# Ch 6 - I Want to Conquer the World

There really is no easy way of telling you this, but I am extremely doubtful that I or anyone else can point to any concrete plans of action to go about changing the mindset of a whole nation, let alone the global attitude towards peace. That’s just not how this works—capitalism now stretches beyond the limits of the Earth; bringing about a change in the system is not something that’s going to happen overnight. It could happen relatively faster if violence were the key to its initiative, but I hope and suspect it will be slowly chipped away instead by decades of realization that it just doesn't work.

No, the actions I’m referring to for the purposes of this essay are mostly metaphysical in nature—the kind that you have to internalize and exude with your held values and beliefs. I will talk a bit about some of the collective actions we can and might take in chapters 8 & 9, but these references to action imply those you can take to become a better person.

A lot of contemporary ideologies are an awesome amalgamation of different values and beliefs from all over the world and among many different periods in history. The tools we invented to make life more efficient allowed for us to be doing more in a given day—this has eventually led to a rapid increase in the amount of content we are able to consume. Because of this great complexity of ideas, no one really aspires to a single person’s projected worldview. People draw their ideologies from what they experience, whether that be in the real world or the world of fiction.

Fiction is a tricky business for, now more than ever, it is easy to be consumed by negative ideologies centered around alienation and dissent. Proper fiction is used to parody or ironize a specific value or belief, but the line between truth in two stories is not inherently distinguishable.

It would be wrong of me to try and argue what I believe without having read or consumed any means of comparison. Perspective is a tricky thing and, if you rely too much on your own, you will inevitably miss the point because you simply couldn't see it from where you were. This is partly why philosophy texts are so confusing to most, because they all draw from other texts of which you will probably need some context.

A primary goal of this project aims to display philosophy to be more approachable than other traditional forms—sorta like how online content creators like Philosophy Tube or hbomberguy operate. Of course, they too reference other people’s work because that’s how you build a more complete picture of your own beliefs.

In this chapter, I will be reflecting on Albert Camus’ essay, *The Rebel*, to try and understand the action of change, as well as Mark Fisher’s book, *Capitalist Realism*, to see how we might apply such action to bring about change to our lives.

Before diving into *The Rebel*, I think a little context is needed to understand where Camus is coming from with all this. Having been born in French Algeria and working hard to oppose Nazi occupation in Europe, Camus was rightfully disgusted with the individuals that assisted the Nazi genocides.1 After the liberation of Paris in 1944, Camus was an advocate of what was essentially a purge: “thousands of collaborators – from government officials to journalists to shaven-headed women alleged to have cavorted with German occupiers – had been treated to summary justice in courts, on French streets, sometimes by little better than lynch mobs,” writes Feldman.2 Shortly after, Camus had been criticized by “catholic intellectual” François Mauriac, condemning the purge.3 Camus publicly responded, claiming that the severity of the time “forces us to destroy a living part of this country in order that we may save its very soul.”4 After having repeated his support for the purge following another plea from François Mauriac, Camus became weary as the number of deaths from the purge continued to grow, long after the battle had been won.5 Writing publicly in early 1945, Camus admitted he was indeed wrong for his support of the purge, saying, “we see now that M. Mauriac was right.”6 This realization made in him a complete transformation of heart, for Camus felt deeply for the lives that were lost, seeing that the spirit of what France had been fighting for had become corrupt. After a tragic and fatal car wreck, a quote from a piece he was working on, *La Peste* [*The Plague*], was found:

“We should serve justice because our condition is unjust, increase happiness and joy because this world is unhappy. Similarly, we should sentence no one to death, since we have been sentenced to death ourselves.”7