedom into an instrument of exploitation and violence against the Other's absolute claim. The perpetrator exercises a perverse 'freedom' that is ethically nullified by its fundamental irresponsibility, as the ethical demand from the Other's face already imposes an inescapable boundary.

The encounter with the "third party" complicates the immediacy of responsibility. When another 'other' (or many 'others') enters the scene, the question of justice emerges: "Which one comes before the other in my responsibility? What are they, then, the other and the third party, in relation to one another?" (Levinas, 1969, p. 96). The third party represents society, institutions, and the need for comparison and measurement, which introduces the possibility of "thematization" and, paradoxically, the potential for

violence if not carefully grounded. However, for Levinas, justice is not a separate realm; it is born from, and must always be guided by, the prior, infinite responsibility for the Other (Tatransky, 2008, p. 294). Justice, in this sense, is not merely legal but deeply moral, derived from love, ensuring that the needs of all others are considered without compromising the unique ethical demand of each. This is where the moral solution expands from the individual "I" to the collective, acknowledging that societal structures must also reflect this foundational responsibility to protect against inherent immorality. This perspective is critical for evaluating why legal solutions alone are insufficient: they operate within a framework of generalized justice that risks overlooking the specific, absolute claim of the individual Other unless rooted in this primary ethical responsibility.

A common critique leveled against Levinas's philosophy is its perceived idealism, a notion that his call for infinite, non-reciprocal responsibility is too demanding or unrealistic for human beings in complex social and political contexts (Critchley, 2002; Plant, 2007). Critics question how a society could function with such an asymmetrical ethic, often finding the transition from the singular face-to-face to the practicalities of justice and the third party ambiguous (Bernasconi, 2002).

However, this critique fundamentally misunderstands the nature of Levinas's project. Rather than being idealistic, his ethics should be understood as a form of radical realism—a profound description of the ethical demand as it is, not as we might wish it to be for convenience.

Exposure of pseudo-realism: Levinas's philosophy is not unrealistic; rather, it exposes the pseudo-realism of conventional thought that often accommodates or rationalizes away ethical demands in the name of "practicality" or self-interest (Cohen, 1994). This "practicality" frequently leads to the commodification and objectification of others, as seen in child pornography. His "idealism" is a refusal to accept this compromising realism that blinds us to the profound moral claim of the Other.

The ethical demand as an irreducible fact: For Levinas, the encounter with the Other's face is an undeniable, irreducible fact that precedes conscious thought or choice. It's a description of how ethics actually enters human experience, even if we habitually ignore it. The "demandingness" of his ethics is not an arbitrary ideal but reflects the true weight and urgency of the Other's claim, especially that of the vulnerable (Garrett, 2017).

Necessity in the face of absolute immorality: For profound immorality like child pornography, conventional, reciprocal ethics often prove inadequate because they presuppose a level of mutual recognition that the perpetrator actively denies. Levinas's demanding ethic becomes precisely what is necessary to refuse such evils absolutely, without compromise or rationalization. It's an ethics that refuses to dilute the moral imperative to fit an impoverished reality, instead challenging reality to measure up to the ethical demand (Chanter, 2001). As Wall (2010) implies, the "difficulty" of infinite responsibility towards children does not negate its existence but highlights its non-delegable presence.

Ethics as the ground for authentic justice: While the transition to the "third party" and justice is complex, Levinas insists that justice must be founded upon the prior ethical relation to the singular Other. Without this ethical grounding, justice risks becoming merely calculation, totalization, or the imposition

of the Same, thereby leading to further violence. His philosophy thus provides the critical ethical standard against which political and legal systems must be measured, preventing them from becoming morally vacuous.

In conclusion, Levinas's ethics is not an unattainable ideal but a necessary framework that illuminates the true, demanding nature of ethical reality. Its "idealism" is, in fact, a radical realism that calls us to confront the inherent immorality of phenomena like child pornography with an absolute and uncompromising moral solution.

The protection of children's rights is a universal imperative, yet the pervasive reality of child pornography starkly highlights a profound failure in this collective duty. This section provides a comprehensive situational analysis of child pornography, tracing its emergence and evolution, and examining its particular manifestation within the complex and ongoing socio-political struggles of the Philippines. It will underscore how these factors coalesce to perpetuate an unequivocal inherent immorality, leading to the catastrophic destruction of a child's life possibilities.

The emergence and evolution of pornography: A context for inherent immorality

While child pornography as a widespread, commodified industry is a more recent phenomenon, the broader concept of pornography has a longer, albeit often hidden, history. Early forms primarily used young-looking adults to simulate innocence. However, as the market for sexualized content evolved, a disturbing ethical descent occurred: the shift from simulation to direct exploitation. Before 1969, children were rare in pornographic materials. Yet, by the 1970s, the demand for "youthful models" escalated, leading to the direct exploitation of children, with some reports estimating 300,000 to 600,000 children under 16 being used as models in the US alone (Trinidad, 2005, p. 10). This transition signifies a deepening ethical collapse, where the simulation of innocence gave way to its systematic corruption, revealing the inherent immorality of reducing a child's being to an object of sexual gratification.

The advent of the internet and digital technology dramatically accelerated this perverse evolution. The "increasing technological life-world" with electronic devices, the internet, and mobile phones has since amplified the production, distribution, and consumption of child pornography, turning the digital realm into a critical vector for child sexual exploitation. This technological mediation, rather than distancing the perpetrator from the victim, often facilitates an even more insidious form of totalization, as the child's image can be endlessly replicated and consumed, further denying their unique subjectivity.

Child pornography as an ever-increasing, serious issue in the Philippines: A crisis of inherent immorality

Child pornography is not just a serious issue; it is an ever-increasing crisis that constitutes an affront to humanity, severely impacting children and leading to the destruction of their possibilities in life. In the Philippines, this is acutely felt. Children are inherently the most vulnerable victims of exploitation due to their developmental stage and lack of capacity for self-protection (UNICEF, 2022). This vulnerability is tragically exploited within a confluence of deep-seated socio-political struggles.

Recent data paints an alarming picture of an escalating problem:

- a. The Commission on Human Rights (CHR) of the Philippines reported in February 2025 that 2.7 million cases of Online Sexual Abuse and Exploitation of Children (OSAEC) have been recorded since 2019, with a massive surge following the onset of the COVID-19 pandemic (CHR 2025). This monumental figure highlights the scale of the ongoing crisis and the widespread nature of this inherent immorality.
- b. The International Justice Mission (IJM) estimated that in 2022, 1 in 100 Filipino children were trafficked for child sexual abuse material (CSAM), often involving live-streamed abuse to cater to foreign demand (IJM 2023). This statistic, corroborated by peer-reviewed analysis (Seto et al., 2021), underscores the organized and pervasive nature of the exploitation, which leverages poverty and accessibility.
- c. UNICEF, in June 2025, continued its call for sustained efforts against OSAEC, noting that the Philippines is "one of the top sources of child pornography globally" (UNICEF, 2025). SaferKidsPH reported in November 2024 that 1 in 5 internet-using children have been victims of online sexual abuse (SaferKidsPH, 2024).
- d. The economic scale is staggering: global profits from online child sexual exploitation are estimated to reach US\$1.5 billion between 2020 and 2023 from the Philippines alone (Inquirer.net 2024). This underscores the perverse financial incentives driving this inherently immoral trade.

These statistics are not mere numbers; they represent millions of individual 'faces' whose dignity has been violated and whose future possibilities have been irreparably damaged. The continuous increase in various forms of exploitation, including the new challenge of AI-generated child pornography (AP News, 2024; The Conversation, 2024; PNA, 2024), demonstrates the evolving nature of this immorality and the urgent need for a robust, ethical response that goes beyond conventional means.

Types and manifestations of child pornography

Child pornography encompasses various forms of explicit representation that constitute inherent immorality. The COPINE project, developed in the late 1990s, categorized images based on severity, including:

Nudist: Pictures of naked or semi-naked children in appropriate settings (often still exploited).

Erotic Posing: Deliberately posed pictures of clothed, partially clothed, or naked children in sexualized or provocative stances.

Explicit Sexual Activity: Depicting children engaged in sexual acts without adult involvement.

Assault: Pictures of children subjected to sexual assault, including digital touching, involving an adult.

Gross Assault: Grossly obscene pictures of sexual assault, involving penetrative sex, masturbation, or oral sex with an adult.

Sadistic/Bestiality: Images showing children subjected to violence or involved in sexual behavior with animals (International Centre for Missing & Exploited (Children, 2017).

It is crucial to understand that any image of a child for the sexual gratification of viewers constitutes child pornography, regardless of explicit physical contact (United Nations Office on Drugs and Crime 2006). The emergence of online platforms, encrypted messaging apps, and new technologies like AI-generated content further complicates detection and intervention, constantly expanding the scope of this inherently immoral exploitation and making the legal battle an uphill climb.

Players and factors driving child pornography within socio-political struggles

The world of child pornography is sustained by various actors and complex factors, many of which are deeply embedded in the socio-political struggles of the Philippines and contribute to its pervasive nature.

Perpetrators: While often attributed to foreign syndicates driven by global demand, Filipinos also act as accomplices, procurers, or even producers of child pornography. These include:

- a. **Foreign pornographers:** Historically linked to military presence (e.g., American GIs post-Vietnam War) and ongoing sex tourism (Trinidad 2005, p. 52)-53).
- b. **Organized pornographers:** Driven by immense profit, producing materials for distribution in magazines, websites, or black markets (Trinidad, 2005, p. 55).
- c. **Local pornographers:** Filipinos producing content for personal use or sharing. The historical presence of 'Bomba films' illustrates a local context for sexualized media, albeit typically involving adults (Trinidad, 2005, pp. 57-59).

Social and economic factors:

- a. **Poverty:** This remains the most significant driver, transforming human dignity into a perverse commodity. Economic hardship makes children and their families susceptible to exploitation, often under the guise of alleviating poverty (Trinidad, 2005, p. 68). This represents a tragic distortion in which human dignity is commodified for mere survival, showcasing a stark moral failure within the socio-political fabric. The devastating example of Cordova, Cebu, becoming a "cyber pornography capital" highlights the direct nexus of extreme poverty and online exploitation (Trinidad2005,22).
- b. **Prostitution and sex tourism:** Closely intertwined, where tourism, ironically promoted for economic development, often leads to an increased demand for the commercial sexual exploitation of children (Trinidad, 2005, pp. 70-72). The economic benefits are gained at the expense of profound inherent immorality, leveraging the desperation of the vulnerable.

- c. **Peer influence:** A significant factor in drawing children into the sex industry, illustrating how social environments can become pathways to exploitation (Trinidad, 2005, p. 73).

- d. **Cultural factors:** Deep-seated cultural beliefs, such as the notion of children as parental property ("Anak lang kita"), can contribute to parental complicity or a diminished sense of a child's autonomous rights (Trinidad, 2005, pp. 74-75). The pervasive "macho culture" further normalizes the sexual objectification of minors, reinforcing a societal blindness to their absolute ethical claim.

Devastating effects on children: The total destruction of life possibilities

The effects of child pornography are devastating and long-lasting, a testament to its inherent immorality and its capacity for the destruction of a child's life possibilities. Immediate consequences include the "sexualization" of children, leading them to perceive sexual relations between adults and children as normal, confusing and corrupting their understanding of human intimacy (Trinidad, 2005, p. 75). This perversion of their developmental stage robs them of a healthy understanding of relationships and self-worth.

Beyond the immediate trauma, child pornography inflicts profound and irreparable damage, leading to:

- a. **Psychological trauma:** Victims often suffer severe, lifelong psychological trauma, including anxiety, depression, PTSD, self-destructive behavior, low self-esteem, substance abuse, and explosive anger (Seto et al., 2021). This impacts their ability to form healthy attachments and navigate life's challenges.

- b. **Erosion of trust and relationships:** The betrayal inherent in exploitation erodes a child's capacity for trust in adults and institutions, hindering their ability to form meaningful relationships throughout their lives.

- c. **Developmental delays:** The trauma can impede cognitive, emotional, and social development, affecting educational attainment and future career prospects.

- d. **Heightened Risk of Re-victimization:** Sadly, victims are at a significantly higher risk of further exploitation, trapped in a cycle of abuse that perpetuates their vulnerability (Seto et al., 2021).

- d. **Loss of innocence and future:** The most profound effect is the irreversible loss of innocence, which fundamentally alters their self-perception and their entire trajectory in life. Their possibilities for healthy personal growth, fulfilling relationships, and a dignified future are severely curtailed, if not destroyed.

These effects reveal that child pornography is not merely a transient act but leaves indelible scars, attacking the very moral formation and psychological well-being of the child. It transforms innocent lives into commodities and memories of abuse, demonstrating a profound ethical breach that demands a comprehensive moral solution capable of addressing this inherent immorality and preventing the destruction of future generations.

Discussion

This discussion directly applied Emmanuel Levinas's ethical framework to the problem of child pornography, demonstrating how his philosophy offered a profound moral response to an inherently immoral act. By foregrounding the absolute claim of the Other, Levinas compelled a reorientation of both individual and collective responses, moving beyond legal compliance toward a foundational responsibility grounded in the dignity of the child. This analysis also clarified why legal solutions, while necessary, remained fundamentally insufficient when ungrounded in an ethical sensibility capable of resisting totalization.

The face of the child and the ethical demand of responsibility

For Levinas, the *face* was the site of ethical epiphany—an encounter that interrupted self-interest and imposed an unconditional demand. In the context of child pornography, the face of the exploited child emerged as the most compelling ethical manifestation. The child's radical vulnerability, lack of autonomy, and absolute defenselessness issued an inescapable command: *thou shalt not exploit*. This ethical summons preceded law, consent, and rational justification, thereby revealing child pornography as inherently immoral, not merely illegal.

This encounter grounded a responsibility that could not be delegated or reduced to compliance. The Levinasian notion of infinite, non-reciprocal responsibility demanded that individuals, families, communities, and institutions recognize the child as an absolute ethical priority. From this standpoint, ethical responsibility was not exhausted by punishment after harm occurred, but required a proactive orientation toward protection, care, and moral formation.

Infinite responsibility beyond legal measures

Levinas's conception of responsibility radically exceeded conventional notions of duty. Responsibility for the child was not reciprocal, conditional, or contractual; it placed the self in a position of *substitution*—bearing responsibility even for what one did not cause (Levinas, 1991). This ethical demand clarified the role of parents, communities, and institutions.

At the familial level, parents emerged not merely as providers of material security but as primary ethical guardians. Levinasian responsibility required parents to cultivate moral sensibility, protect children from digital and social vulnerabilities, and recognize the child's absolute ethical claim beyond economic or pragmatic considerations. This responsibility extended to moral education, attentiveness, and active resistance to the conditions that normalize exploitation.

At the communal level, Levinasian responsibility challenged society to recognize its collective moral indebtedness to children. In the Philippine context, this entailed a reevaluation of *bayanihan*—not merely as volunteerism, but as an ethical commitment rooted in solidarity with the vulnerable Other. Community vigilance, ethical awareness, and the creation of safe physical and digital spaces became moral imperatives rather than optional social goods.

The child as the bearer of ethical signification

Levinas's claim that meaning arose from the face of the Other rather than the identity of the self-reframed the child as the bearer of ethical signification. In child pornography, the child's image was violently stripped of this signification and reduced to an object of consumption. The Levinasian framework exposed this reduction as an act of ethical violence, revealing why legal definitions of harm often failed to capture the depth of the violation.

Recognizing the child as a source of ethical meaning shifted moral focus away from perpetrators' desires or consumers' pleasure and toward the child's unfulfilled claim for justice. This shift illuminated the inadequacy of legal frameworks that operate through abstraction and categorization, often missing the singularity of the child who has been violated.

Justice, institutions, and the limits of law

The entry of the "third party"—society, institutions, and the state—introduced the question of justice. While child pornography was unequivocally a legal matter addressed by statutes such as Republic Act 7610 and Republic Act 11930, the analysis showed that law alone remained weak in confronting the inherent immorality of the act.

Legal systems were reactive, technologically lagging, and limited in their ability to address root socio-economic causes or cultivate ethical sensibility. They punished violations but could not restore lost innocence, legislate empathy, or prevent the objectifying gaze that enabled exploitation. Levinas's insistence that justice must be grounded in prior ethical responsibility clarified why laws detached from moral foundations risked reproducing forms of totalization.

From this ethical standpoint, governmental responsibility extended beyond enforcement. Laws such as RA 11930, particularly its obligations on internet service providers to block AI-generated child sexual abuse material, reflected an emerging alignment with Levinasian responsibility. However, implementation gaps underscored the need for ethical training, victim-centered rehabilitation, poverty alleviation, and international cooperation grounded in the recognition of the child's absolute vulnerability (Respicio, 2023).

Ethical responsibility as the necessary moral solution

The discussion demonstrated that the persistence of child pornography reflected not merely enforcement failures but a deeper ethical deficiency—a societal willingness to prioritize convenience, pleasure, or practicality over responsibility for the vulnerable. Levinas's ethics, often dismissed as idealistic, emerged instead as a radical realism, exposing the insufficiency of approaches that diluted moral demand for pragmatic ease.

By insisting on infinite, non-reciprocal responsibility, Levinas provided the ethical ground necessary for authentic justice, meaningful prevention, and humane intervention. This ethical orientation did not replace law but gave it moral legitimacy and direction.

Ethical implication

Ultimately, dismantling the inherent immorality of child pornography required more than improved legislation or technological control. It demanded a fundamental societal commitment to ethical life—a life lived in responsibility for the vulnerable Other. Without this foundational shift, legal remedies would remain reactive and insufficient, and children would continue to bear the cost of moral indifference.

Only through a renewed ethical orientation grounded in Levinasian responsibility could society restore dignity, protect life possibilities, and affirm the child not as an object to be managed, but as the very source of ethical meaning itself.

Conclusion

The continuous increase in various forms of exploitation, including the new challenge of AI-generated child pornography (AP News, 2024; The Conversation, 2024; PNA, 2024), demonstrates the evolving nature of this immorality and the urgent need for a robust, ethical response that goes beyond conventional means. As the paper's central inquiry posed: In the face of an escalating and inherently destructive immorality like child pornography, and the persistent failure of conventional legal and practical measures to curb its growth, what fundamental ethical understanding are we missing? And how can a radical moral framework, seemingly "idealistic" yet profoundly realistic, truly confront this dehumanization to ensure the absolute dignity and reclaim the life possibilities of every child? This comprehensive study, framed through the ethics of Emmanuel Levinas, provides a definitive answer: we are missing a foundational commitment to infinite, non-reciprocal ethical responsibility, without which the inherent immorality of child pornography will continue to lead to the destruction of a child's life possibilities.

This paper systematically demonstrated that child pornography is not merely a social problem or a crime; it is an act of inherent immorality. Traditional ethical philosophies, while valuable, ultimately prove insufficient in fully articulating this immorality because they often rely on rational autonomy, consequentialist calculations, or a generalized sense of duty that fails to grasp the absolute, pre-originary command emanating from the vulnerable 'Face' of the Other. Levinas, through his radical reorientation of philosophy towards ethics as first philosophy, provides the necessary framework. He reveals how any act that reduces the Other to an object of the Same – a "totalization" – constitutes an act of violence, thereby proving the inherent immorality of child pornography, which systematically denies the child's unique subjectivity and infinite worth.

The situational analysis of child pornography, both in its historical emergence and its alarming prevalence in the Philippines, underscores the urgency of this ethical crisis. The data, particularly the millions of OSAEC cases and the pervasive live-streamed abuse, vividly illustrate how socio-political struggles like poverty, coupled with technological advancements and exploitative cultural narratives, create fertile ground for this inherent immorality to flourish. These are not merely statistics; they are the shattered life possibilities of countless children, demonstrating the profound and lasting destruction inflicted upon their psychological, emotional, and social development.

Crucially, the paper has argued that existing legal solutions, while necessary for prosecution and deterrence, are fundamentally weak in isolation. Laws are reactive, often lag behind technological innovations (like AI-generated content), and cannot legislate the profound empathy or internal ethical transformation required to prevent the dehumanization of the child. They operate on the principles of reciprocity and generalized justice, which can inadvertently obscure the absolute, non-negotiable claim of the individual victim. This is precisely the critical gap that Levinasian ethics fills: it demands a prior, infinite responsibility that precedes law and compels an ethical response from the very core of one's being, thereby providing the comprehensive moral solution.

Furthermore, this paper has addressed the critique that Levinas's philosophy is too idealistic or unrealistic. It has been argued that his ethics is, in fact, a radical realism, exposing the pseudo-realism of conventional thought that often rationalizes away ethical demands. The very demandingness of his ethics is its strength, necessary to confront immoral acts as profound as child pornography, refusing to dilute the absolute moral imperative to fit convenient pragmatism. Levinas provides the ethical ground from which true justice and effective social action can authentically emerge.

Therefore, the study concludes that child pornography is fundamentally a result of a profound lack of moral responsibility, perpetuated by socio-political conditions that tragically prioritize practicality and pleasure over the absolute ethical demand of the vulnerable. To genuinely combat this inherent immorality and protect the life possibilities of every child, individuals and society must abandon the notion of sacrificing morality for practicality. Instead, a renewed commitment to a non-egocentric, ethically transcendent responsibility for the Other, as championed by Emmanuel Levinas, is imperative. This moral orientation is not an obligation but the very foundation of a dignified human life and a just society.

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