

Freedom Bound by Constructed Values of Objects and Commodities

Salah Salimian, Iraj Shahriyari, and Ali Maeroufnezhad

ABSTRACT

The concept of value is so wide that could be considered as synonymous with human life and existence. The human being is engaged in the evaluations of being by doing every act. Life is a value that even its ascetic denial is a kind of valuation. When the human being enters the world, in fact he enters a pre-valued world and many values weighed upon him. To what extent is man capable of emancipating from pre-existing values and to what extent can he succeed in creating value? The complex world today is very similar to the mythical world in which the blind and deaf valuing forces have overwhelmed and conquered human choices. It is here that human choices show a confusing and algebraic procedure, and freedom is as a chain that human being wrap around himself.

Keywords: Demand, Freedom, Philosophy Of Economy, System Of Objects And Commodities, Valuation

Published Online: April 12, 2022

ISSN: 2736-5514

DOI: 10.24018/ejtheology.2022.2.2.54

S. Salimian

PhD in Economics and MA student of Philosophy, Department of Economics, Urmia University, Iran.
(e-mail: salahsalimian@yahoo.com)

I. Shahriyari

MA in Economics and Deputy Auditor, Iranian National Tax Admission Organization (LTU), Tehran, Iran.
(e-mail: shahriyariiraj@gmail.com)

A. Maeroufnezhad*

MA Student, Department of Literature, Urmia University, Iran.
(e-mail: ali.maroufnezhad@gmail.com)

**Corresponding Author*

I. INTRODUCTION

Bochenski believes that "What typically gives meaning to life is valuation and values". Philosophers until Max Scheler have not consciously dealt with the subject of issue and valuation. In scientific philosophy, Kant has also referred to the issue of value as a particular subject. He has considered all that is related to our desire and will as of limited and contingent value and conditional, and stated that only beings in possession of intellect and reason have absolute value and they must be desirable and the end. In this way, it is possible to reach the ultimate realm only through practical reason and subordination to it, not by theoretical reason (Wahl, 1953).

When we think about the values, we unconsciously determine our life and thoughts through judging the values and prefer and select what is superior and better to other options. For this reason, we are ultimately dissatisfied with philosophical idealism and welcome philosophical realism, in our judgments. Putnam points out that everyday life is full of these choices and, ultimately, our evaluations and preferences (Pantem, 2002).

Three important issues have led to consideration of value and valuation: first one is the significance that Lotze (Kant's follower) gave to value. The second one is the theory of economists about value and production and the third reason is the special attention of Nietzsche to human values which led to change in values and transfer of values. It is noteworthy that value first expanded and developed under the influence of economic considerations and then accompanied with historical considerations. This made Franz Brentano (German philosopher and psychologist) to especially emphasize on values (Akbari & Hosseini, 2009).

Value and valuation are considered by Nietzsche as so important that he believes the philosopher's task is to solve the problem of values and classify them. He believes that life and existence have some sort of necessity within us that inevitably led us to use values and when we make values, life will be valuable for us. Therefore, first, life has a hidden value in its sense and second, it is the highest and best value and the origin and criterion for all valuations, as well as the origin and selection factor of other values. "Human being puts the values first into things to be able to establish and monitor self. It was he who first created meaning for things; a human meaning. Hence, he calls himself human being, the evaluator" (Nietzsche, 2010: 72). Finally, it can be said that according to Nietzsche, there will be no value without valuating creatures (Slineas, 1994: 1).

Dividing the values into two types and concerning the necessity of some economic arguments that ultimately ended up in desirability and value of a commodity for the consumer, Adam Smith created a favorable context to consider the values as a group of concepts with special application and meaning in human life. Later on, this issue became more and more important with the efforts of German philosophers such as Rudolf Hermann Lotze, Albrecht Ritschl and Nietzsche. Subsequently, in the late nineteenth and early twentieth centuries, valuation was introduced by Meinong, Ehrenfels, Scheler, Hartmann, Husserl, and Brentano across Europe and Latin America as a branch of knowledge. In the United States of America, people like Dewey and Parker took some actions in this field (Khoramabadi & Maleki, 2015).

II. LITERATURE REVIEW

The concept of value in the history of economics has been always valued objectively. The classical economists such as Adam Smith, David Ricardo and John Stuart Mill have all considered value as equivalent to production cost while raw materials as intact gemstone with high value for which they pay more for its equivalent. In addition, such evaluation cannot measure different types of jobs and cannot explain the oscillations in value.

In 1871, Carl Menger dealt with the oscillations in value derived from personal preferences concerning Marginalism and Subjectivism issues of value. This is while the great economists of medieval and 18th and 19th centuries of France focused on marginalism and subjectivism issues in dealing with value. Menger presented an interesting method for evaluation of the oscillations of value by forming this combination (along with but independent of Jevons and Léon Walras) and that included lack of evaluation and incommensurability since the valuation of commodities exist in the individuals' mind and not in the nature.

Value can be said in the same sense as the absent or the women-like truth of Nietzsche, who does not offer herself with coyness since it has a metaphysical and subjective aspect and cannot be measured. Of course, if the general and overall price of commodities is not confused with its value, in so far as price is a general agreement in the exchanges with the possibility of converting to value because it can influence the formation of human values. It is possible to come to a transparent conclusion on prices; however, concerning value, mostly the economic deviations have originated from a desire to give a clear conclusion about value. The positivistic aspect of economics is not capable of evaluating values, as it considers values as transparent and examinable, while the combination of valuing values is impossible. Economics as a macro view of collective values destroys individual valuations in the exchange-price labyrinth.

One can never conclude that the values have degraded to price since no criterion and basis has been so far presented for evaluation of valuations and might be never presented until human being decides on degradation or elevation of one (either value or price). It is because all prices originate from an unknown value and the prices also affect the formation of values. The fact that which one shall be accounted as the ground of the other is like the issue of the chicken and the egg. However, it can be said that price is somehow a social contract and agreement formed by the society and tradition. Although value could be the result of a social and historical agreement, the values can be recreated. The fact that we consider the price as the degraded aspect of value is the same as putting the objective presentation and reality with some type of ascetic denial against a metaphysic thing. We are only concerned with the personal nature of value and the generality of price, and we do not intend to provide any rationality for drawing a utopia. Our work is similar to the outward view from which many values seem ridiculous.

III. THE EVOLUTION OF VALUE

The study of value is a macro view encompassing aesthetics, economics, sociology, and ethics (the humanities) fields; however, what has now been objectively portrayed as the highest value in money (Simmel, 1907) has undermined all values of other sciences. What is inaccessible is "the value of values".

Although this slippery and fluid concept is not achieved, it is possible to create fruitful conversation by examining the evaluative sciences; a conversation or dialogue between the mentioned sciences about values, which take us to different domains that should be avoided as much as possible. This value reading requires a post-structuralist view to enable to see how values are formed in a horizontal spectrum from outside the system.

Value does not derive its origin in mechanical analyses because of its subjectivity since it is not about the quality of objects and tangibles, "rather it is a judgment of those which remains as unique to human subject". This concept finds various representations in tangibles through which it would be possible to study valuations and worldviews (Simmel, 1907).

Nevertheless, sociologists such as Emile Durkheim and Max Weber put real judgments against value judgments such that it would be confined to formal, experimental and object-oriented. This positive view deals mostly with quantity and manner of construction; however, the value judgments refer to the collection of subject-oriented human sciences that can be observed in behavioral economics that is in contrary to positive view of modern economy.

What will be now investigated is the evaluation of self-value through a positive approach which studies how it is formed. It should not be forgotten that value is an abstract concept without a module in the external world with a contractual meaning. Moreover, it is possible to study the application of value instead of its meaning. Moreover, value is linguistically an adjective such that only its nouns could be studied.

In linguistics, noun is like a container whose content is adjective. The adjectives do not have an equivalent in the external world and value as a qualitative adjective cannot be referred to external world; however, commodities, tangibles and objects are containers and contain values. In other words, the individual's values and valuations of every individual could be taken into account by selection of commodities. In fact, production and creation of any commodity or object is the materialization of the mental values of human being and considered as a sign for interpretation of that value.

The manufacture or producer of commodity first responds to his mental and emotional demands and extracts his worldview and values from his mind through Poiesis. The noncreative manufactures or workers make it reach mass production through Praxis and socialize the mental value of the producers. Furthermore, the consumers respond to their mental needs through selecting one commodity from among different commodities. Their selection is equivalent to valuation and the frequency of production in society is a sign for interpretation of mental needs, values and worldviews of that society.

In fact, the commodities are not target, but as a device for satisfaction of inner mental feelings and a sign for interpretation. The consumers are in fact manifestation and reflection of the mental values of creators and artists of the commodity and according to Plato, they imitate the values of the two mentioned categories as mimesis.

Object-oriented economy measures and evaluates the judgments based on real data and the experimental method; however, the subject-oriented behavioral economy presents another definition of the subject and replaces the human criteria for real data.

It is possible to perceive subject-oriented classic economy apart from the subject-oriented modern economy through various definitions proposed by Descartes, Kant, Marx and Fichte. The Cartesian subject, Cogito, is a cognitive subject apart from the object which is capable of interfering with the objective world, but Marx's concept of subject is derived from the form of tangibles and objective nature. Moreover, the subject and object have a reciprocity relation in Fichte's viewpoint and both are shaped in relation with each other.

Concerning various definitions of subject in each period, it is possible to realize various approaches of economics such that it is possible to consider the classic subject-oriented economy from the modern subject-oriented economy. The classic economy considers the subject in superordinate class (in the meaning intended by Marx and Nietzsche) as the economic actor who forms the individuals in the subordinate class (in the meaning intended by Marx and Nietzsche meaning) as the objective world and utilizes their forces to fulfill its ideas which according to Marx will lead to alienation and inefficiency of workforce. Moreover, Marx considers the subjectivity of the superordinate class as delusion and made of the capitalist system which forces both classes to fulfill this form.

Foucault in "The Archaeology of Knowledge" determines three positions for subject in classic and modern knowledge system. He depicts the position of subject in the classical knowledge system as a viewer outside the world, a clear reality that is the criterion and scale of subjects; however, in the modern knowledge system, man is considered as the cognitive subject that suffer from "analytical constraint" by depending on an obscure language with a dense network of history. As man becomes entangled in objects and subjects that have added complexity and ambiguity in his definition in his perception and things and objects overwhelm him and weigh him down before the entrance of the subject to the world.

This historical and empirical dimension of the subject was first mentioned in Marx and Kant's epistemological studies that considered man as a product of history. However, Kant proposes consideration of the transcendental dimension of the subject that relies on his understanding to counter this limitation, come out of the immaturity of history and extracts the pure form of knowledge from the transcendental subject.

The positive view of modern economics was based on this transcendental, reductionist and non-critical dimension. However, the dialectic and appropriateness of these two approaches to subject in 20th century led phenomenologists to seek for knowledge that was both empirical and transcendental, which Foucault calls it "the analysis of actual experience" or, following Merleau-Ponty as "Phenomenology of existentialism" which introduces man as the spontaneous and creative source of perception, culture and history. The merging of these two dimensions puts human being in a position to be thrown into three-

layer structure of the past, present and future. The synonymy of such subject in phenomenology is "Dasein" term of Heidegger in "Sein Und Zeit" which is unfruitful, incomplete and open being, not a dogmatic and static being, but a present inhabitant in the world where hermeneutics and interpretation are his way of understanding world.

The presence of subject or actor in the classic and modern economics can be seen with experimental and transcendental dimensions; however, what has been absent in the economics is continuous and incomplete Dasein which interprets economic issues through hermeneutics. The being that destroys the end product and puts it in the infinite continuity of the commodities, because the end product of each consumer loses its meaning as a cost in the game of infinite production and the cycle of goods. Furthermore, each commodity is interpreted in terms of its application not for the consumer, but for application in a dense network of commodities. An interconnected network which Wittgenstein in investigating language for words, considered as a fibers that is understandable not by a main yarn but by all warps and woofs (Dreyfus & Rabinow, 1997).

It is possible to reduce all evaluative knowledge to subject-oriented and object-oriented through various definitions of subject and object. Moreover, on contrary to some sociologists such as Weber and Durkheim, it should be said that when the real judgments are considered as the basis for research, in fact, the real fact becomes valuable and this approach is in some way the valuation of the real judgments against value judgments. It is because this approach leads to some value-judgments such as sanctity of the life of materialism, fight against Platonism and idealism. Therefore, the commodities as real data can be understood just through interpretive method and the reductionist view of commodity in a positive manner ignores the economic players and actors and losses the cognitive and epistemic aspect the same as classic knowledge system. This is while the commodities exist but without human existence.

The historical definition of subject views it as a timely layer made from the culture, history and its contracts through which adjusts and controls its instinctual behavior. The individual's subjectivity is taken to mean adjustment and control of the instinctual behavior and not in the sense of puberty. In other words, subject has not an abnormal behavior but a managerial behavior in its nature that is considered by Foucault as a "self-centered technique" which in the ascetic ideals appears that anti-natural and anti-vital. Furthermore, in a monastic manner, it manifests as "denial of life", "piety in life" and in Freud's view as "passion for death or "thanatos" and simple masochistic behaviors in different periods of history.

IV. THE COURSE OF EXISTENCE OF OBJECTS AND COMMODITIES

The period before four years old has been the focus of many researchers studying the natural and instinctual needs; however, because of the amnesia of individual in this period, young scholars such as Strauss and Freud have examined the prehistoric era of human beings and before writing. Although the study of the origin and turning back are almost impossible and each period has a cognitive context before itself, it is possible to observe a process of the gradual complexity of commodities and tools of primitives so far, which is a symbol of complexity and gradual layering of human being up to formation of subject and concept of Dasein.

The commodities of primitives who had naturally behaved and had not layered based on morality, culture and writing are merely considered necessary, natural and critical commodities. However, gradually by layering of human being and mentioned constructs, the commodities and objects also become more complicated. Indeed, it is possible to divide the commodities to natural and constructed (cultural and historical) categories. Here, we consider those commodities as natural that have been used for natural, vital and instinctive needs of human being from the primitive era so far. However, the constructed products (historical- cultural) refer to those products used by the cultural and historical layer of human being and not its biological organs. Here, it is intended to study the process of historical change of nature, tangibles and commodities in parallel with the formation of human being, subject and Dasein, so that human being is related to nature, subject to tangibles and commodities and Dasein to the existence of commodities that have been manifested in different forms in parallel.

According to the mentioned explanations, natural commodity is a false and controversial combination since the commodity is the fulfilled form of nature and nature include the raw and natural materials surrounding human being. Here, to clarify the problem in simple contemporary words, the natural products (inevitably) are classified in three general categories of feed, clothing and housing and other products such as luxury, cultural and art products are called constructed products responding to the human constructed needs and inclines. In other words, the nature is responding to the primitive human and the product is responding to the need of subject.

The natural products (inevitably) themselves are layered by layering and culturalization of human being through history and take some constructs such as human constructs. For example, the natural feed is layered and constructed by food cultures and art of cooking. Moreover, modeling and cloth designing for natural clothing, architecture and construction for housing are incidences of the construction trend of products.

Despite what has been so far mentioned about the differences in the existence of commodities and human being, it is noteworthy that the products and objects are also incomplete, continuous and layered beings in the history. Moreover, as human being has succeeded in conquering and changing the products and t, the products and tangibles have also been influential in conquering the human being and changing his existential situation. Moreover, the meta-cultural and complex situation of the products might be in some way as the cognitive and influential context in human behavior. Moreover, it could be said that these ethical, post-moral, normative and even abnormal behaviors could be explained, in terms of moral and post-ethical status of peoples and commodities, as the natural behaviors (natural reactions) to this situation.

It seems as if the objectives are now alive this time by "technê" (technique) and human being has turned the tangibles by personalization into existence. Moreover, unlike the expectation of oncologists, the commodities have also been culturalized and each commodity shows the complementary process of taboo, impurity and sanctity of natural tangibles through its value representation.

V. ECONOMIC GAMES IN ECONOMIC LABYRINTH

Thrownness, the entrance of human being to the pre-valued world and the constructed commodities had a profound effect on the process of its formation. Moreover, the historical and cultural existence of things weighs on him and has the ability to conquer and interfere in formation and self-realization of human being. The personalization of objects is first done by man not by magic but by technê and technique. According to Marx's anthropology, human being is shaped in relation to history, nature and society and the constructor of this relationship is the man himself.

According to Marx, human being is shaped in relation to three sides of history, nature and society; however, the delamination of goods has made the situation more complicated. This triangle has been formed as a labyrinth that shapes man in his process and deprived him from constructing this relation. This labyrinth could be highly similar to the "exchange of goods", which conquer human being by creating needs for him and determine the valuations through exchange and deprive human being from domination on commodities.

VI. THE ORIGIN OF THE WILL OF MAN IN THE MODERN AGE

Foucault in his book, "The Archaeology of Knowledge" realizes that by analyzing, describing, classifying and interpreting topics, discourse formulations actually produce it. It is not the case that the subject of these discourses is a previous subject out of discourse; rather, these subjects are formed by consideration of the discourses, and no prior experience predicts them in another way. For example, in "Madness and Civilization", mental illness is taken as one of the most serious precepts of modern-day discourse that the discourse itself has allowed it to speak. Therefore, various formulations of economic knowledge in each period have produced concepts such as nature, tangibles, goods and objects.

Nature, the only raw and existing concept against primitive man, turns into the cognitive subject in subjective discourse and upon identification of human being and turn into a commodity through instrumental rationality discourse. However, what is now against the complex situation of contemporary man is the constructed and culturalized objects that could be understand just through interpretation. Through this paleontological approach, it is not possible to examine the prior and influential stages on the development of goods; however, it is possible through Foucault view to study the discursive formulations that produced these judgments. Foucault explores the identification themes and agents, concepts and strategies in investigating the discourse formulations. If we are correct in choosing the paleontological approach to the subject of value, we must take these categories into account when analyzing various value discourse formulations.

The subject-oriented evaluative approach is taken to refer to a set of approaches that consider the subject as basis for valuation. The subject that is not constructed based on culture, traditions and contracts; rather, all valuations shall be based on "will" and "desire", the subject that Marcuse considers as "Revolution Narcissism". What revolution narcissism requires is true need, his desire is a real desire for survival. The desire and continuity of this desire is for Schopenhauer, the essential concept of life" which Freud considers as a will, which is displaced because of being suppressed by the traditions and norms" and as a will toward needs that according to Marx are false needs. This will or desire is defined in

economic terms as "need" or "demand".

According to value psychology we will realize that valuation of the tangibles is formed as a result of movement of the subject's will and demand in the language of economics is a metaphor of this will. For example, the more obstacles and distances a subject has to access the desired object, the more valuable the commodity is to him. In fact, its value will be as much as the price the subject has paid to overcome its obstacles and intervals, and the gain is as valuable as the sacrifices the subject has made. For example, if the purchase of a satellite device in a confined and authoritarian society is achieved with legal and customary barriers and payment of huge cost, all distances and risks and sacrifices elevate the value of the goods in question and the desire of the subject for achieving it. Though, the mentioned goods may lack value of labor additive and lack of required desirability as a necessary commodity.

VII. THE FORMATION OF VALUES

Utility is a theory which considers the value of tangibles as a result of profitability of goods for the subject and the goods are valued based on their profitability for the subject. Although, accessibility to the mentioned commodity might have a few barriers, it should be said that the utility of a pure reason opinion is to the goods, the rational reason that values commodities, tangibles and other human beings as an object in line with their 'self-realization', the result of which is the objectification of the economics relationship between the subjects.

Demand is one of the oldest and most fundamental valuation concepts of the knowledge of economics that considers the value of a commodity as the result of the demand for that commodity. However, it is noteworthy that demand is also formed in the form of desires, barriers and distances, deficiency and change of sexual desire. Freud attributes the old boys' interest in luxury watches or hats as a result of the subject's desire change from sexuality to luxury goods (fetishism).

With the psychology of demand, it can be seen that demand in economic knowledge is not a strong criterion for the valuation of commodities, since the demand or desire of the subject may be shifted to other commodities with new obstacles. It must be acknowledged that demand is a relative and shifting thing moving from commodity to commodity.

"Scarcity" is another valuation benchmark that quantifies the value of a commodity as a result of its quantity and its availability in the market. Many precious metals such as gold, silver, etc. are valued as a result of their scarcity. Deficiencies may lead to valuation in the case of commodities such as the metals listed; however, there are still numerous other scarce materials in the market that may be worthless (or of little value) due to inappropriateness or lack of demand and desirability of the subject as well as inferiority. However, scarcity can be one of the factors influencing the valuation of a commodity, but it is not viable without other valuation factors.

Marx considers "Surplus value" as a result of "surplus work" and on contrary to the classic economics such as James Mill, Samuel Bailey and Thomas Robert Malthus does not consider it as a result of the exchange of commodity, rather takes it in the capitalist production territory. Moreover, he saw its realized form as profit which is "neither the product of the exchange of goods nor the product of the productive nature of the commodity, "which makes it a consumable value, rather, a value beyond the costs of production and reproduction. Therefore, this surplus value can be equivalent to the labor force exerted on the commodity, and this surplus value, in Marx's view, is increased when the working hours are long while the wage is the least and minimum.

Marx in some way opposes this surplus value and its accumulation in the capitalist process, while the surplus-value can be assigned to labor as wages. However, by paying this surplus-value to work force, the worker also as a consumer in commodity exchange has to sacrifice more for its achievements which increases the cost of living. Furthermore, the capital is neither accumulated within the productive nor within the laborer rather in the course of capitalist production, it promotes $M = C = M$ scenario. Moreover, this powerful scenario assigns the productive and the laborers as the carrier characters and not actor and subject. The subject becomes fully castrated, and turns to the subject and object of the power of knowledge of this scenario.

As previously mentioned, the classical economists take the surplus value from the commodity circulation and exchange, so that they consider surplus value to be equivalent to exchange value. However, Simmel not only does not regard it as evaluative, rather, he considers it as a form of interaction between tangibles and commodities that have been released from the mere captivity of subjectivity, and goods are valued, independent of the subjects, by other commodities that demand him. In fact, tangibles seek to get each other by sacrificing themselves (spending) and the greater is the amount of sacrifice, the higher will be their value. In other words, the amount of sacrifice shows its value. It should be added that

the independency of the commodities has shaped by the subject of the economic actor in its valuation initially by the demand and desire of the subjects.

However, this objectification of the value of commodities in form of exchange shows that each commodity can be valuable not only to one specific individual but also to another. Moreover, the value of the commodity gets cumulative value in social domain beyond the valuation of the individual subject. The economic knowledge could be taken as the field of "social study of the valuating subjects" that exchange their wills and values by the commodities. Although the values are individual as wills and demands of subjects, they take social character in relation with each other and the individual values modify each other through exchange in the society.

VIII. THE BLIND AND DEAF FORCES OF THE MODERN WORLD

The tragic story of exchange can also end where it destroys all individual values, and the exchange structure of goods becomes the source of the formation of values; the goods produce demand for themselves independent of the subjects; the tangibles create subjects and lead to formation of capitalist narcissism.

As far as Marx deduced the characteristic of the capitalist production from this form of exchange, by discussing "the fetishism of commodities," showed that the commodities and tangibles act independently of subjects, and reduced "the relationship between humans" to the "relationship between things" and subordinates all other values such as labor, consumption value, etc. to the exchange-value. Moreover, the world will be again governed by blind and deaf forces beyond the human will.

As mentioned in the definition of value, value is subjective and abstract concept. It must be acknowledged that commodities or tangibles represent or imply the personal values of the subjects through which the values and worldviews of the subjects can be interpreted. What differs in the form of media exchange between values is money. Money becomes a means for exchange of tokens of value (commodities), commodities that denote values themselves, and money denotes all signifiers (commodities). In this way, money becomes a sign of everything, while it is a sign of signs and token and does not worth consumption, utility, and so forth.

In Baudrillard's interpretation, we remain floating in a world of signs and contrary to the expectation of the classical knowledge system, signs move us further from reality rather than representations of ideas and dominate signs on the present age and human being becomes dominated by the signs.

On the other hand, the exchange of objects and commodities forms social formations, and the social interaction of human takes the form of exchange, and the final commodity loses its meaning as a result of the dominance and sequence of signs and becomes a plaything. Moreover, the consumer subject turns into a player in the labyrinthine form.

If at the historical juncture, subject in the Cartesian sense values the tangibles, it should be said that at another historical juncture in which the exchange form and structure is formed between commodities and tangibles, the value of commodities is contractually institutionalized. Moreover, the subject loses his Cartesian meaning in the valuation of the tangibles and enters the pre-valued world; a world formed of conventional and historical valuations that he has not chosen any of them. In other words, the ontological status of man is the result of contracts that he has signed neither of them.

The ontological and evaluative position of human beings in each period becomes so complex that he, in his realization, creates values that appear purely personal and individual. However, as far as the individual's valuation is formed as a result of his ontological position, the subjectivity of the individual is only a construction of his position, and the basis of all individual values of the subject is the values in his position that made it more complicated. The situation and position that, as a result of accumulation of historical values, destroys individual and makes the human subjectivity resemble the illusion.

Foucault considers the loss of the Cartesian meaning of the subject in modern knowledge system as lack of "analytic constraint". In classical knowledge system, this constraint gave certainty to the subject knowledge; however, in the modern knowledge, the subject knowledge which is external to him and related to prenatal period are prior to him and weighed him down and cast him as an object.

Foucault in "The history of sexuality" in the confession section speaks about the isolation and objectification of man by the power of the sciences that by dissemination of discourses and sciences such as psychiatry, ethics and ... intends to regulate the sexual subjects for reproductive and economic purposes. He claims that these "powers of life" and these sciences lead to decline of the formulation of classical knowledge and "the emergence of man as the subject of knowledge and the emergence of normalizing mechanisms of life." He also discusses three methods of human objectification in subsequent volumes: first, the objectification of the subject of speech, the subject of production, and the subject of life in the fields of linguistics, economics, biology, and so on. Second: the objectification of man by the techniques of epistemic powers and institutions, and the third form is when the subject is formed through

the means of the objectification of knowledge and controls and adjusts itself by the "self-centered technique" and moves in the direction of his "self-realization".

On contrary, Simmel does not consider the mechanism of objectivity of things as a tragic problem, rather, as the prerequisite for the unity of life of subject and object that represents an unending process of the mechanism of our life, where, "each exchange returns to a value and each value to an exchange". Moreover, he shows that despite this opinion that exchange has a more confined form in a social interaction; it includes all our behaviors, actions and reactions.

IX. CONCLUSION

Value as a contagious and moving concept has various ontological, psychological, social, aesthetic, and economic origins that may transmit from commodity to commodity. It is possible to typologize the values and worldviews of human being through objective expression of this abstract concept in various commodities. However, the complementary and then complicated process of converting natural materials into tangibles, goods and objects, and their labyrinthine exchange, have confused us in recognizing the values of human being through commodities and left us in a world of symptoms and signs. This process of construction commodities has given them a kind of human existence that is capable of forming values and conquering subjects, as if modern humans are like the primitive humans conquered by the blind and deaf forces of their existence. It is as if human freedom has become more constrained and inaccessible in the process of civilization. In short, this article is a tragedy of human freedom of contemporary era. "Freedom Restricted to the System.

CONFLICT OF INTEREST

Authors declare that they do not have any conflict of interest.

REFERENCES

- Akbari, M. & Hosseini, M. (2009). Evaluation in Aristotle's Philosophy, *Quarterly Journal of the Philosophy and Islamic Theology of Ayeneh Marefat (Mirror of knowledge)*, 20(7), 95-121.
- Aristotle (1964). *Poetics*, Translated by Abdolhossein Zarrinkoub, Bobgah Tarjome va Nashr Publication, Tehran.
- Baudrillard, J. (1979). *The System of Objects*, Translated by Pirouz Izadi, Fifth Edition, Third Edition, Tehran, 2018.
- Bocheński, J.M. (2001). *Philosophical Thinking*, Translated by Parviz Ziahashabi, Porsesh Publishing, Isfahan, 2001.
- Dreyfus, H. & Rabinow, P. (1997). *Foucault: Beyond structuralism and hermeneutics*, translated by Hossein Bashriye, 3rd Ed. Ney publishing, Tehran: 2003.
- Foucault, M. (1984). *The History of Madness*, translated by Fatemeh Valiani, Hermes Publishing, Tehran, 2018.
- Foucault, M. (1984). *The History of Madness*, translation by Afshin Jahandideh and Nikoo Sarkhosh, Ney Publishing, Tehran, 2004.
- Foucault, M. (1966). *The Order of Objects (Paleontology of Humanities)*, Translated by Yahya Emami, Journal of the Institute for Cultural and Social Studies, Tehran, 2014.
- Freud, S. (1905). *Freud, Three Essays on the Theory of Sexuality*. Translated by Hashem Razi, Asia Publications, Tehran, 1964.
- Heidegger, M. (1927). *Being and Time*, Translated by Sough Jamadi, Qoqnous Publishing, Third Edition, Tehran, 2009.
- Kant, I. (1781). *Critique of Pure Reason*, translated by Behrouz Nazari, Qoqnous Publications, Tehran, 2017.
- Khorramabadi, Y. & Maleki, S. (2015). Evaluation and its Educational Impact from the Viewpoint of Motahhari, *Journal of Research in Education Philosophy*, 2(1), 135-152.
- Marcuse, H. (1955). *Eros and Civilization (Philosophical Question about Freud)*, translated by Amir Hooshang Eftekharrad, Cheshme Publication, Tehran, 2016.
- Marx, K. (1867). *Capital: The Critique of Political Economy*, Translated by Hassan Mortazavi, Lahita Publication, 2017.
- Nietzsche, F. (1886). *Beyond Good and Evil*, translated by Saeed Firouzabadi, Jami Publisher, Tehran, 2008.
- Nietzsche, F. (1901). *The Will to Power*, translated by Dr. Majid Sharif, Jami Publications, Tehran, 2016.
- Plato. *Republic*. Translated by Reza Kaviani and Mohammad Hasan Loffi, Ibn Sina Publishing, Tehran, 1974.
- Putnam, H. (2002). *The Duality of Reality and Value*, Translated by Fereydoon Fatemi, Akhtaran Publishing, Tehran, 2006.
- Schopenhauer, A. (1844). *The World like Will and Imagination*, translation by Reza Valiyari and Payam Yazdanjoo, Markaz Publication, Tehran, 2017.
- Simmel, G. (1907). *Philosophy of Money*, Translated by Shahnaz Mosemparast, Parseh Publication, Tehran, 2017.
- Todorov, T. (1998). *Conversations with Bakhtin*. Translated by Dariush Karimi, 3rd Edition, Markaz Publishing, Tehran.
- Wall, J. (1953). *Discussion in Metaphysics*, Translated by Yahya Mahdavi, Kharazmi Publishing, Tehran, 1996.
- Wittgenstein, L. (1921). *Logical-philosophical treatise (Tractatus)*, translation and description by Soroush Dabagh, Hermes Publication, Tehran, 2014.