Tyler Sulsenti

Journal 1

Marx’s view of the communist society is known to be an extreme version of leftist and socialist ideologies. We can see his dissent for private property, low wage, humiliating jobs that cause us to forget ourselves and our individuality and a wealth based social ladder. I find that Marx’s views on working for yourself to achieve personal goals and recognition sound fine however, his ideologies seem to have people work for the government of their society rather than corporate overloads. Working in this sense, unable to own property as he does not believe in private property, I feel would actually expand the sense of alienation rather than prevent it as when you give up your sense of ownership, you give up the things you have worked to achieve and a very big part of the life you have built for yourself. Having the ability to purchase property to own gives a person a reason to keep working and continuing a society, like in a capitalist one. Competition and the end goal of the individual owning their land and therefore life is crucial in keeping society motivated to continue to work and progress.

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Journal 2

Marx goes to tell us that the essence of man is the society of humanity as a whole and cannot just be a single individual. He argues that Religion is a social product, individuals believe in it but it is moved forward as a society. Reflecting upon this, I can agree and see how religion itself, such as Christianity, is a social product. It contains sets of rules and teachings that outline how to behave as an individual in society however personally I would not base religion purely on society. Each person is able, rightfully so, to interpret any so religion how they choose. Again using Christianity as an example, some people would rather follow old traditions by the book why others incorporate simple teachings and preaching’s into their lives. I believe it is up to the individual who follows a religion to interpret its teachings to follow. I also believe that religion is an important governing factor in life. I don’t necessarily believe that a person has to be bound by the book to follow a religion perfectly. For example, a Christian, by tradition, should attend church regularly, but to be Christian one does not have to follow this. It is possible to still follow the teachings given and apply them to your own life to guide you in being a better person. The same goes for any religion at all.

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Journal 3

Commodities are a simple concept, a good or service traded at a market of some sort. They essentially make up our society as every single day an average person must weigh out what they what to spend their money on. Commodities however, I feel, do no exhibit economic exploitation of the society because the drive the very society that they are a part of. It is a fact that some business ramp up the value of such a product to make a hefty profit and can change the value of the product based upon the demand of the market and the supply of the product. However, a person will pay an asking price should the use value to them justify the exchange value asked for by the producer. It also makes sense that in a society, a large company will have to set a price such that they can not only fuel their business but also pay the workers who produce the product for them. This is crucial to staying alive in a competitive market and the very framework of a Capitalist society. Marx, for obvious reasons, would believe that this way of living would be a poor one however I believe that a competitive model for the producing and sale of commodities fosters the market and challenges companies to develop more, creating new and better products for the society to enjoy. Not only that, but market competition also helps in keeping the market fair by keeping most prices down to fair levels as companies compete for clients and customers.

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Journal 4

Nietzsche uses the ancient Greeks as a way to analyze order and chaos through their ancient ways. He describes the perfect human society as one who explores their side of reason, dream, and arts as well as their primitive, musical euphoric side. He relates them back to two Greek gods, Apollo and Dionysius respectively. He stresses the importance of art and tragedy in culture and is critical of the Greeks when they abandon it. Speaking on this, Nietzsche is completely right when he talks about keeping both sides in a society. For someone to be human, they cannot give up key primal social traits for a life of logic and individuality as it becomes a burden. A society also cannot focus on one side, be it Apollonian or Dionysian, because it will have an unbalanced social ideology. Too much order will lead to a boring life where one may work and work for no real benefit at all. Too much chaos and one may never achieve anything at all. Looking into actual society, we can see a time, like World War II, where the world was in complete chaos with no real order. The benefits that came out of such a mess is, the world learned from and obtained a sense of tragedy that it may use to balance itself once again. This was seen in the international policy that the world used to stop the Cold War from turning into full out nuclear chaos. Nietzsche warns that it would be dangerous for a society to lose its sense of tragedy as it keeps it out of complete chaos but yet also from complete order. This is factual and an important observation and something we must take into account today, if our nation or even world has a sense of tragedy and if not, the grave consequences that may come out of it.

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Journal 5

Nietzsche has made it clear, his disdain for human obsession with science and reason. He has expressed his feelings for the need to not pursue this path as heavily as thinkers of the past and his time and future has, expressing it as dangerous. Humans, through science believe that they can unlock new knowledge to change and conquer the world that we live in. Science and reason can lead to a god complex figure in which we play the ultimate judge of nature. This questions where we actually belong in nature since through science and reason, have cut ourselves off from the natural world of the animal kingdom. I do not agree with Nietzsche’s opinion as personally, as man of science and strong technical knowledge believe that a strong scientific influence can only propel human existence to greater heights. For example, we have significantly increased human life expectancy, quality of life, and created our own incredibly complex society. We have made breakthroughs in medicine, cured disease, lowered famine, brought running water to poorer countries, brought electricity to poorer regions. We have put a man on the moon, and discovered what is necessary to further our spacial investigation to neighboring planets. It is only a matter of time until we are able to. I actually cannot wait to see what heights we reach in my coming lifetime and can only imagine the possibilities we can explore in the coming times after.