

Critical Journal 03

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An Introduction to Western Philosophy

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Too often we are quick to dismiss the magnitude of our existence in favour of explaining it away with what is logical, reasonable, or sociologically feasible. We spend so much time trying to figure out the why, the when, the how and the reason behind a thought or event—but what if identity is circumstantially contextual, even reactionary? What if, how we choose to grasp the potentials can allow for the veracity of the present to reveal itself through lucid comprehension?

Descartes (2023) says, “because I think, I can not possibly be doubted” (p.34) .

Yes, but *what are the quality and the content of those thoughts?* I am all for bringing demons into the question, the thought is actually really thrilling to me, but I cannot find it within myself to surmise this happening so primely, only for it to be meticulously structured without the ability to reverse engineer or reconfigure. I will not accept that life is happening *to* me and not *for* me; this I cannot reconcile. That very *thought* is the result of my hyper sentient existence, unequivocally, but to insinuate that I must capitulate to the complexity of its severity always sitting and pondering the process of thinking without acting, would be an insult to my inherited capacity. Humans are sentient beings, they are also the only animals capable of creative idealization, where simply being in bed and imagining a future can become a potential, where positive or negative cyclical thoughts can produce reactionary outcomes within their third dimensional existence. It is within *me* to act on thought, to achieve, to accept failure as fortune disguised and enter a war with my will and with the thinking systems that oppress the expansion of collective evolution; abusing power by way of establishments elected.

Vis a Vi, our government. I don't know about you, but I have always been under the impression that when a democratic government must provide financial relief via credits or tickets to the common people for *food*, that government has failed its people. Full Stop.

So, simply because malice does not present in the form of obliteration by weapon and through violence, it does not provide a pass to the insidious manipulation or convolution of the truth through legislation, where the real violence on man is that of starvation in both the physical and mental sense, and furthermore, the quality of life.

Marx (2014) makes it very clear “...every commodity has a twofold aspect, that of *use value* and *exchange value*” (p. 20). This becomes difficult to embrace when your country, once a capitalist democracy... has become a Banana Republic, gags the voice of the population through the illegal passage or invocation of bills and acts, unreasonably taxes the farmer who grows or raises food and the tradesman that brings it to our table...*if you can afford it by the point*. Seems backwards, nonsensical and a complete distortion of what is best for the common man, and these actions (or inaction), trigger a waterfall effect, provoking another to transmute thoughtfulness into resentment, resulting in desperation and subsequently an increase in criminal behaviour among the masses – to *just* survive. Lock (2005) said on the notion of war:

The state of war is a state of enmity and destruction: and therefore, declaring by word or action, not a passionate and hasty, but sedate settled design upon another man's life, puts him in a state of war within him... (sect. 16).

There has been a war within my mind where the shifts of my morality are isolated battlefields as they attempt re-stabilization while deciphering the ‘appropriate’ context for action within a circumstance I never asked for. I am being forced to think as an individual, something that is not inherently in my nature as a veteran (medic) to this country where my passion was the preservation of the nation's sovereignty, secondary to the preservation of human life regardless of that person's origin, friend, or foe.

Now, I realize that because of wars that satiate one country and deprive the next, there is a death of the innocence of my former self as I watch women and men bury their children, lovers torn from one another in war zones...all because of political egos and fragility of nepotism children. Yet through all my turbulent thinking, what is, is that *we are here*, in a moment that is irrefutable. Why not submit to the concept that we will never know the future or our identity within that ecosystem... that perhaps attempting to figure it out brings more cognitive dissonance than peace. Investing time into the carving of our mind's neuropathways... will always remain a delicate balancing act, one that can give and take away like an ocean's tides on earthly shores. For me, Descartes (2023) takes the cake with the following:

And now behold of my own accord am I come to the place I would be in: for seeing I have no discover'd that Bodies themselves are not properly perceived by our senses or imagination, but only by our understanding, and are therefore not perceived, because they are felt or seen but because they are understood; it plainly appears to me, that nothing can possibly be perceived by me easier, or more evidently, than my Mind (para. 27).

Either way this is interpreted, it has the power of being both cerebral and actualized...

Identity means nothing, if the *language* we use to translate it doesn't provide asynchronous substance within the reader, it allows too much space for overthinking. We are what we choose to be and who we choose to become and some of the greatest thinkers of our history, were only regaled within its pages after they took a thought and catapulted it into action. These very thinkers, who when faced with adverse circumstance, didn't hide behind the reductions of their being – but instead found meaning and resolve through pursuit. It is the translation of one person's language translated into the context, and circumstance of the reader that inspires revelations...even revolutions. Besides...we all have our own demons.

References

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