



NIETZSCHEAN MORALITY IN THE PHILIPPINES: FANATICISM AMONG FILIPINO CATHOLIC VOTERS IN THE 2022 ELECTIONS

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ABSTRACT

Fanaticism occurs in activities like religion, mass media, and politics. Mass Media used during elections spread promises across voters providing them idealistic viewpoints that develops into Fanaticism through unity and uniformity. Filipino Catholics are among these voters who use their morality, participating in sociopolitical activities for the goal of social change. This study examines Fanaticism and its influences on the voting behavior and Catholic Social Teachings of Filipino Catholics living in NCR during the 2022 Elections. Literature review provided the perspectives, media influences and the Philippine context of Fanaticism. With Nietzschean Morality and Catholic Social Teachings, a narrative inquiry with discourse analysis was utilized to gain an in-depth understanding of Fanaticism among Filipino Catholic voters. Results presented Fanaticism existing among Filipino Catholics as illuminated by Nietzschean Morality of resentment, impacting their Catholic Social Teachings. Despite Fanaticism's effects, Catholic Social Teachings promoted democratic principles aiming for the universal common good.

Keywords: Friedrich Nietzsche, Master and Slave Morality, Fanaticism, Catholics Social Teachings, Mass Media

INTRODUCTION

Fanaticism is a complex behavioral trait that manifests in activities ranging from moderate to violent forms (Marimaa, 2011). Appearing also in Mass Media activities, fanatics use the institution to manipulate information to achieve their goals and harm their victims. In Philippine elections, aspiring politicians utilize media platforms to present their advocacies and programs to voters (Kusaka, 2017; Sinpeng et al., 2020). Juliano (2017) states that these promises have instilled a sense of liberty, development, and egalitarianism among Filipinos as this assures them of a better life without concrete measures to address the country's pressing issues. This develops an "Us versus Them" mentality as political elites push their narratives while attacking opponents (Yusingco, 2021). Voters transform into fanatics as idealist promises and dualistic viewpoints influence their behavior into becoming prejudiced.

This partisan leadership of the Political elites enables them to exercise their Master morality to channel the Slave morality of their supporters toward their opponents (Ciulla, 2020). This parallels Nietzschean Morality as voters become biased toward their candidates and hostile to critics. Among these are Filipino Catholics living in the National Capital Region [NCR] who use their sociopolitical behaviors based on the morality and doctrines of the Roman Catholic Church (Kusaka, 2017). The Philippine Church community uses these in advocating their Catholic Social Teachings [CSTs] to tackle the sociopolitical challenges of the country (Burkhardt & Ferrer, 2011; Maboloc, 2018). Ballano (2019) states that these enable Filipino Catholics to participate in the country's issues to achieve its goal of building a peaceful and just humane society. With Fanaticism influencing the voting behavior and moralities of individuals (Dewi & Aminulloh, 2016; Marimaa, 2011), this study aims to examine the voting behavior and identify the impacts of Fanaticism on the CSTs of Filipino Catholics residing in NCR during the 2022 Elections. In achieving this, Nietzschean Morality would have to be illuminated by analyzing their voting behavior. Correspondingly, this

study also aims to present the relevance of Fanaticism in the pursuit of building a peaceful and just humane society. With these objectives, this study seeks to present the goal of Filipinos that best reflects the 1987 Constitution. This idea of a peaceful and just humane society Filipino Catholics desire could be from their CSTs or fanatical attitudes; thus, developing the one united nation we wish to achieve.

Literature Review

Perspectives of Fanaticism

Marimaa (2011) identifies three perspectives of Fanaticism: (1) it is a universal phenomenon found in all human activities, (2) despite the negativity, it can be beneficial or detrimental, depending on the reasons expressed, and (3) it is largely a behavioral characteristic that can manifest into action. Milgram (1977) states that a fanatic is someone who takes their views, feelings, and behaviors to extremes, but this emotional fervor does not have to be negative as it can be expressed positively through enthusiastic expressions such as passionate involvement, unwavering dedication, and profound religiosity. Despite these distinctions, it still presents the staunch problem of being devoted entirely to one's beliefs. Perkinson (2002) explains that its fundamental problem is that it rejects human progress, whereas instead of improving their qualities, fanatics dogmatically glorify it, disguise their shortcomings, and seek to force it on others resulting in universal unity but no development. This resonates with seeing the world under a Manichean dichotomy, with their beliefs residing in righteousness while others who exist beyond theirs are wicked (Calhoun, 2004; Marimaa, 2011).

Fanaticism in Mass Media

Mass Media is vulnerable to Fanaticism as it can be used as a destructive medium through misinformation, fake news, and propaganda. According to Dewi and Aminulloh (2016), Mass Media outlets that perpetually expose misleading or harmful ideas of religion or politics could strengthen the convictions of individuals which influences their behavior

to instigate fear and hate among others. Fanatical influences can set indifferences between groups in society especially if the information serves an agenda to disseminate conflict. Despite this concern, Mass Media still aligns with a positive impact as it promotes enlightening facts and information (Mehraj et al., 2014). The benefits outweigh its costs, but the vulnerability poses a problem for society because information can be qualified as education or disguised as propaganda.

Philippine Elections and Fanaticism

In the Philippines, elections are important for political elites as they legitimize their perpetual rule in the country; hence, Mass Media outlets are used to acquire constitutive votes (Teehankee, 2002). According to Kusaka (2017), political elites use moral politics to plead with the Filipino masses and elites; particularly, the usage of pro-poor or pro-reform narratives during elections. Thompson (2010) described these two competing narratives, where Reformists advocate good governance and Populists represent the masses; thus, political elites utilize these moral narratives in attracting voters through media-based appeals. Mass Media becomes a political tool during elections as aspiring politicians use it to manipulate information to serve their self-interests. Moral politics used during campaigns has split the electoral landscape, resulting in "Poor versus Elites" dichotomies resembling the Manichean dualism of "Good versus Evil". This creates unity and uniformity within the factional groups of candidates and their supporters as idealist campaigns by political elites forged the development of Fanaticism.

Theoretical Framework

This study would focus on Fanaticism illuminated by Nietzschean Morality—Master and Slave Morality, in analyzing the voting behavior of Filipino Catholics living in NCR during the 2022 Elections. From Warren (1985), Nietzsche relates the Masters' "good" moralities to Aristocratic values, while their "bad" moralities were associated with weakness and indigence describing the Slaves. Masters differed from the Slaves who perceived Aristocratic values as an "evil" morality while asserting their suffering as the "good" morality. Despite Master morality standing as a moral offense, Slave morality also equalizes as a danger as someone can organize and control the people based on their self-interests. Nietzsche describes this characteristic of Slave morality as Herd Mentality where a herd would need a "shepherd" who would lead its flock; thus, he fears that man would someday be the perfect "herd-animal" as they are organized, controlled, corrupted, and indoctrinated by their "shepherds" (Deleuze, 2005; Siemens, 2006).

An important characteristic of Slave morality is resentment, which is the emotional power of the oppressed against an oppressing power. Brought by frustration and hatred from the oppressing power where, because of their inferiority, this pushes their consciousness to pursue revenge (Deleuze, 2005; Kain, 1996). Nietzsche says that control and organization of resentment would encourage Fanaticism to propagate as this develops the idea of "grand politics" where the masses are united in a mighty tide of resentment (Ansell-Pearson, 2018). With the resentment of the herd, power unites people to overthrow the established order, creating a uniform thought to which Nietzsche saw this as a danger to society because they disallow any growth to emerge as people are satisfied to remain stagnated in their dogmatic worlds (Lemm, 2009).

Incorporated in this study are the Catholic Social Teachings [CSTs] of Filipino Catholics as it is inseparable from their sociopolitical behaviors. The Church developed CSTs around Catholic morality which aspires to contribute to the formation of a peaceful and just humane society by promoting concepts related to the universal common good (Ballano, 2019; Cahill, 2021). The Philippine Catholic community utilizes CSTs by analyzing and acting against the sociopolitical challenges of the country

(Tolosa, 2011). Through democratization, they practice Catholic Activism which empowers them to participate in sociopolitical issues to commit to its aim of promoting justice, good government, the rule of law, and solidarity in becoming the "Church of the Poor" (Cahill, 2021; Cornelio, 2014; Moreno, 2008).

Through this, a framework presented in the Paradigm below as Figure 1 illustrates how Nietzschean Morality occurs as a relationship between Political elites and Filipino Catholics. Supporters exposed to Mass Media outlets during elections become fanatical to their candidates and these political elites utilize their resentment in corrupting their supporters' morality influencing their voting behavior. Nietzschean Morality, between Political elites and Filipino Catholics, affects their morality and CSTs which influences their voting behavior.

With this, Filipino Catholics vote during elections in pursuit of social change through the idea of building a peaceful and just humane society. However, this does not entirely equate to positivity or negativity as this needs to be examined and analyzed to evaluate whether Fanaticism has relevance for Filipino Catholics in their pursuit of social change in the 2022 Elections. These contexts of Nietzschean Morality and its impact on the Catholic Social Teachings of Filipino Catholics are presented in the Paradigm below as represented by Figure 1.

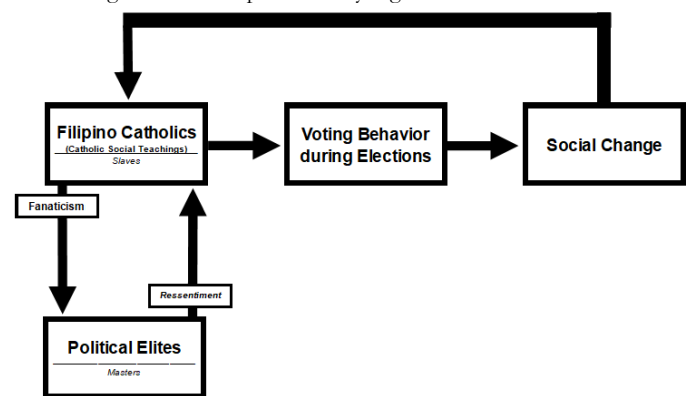


Figure 1. The Paradigm of the Study

METHODOLOGY

This study employed a narrative inquiry research design as the experiences and stories of the participants are summarized in narrative chronological order (Creswell & Creswell, 2017). Data was collected through Focus Group Discussions [FGDs] and Key Informant Interviews [KIIs] to further strengthen this study. FGD was utilized as this allowed the researcher to compare and differentiate the perspectives of individuals chosen and gathered as a group (Wildemuth, 2009). In contrast, KII was used to enable the researcher to have in-depth discussions with experts in a specialized field related to the study (Taylor & Blake, 2015).

Filipino Catholic voters of the 2022 Elections living in NCR were chosen as the participants of this study as they exercise their Catholic morality in sociopolitical activities. According to the NCR Statistical Tables of the Philippine Statistical Authority's [PSA] 2015 Census (PSA, 2017), NCR is the second most Roman Catholic-associated region based on its latest religious affiliation data. Purposive sampling was employed as this incorporates specific criteria and common experiences met by the chosen participants (Padilla-Díaz, 2015); hence, a criterion was created where the participants of the study must be (1) a Catholic, (2) a registered voter during the 2022 Elections, and (3) a person living within NCR. With this, 17 individuals that met this criterion were purposively collected for the

FGDs and these were divided into two groups. Below are two tables of the informant profiles of both FGDs.

Table 1. FGD 1 - Profile of Informants

Participant Code	Profession/Educational Attainment
FGD1(I-1)	Businessman
FGD1(I-2)	Businessman
FGD1(I-3)	Government Employee
FGD1(I-4)	Urban Poor Member
FGD1(I-5)	Retired
FGD1(I-6)	Virtual Assistant
FGD1(I-7)	College Student
FGD1(I-8)	College Student
FGD1(I-9)	College Student

Table 2. FGD 2 - Profile of Informants

Participant Code	Profession/Educational Attainment
FGD2(I-1)	Nun
FGD2(I-2)	Nun
FGD2(I-3)	Nun
FGD2(I-4)	Nun
FGD2(I-5)	Nun
FGD2(I-6)	Nun
FGD2(I-7)	Businessman
FGD2(I-8)	SHS teacher

In Key Informant Interviews, 5 participants of the same criterion were interviewed, and they were purposively selected based on their expertise concerning the study. The Seminarian, Sociologist, and Social Psychologist were interviewed individually while both the Public Administration and Philosophy Professors were interviewed as a small group. Below is a table of the profile of the Key Informants.

Table 3. Key Informant Profiles

Participant Code	Profession/Educational Attainment
KII(I-1)	Seminarian
KII(I-2)	Sociologist
KII(I-3)	Social Psychologist
KII(I-4)	Public Administration Professor
KII(I-5)	Philosophy Professor

Participants were interviewed with 12 questions about voting preferences, moral foundations, and fanatical behaviors. Interviews were done over Messenger, Google Meet, and Zoom wherein before the interview, the questionnaire included requirements from Republic Act 10173: Data Privacy Act of 2012. This included a consent agreement stating the purpose and explaining the goal of the study to which all information gathered was used only for this study. Data collected from both FGDs and KII participants were analyzed using discourse analysis to which examined their dialogue and its contexts. According to Dunmire (2012), this aims to understand how language was used in affecting people such as building trust, invoking emotions, and creating doubt. These results were then presented in a summarized narrative chronological order from the in-depth analysis and comprehension of the participants' experiences regarding Fanaticism and its effects on their Catholic Social Teachings supported by related literature reviewed.

FINDINGS AND DISCUSSION

Voting Behavior of Filipinos

Last May 9, 2022, Filipinos voted for leaders who would manage the future of the nation. Of the 22 interviewed, 20 informants answered they voted during the 2022 Elections. In elections, the vote of the people is also their representation of the society they want to have as they select leaders that would govern them through the sociopolitical issues of the country. Voting behavior originates from multiple factors where two informants described voting as being motivated by personal views and interpersonal influences.

KII(I-3): "Research says there is a link between religious values and sociopolitical values of a party or person. If your religious values are strong, then that could be a reference to your political beliefs meaning you would align with these teachings."

FGD1(I-4): "Voting behavior for me was as a family. We talked about who we will vote and who has integrity among fellow Catholics. Like the principles implemented and studied by the Church, that's where we rely on the candidate we chose."

Voters see suffrage as a chance to change the country with the act being based on what they believe is for the "common good" (Brennan, 2020; Wolff, 1994). Personal values and beliefs shape people during electoral periods as research shows that this influences individuals when the political dimensions of a political party are made clear (Barnea & Schwartz, 1998). Although, voting is not only an individual choice but is also an influential extent of their social network (Lee et al., 2016). Bello and Rolfe's (2014) study support this as social interactions and interpersonal relationships shape the voting behavior of individuals.

Despite, personal choices and social pressures affecting an individual's preferences during elections, external factors also contribute. An aspiring politician's popularity and political machinery also influence voters during elections. Two informants stated that voting behavior arises not from the individual's conscience but from the popularity and political machinery of aspiring politicians.

FGD1(I-7): "Filipinos vote for who is famous. Those always shown on TV, and whose name is heard. I noticed that when I ask people questions; why did they vote for them, they say that it's because they feel nationalistic."

KII(I-5): "I used to think that people vote according to their conscience. But it turns out that I was wrong because you see news of vote buying. The true reality of voting came out, and it's because of money and influence."

David and Legara (2017) discuss that in the Philippines, candidate winnability is more personality-driven rather than platform driven. Political machinery fuels these campaigns since election-related anomalies are still prevalent in the Philippines (Teehankee, 2017). From here, aside from personal choices and social influences, external forces also dictate voters and the outcome of an election because of the power and influence of an aspiring politician. This pronounces that the voting behavior of Filipinos in the recent elections originated from multiple influences ranging from the personal to the external level.

The Power of Mass Media

During the 2022 Elections, Filipino Catholics supported candidates through various forms of work where many exhibited fanatical traits. Of the 22 interviewed, it was clear that Fanaticism influenced Filipino Catholics during the elections with 16 informants agreeing to Mass Media was the reason. Mass Media outlets, composed of traditional and social media forms, were influential in directing the people during the elections. Agenda-setting by Mass Media outlets influences the choices of voters (Ridout & Mellen, 2007), as most people do not experience the campaigns personally. Social media has become a favorable tool as this has helped aspiring politicians shape their narratives to garner support during campaign periods (Tapsell, 2021). Despite this, social media is plagued

with fake news, misinformation, and propaganda as two informants expressed their experiences.

FGD1(I-7): “We know that fake news is widespread on social media. The masses get news from social media because it’s accessible, they then encounter fake news. This influences their preferences becoming a way for them to fanaticize over a politician.”

KII(I-2): “Media is a propaganda machine. You have to control the media for your plans to succeed. You think you will run without a propaganda machine? Nothing will happen to you, you will not be recognized or understood.”

Aspiring politicians utilize social media to ruin the opposing candidate while bringing positivity only to their camp. Alike the 2016 Elections, trolls became the political machinery as they employed propaganda techniques to shift voters toward their political camp while attacking other contenders (Tapsell, 2021). This strategy has asserted voters toward selected candidates while discrediting others, polarizing the electoral landscape. Two informants described this as leading voters to become dogmatic as this campaign tool strengthened their convictions over their candidates creating conflict with others.

FGD1(I-8): “My best friend and I had different candidates, I tried talking and educating her since TikTok was her source. But she ignored me and didn’t help herself even with resources available for her to research to know right from wrong.”

KII(I-3): “Social media was a double-edged sword because of fanaticism. Others were fanatical, not because they don’t like your candidate but because they don’t like you as a supporter. When informed, we call it education otherwise, we call it propaganda.”

People continuously exposed to certain information strengthen their convictions, developing them to be fanatical (Dewi & Aminulloh, 2016). Yusingco (2021) states that this attitude of promotion and suppression has created an “Us versus Them” mentality where discourse becomes “toxic”. Rather than seeing it as education, fanatics see discourses that discredit their beliefs as propaganda. Social media then has become a tool to polarize elections as healthy debates about national issues become propaganda in promoting or insulting candidates. With the power and influence of Mass Media, voters from various political camps became fanatical toward their candidates, affecting their voting behavior as this was encouraged by the prevalence of fake news, misinformation, and propaganda.

Nietzschean Morality During the Elections

The 2022 Elections showed a polarized context of two major political camps led by former Vice President Robredo and President Marcos Jr. These camps influenced Filipino Catholics during the elections as they seek change following the challenges of past administrations. With this, of the 22 informants, 15 answered that they were emotional during the 2022 Elections which influenced their voting. Emotional fervor translated into action as voters of both camps campaigned against their opposition. This developed a uniform thought among both camps as voters herded themselves into crowds based on their collective emotions and actions. The following informants described this phenomenon which parallels the unity and uniformity characteristics of Fanaticism and Nietzschean Morality.

FGD1(I-1): “Example is “Tatay” here. Based on the emotions he experienced during martial law, he based his vote today there because he doesn’t want a repeat of what Marcos did to him. He still carries that emotion.”

KII(I-4): “A protest vote explained what happened during the 2016 elections. The “Dilawans” in power thought that they would last forever but in 2016 that was broken. Duterte was voted, and he enjoyed broad political support.”

KII(I-2): “Filipinos were unstable during the elections and when you are within a crowd, people don’t think anymore. Both parties maintained their crowds while supporters didn’t want to think about what their leader said because they just want to follow.”

During the 2022 Elections, Filipino Catholics were emotional based on the polarized electoral environment which translated these into votes. This reflects Nietzsche’s resentment where the people were emotional for or against their selected political party. Termed a “Mass emotion” (Ciulla, 2020), because of the context of preventing another Marcos-Duterte administration or a Liberal Party “Puppet”, Filipino Catholics translated their emotional fervor into protest votes. According to Altomonte et al. (2019), a protest vote is an emotional collective action to take revenge against a political “opponent” who they see as responsible for the current situation of a nation. Supportive and dissatisfied voters campaigned and voted against the opposition to satisfy the beliefs developed by their political camps.

These collective emotions and actions united voters and developed them into a uniform thought which reflects Herd Mentality. Lemm (2009) describes this as an individual being “made” to commit continuously himself to the herd they joined. The formation of crowds enabled political elites to push their narratives into voters who subconsciously become fanatical for their political camps. Marimaa (2011) explains that a fanatic is a uniform individual drawn united into their group who believes dogmatically in their narratives as the absolute solution to society. Fanaticism based on Nietzschean Morality existed among the voters of both political camps as they maintained their crowds and emotions. Nietzschean Slave morality through Herd Mentality and resentment prevailed in the recent elections as both major parties acted as “shepherds” controlling their united flock into achieving their goals.

Impacting Catholic Social Teachings

Catholics are urged in keeping the spirit of democracy alive to prevent the rise of fanatical authoritarian regimes that would endanger “the Way, the Truth, and the Life” (Heaney, 2007). Juxtaposed is Fanaticism which develops an alienated society that aims to advance the self-interests of authoritarian individuals and regimes (Marimaa, 2011). This indifference endangers Filipino Catholics as fanatics manipulate moral values to fit their narratives. As shared by one informant, one impact of Fanaticism on CSTs is that it twists Catholic moral values to satisfy their sentiments.

FGD2(I-4): “It is sad because there are those who are religious like my best friend, who used to invite me to religious gatherings but because of her beliefs about a certain candidate, her moral values became twisted.”

Perkinson (2002) illustrates that fanatics are dogmatic, twisting their moral values to self-satisfy their convictions while insisting their beliefs are correct. Differing are CSTs calling for the truth as necessary for

promoting democratic ideals (Bretherton, 2016). Diverging both concepts, Fanaticism endangers the truth in democracies following CSTs as fanatics insist that their morals and beliefs are valid. One informant exemplified another impact of Fanaticism as the idea itself desecrates these Catholic principles.

KII(I-5): “Fanaticism is inconsistent with our concept of Catholic Social Teachings because it talks about human dignity and the community. Fanaticism destroys the concept of Catholic Social Teachings because human dignity, human rights, and everything are respected.”

Fanaticism goes against Catholic teachings of human dignity and life as fanatics neglect others for their selfishness. Marimaa (2011) states that fanatics see the world under a Manichean dualism of “Good versus Evil” with their views as righteous whilst seeing others as the wicked of society. This threatens democracies as they reject progress by discarding criticism and ideas for their opinions (Perkinson, 2002). In relation, two informants described Fanaticism as encouraging authoritarianism as dogmatism towards a politician neglecting checks and balances.

FGD1(I-4): “Fanaticism doesn’t help our country because we believe too much in one politician. If we are fanatical, no matter what wrong things he does, we are blinded that we don’t question anymore because we are fanatical about that politician.”

KII(I-1): “Fanaticism kills the true essence of democracy. Democracy becomes the voice of God if it is the word of an enlightened conscience. However, Fanaticism allows injustices because it oppresses those who are powerless in society.”

Fanaticism affects the voting preferences of people in choosing rightful leaders to govern society as blind beliefs, twisted morals, and zealous support deceive fanatics; thus, allowing injustices and oppression to occur in a democracy. Perkinson (2002) states that this allows authoritarianism to prevail as obscurant beliefs disallow openness to change. This makes Fanaticism an antithetical ideology to democracy as it rejects truth and compromises while seeking to install one sociopolitical order (Goldsmith, 2022). Therefore, a democratic society that follows CSTs neglects Fanaticism as it calls for respect for one’s human dignity, placing importance on checks and balances.

A Peaceful and Just Humane Society

In the preamble of the 1987 Constitution, Filipinos aim to build a peaceful and just humane society reflective of CSTs principles. Contrasting is Fanaticism which undermines these principles as the dogmatic self-interests of fanatics threaten democracy (Goldsmith, 2022). Despite this negative connotation, the idea of bringing unity and uniformity into a society that shares the same beliefs, culture, and identity could still develop a nation. However, juxtaposed to the narrowed ideals of Fanaticism, CSTs promote principles related to the common good in pursuit of building a peaceful and just humane society. Two informants contrasted these ideas describing the relevance of Fanaticism and CSTs to the nation.

KII(I-5): “Fanaticism has a contribution to a nation as it’s a shared belief, culture, and identity. But what kind of nation because if it doesn’t develop into a better, progressive, and one nation for the common good then it’s a problem.”

FGD2(I-3): “Let us remember as a Catholic that our doctrines proclaim that human life is sacred, and everyone is well respected. Hence, the Catholic Church is always focused on the common good for everybody and what makes it affects our society.”

Despite rejecting societal progress, creating unity and uniformity through a noble agenda could prove beneficial to society. Being fanatically united and uniform about a noble agenda such as good governance, democracy, or the promotion of human rights could be of great use to the development of a nation (Marimaa, 2011; Perkinson, 2002); however, this disallows societal progress as openness to change and criticism is neglected. Opposed to Fanaticism, CSTs enable the people to participate in nation-building by partaking in the country’s sociopolitical issues. The Catholic Activism of Filipino Catholics applies the principles of CSTs to fight corruption, injustices, oppression, and poverty (Cornelio, 2014; Moreno, 2008). The democratic process of active participation enables Filipino Catholics to achieve their goal of bringing the social change it wants in society. In building a peaceful and just humane society, the Philippine Catholic community requires a spiritual leader to act as a moral compass and educator, which has been stated by two informants.

FGD2(I-6): “The role of the Church in politics is to stand as a guide despite the separation of Church and State. I believe the Church needs to act when it comes to morality.”

KII(I-1): “The Church should educate on how to choose morally competent candidates because I believe the Church can enlighten those confused Filipinos on voting based on moral compass, political track record, and integrity of life.”

The Philippine Catholic Church is influential among the Filipino Catholic community by giving moral guidance and education in choosing better leaders that desire the common good of society. The Catholic Church aspires in becoming the “Church of the Poor” (Cornelio, 2014; Moreno, 2008), by following the principles of CSTs in its active participation in addressing the socioeconomic inequalities and injustices, as well as the political oppression and human rights violations. Catholic Activism aims to call for societal changes within the government and society as the Catholic Church and its community remain vigilant in issues plaguing Philippine society. With these objectives, the Catholic Church acts as an important spiritual and moral leader among the Filipino Catholic community in its pursuit of building a peaceful and just humane society.

CONCLUSION

This study was able to satisfy its objectives as it illuminated Fanaticism within the voting behavior of Filipino Catholics through the utilization of Nietzschean Morality. This was found among its participants during the 2022 Elections through their collective emotions and actions. Fanaticism has also impacted the Catholic Social Teachings of Filipino Catholics by twisting moral values, their specified characteristics, and allowing the rise of authoritarianism in a democratic society. Moreover, the relevance of Fanaticism comes as an answer that it does not provide the needed social change Filipino Catholics seek as the idea of the common good is absent among fanatical attitudes.

As Nietzschean Morality was central in the study, the characteristics of Slave morality such as the resentment and Herd Mentality was present among Filipino Catholic voters in the 2022 Elections. This Nietzschean philosophy illuminated Fanaticism among its participants, illustrating that

collective emotions and actions equate to attitudes of unity and uniformity vital in the formation of Fanaticism. With this, it exhibited that the democratic principles that the Catholic doctrines of Filipino Catholics promote are vital in our building of a peaceful and just humane society in the Philippines. Catholic Social Teachings are indispensable moral and educational doctrines in opposing authoritarian attitudes that Fanaticism pressures on society.

In a democratic nation such as the Philippines, the idea of building a peaceful and just humane society that reflects the preamble and principles of the 1987 Constitution relies on the kind of social change desired by Filipinos. This idea could draw itself from the democratic ideals and morals of Catholic Social Teachings to which the principles of openness, justice, peace, and freedom can be found. Alternatively, Philippine society could also adhere to Fanaticism and its authoritarian attitudes of unity and uniformity to create the one united nation that everyone also wishes to obtain. Regardless of the ideologies of democracy and authoritarianism, the goal of a peaceful and just humane society will be achieved when the Filipino people discern the fundamental aims of the nation.

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