

The Walking Philosopher script

Philosophy is not static. It is anything but static. Ergo, philosophers should be on the move constantly. On the move, on the prowl. Philosophers should always signify availability and willingness to negotiate. Sure, thinking itself is a bodily act and the Rodin model or peripatetic philosopher can indeed be really sexy. But, philosophers have to walk that walk as well as talk that talk. Philosophy is by definition mobile and philosophers are highly mobile creatures. If they're serious they get their asses out and about no matter what might be the formidable obstacles. One might designate or label the philosophical mind as being chronically restless.

Philosophy is not primarily concerned with displacement and subsequent replacement. Philosophy inevitably must involve banter and exchange. It should never telegraph hostility to Chaos Theory and to Flux. Binarisms such as Teacher/Student, Master/Slave, and Top/Bottom are not fixed—they by definition enter into a play zone in which rigidity makes sense as a negotiated option subject to reconfiguration. Monoliths are not to be revered but rather subjected to the rigorous wringer while steering clear of superfluously destructive fallout or consequences.

All that left brain-right brain, mind and body separation crap must be jettisoned, and nothing helps a philosopher clear out those cobwebs better than a nice brisk and curious walk. Tracking shots are not to be puritanically avoided—they are not the scourge of classic cinema—they can be an adventure whether or not the philosopher is also a predator. But discursive and representational histories have constantly been marred by gorgeous tracking shots which disappoint with their throwaway resolutions—their anti-climaxes. It is truly preferable to emphasize process and sacrifice results. Why stop walking for the sake of stopping walking? What is this thing called progress anyway? It is best to prolong mental and physical experiences rather than quitting prematurely simply due to the probability of somewhat-less-than-transcendent predicates.

So, remember, philosophy is all about movement. And it is at least a two-way street. Philosophy must involve exchange and not necessarily the material variety. However, this little philosopher does for better or worse live in a material world no matter how much certain pundits who can afford to claim differently might argue. Ergo, this philosopher must not only be consumed; he must truly become a consumer. No more protection within big impersonal institutions; this philosopher must indicate a willingness to play and to go shopping. Marx was at least half-right—all exchange is ultimately materialist and only those privileged enough to deny it will actually make this denial. But... this little philosopher is clearly uncomfortable with a dominant philosophy that insists that all play must ultimately involve that frustratingly inflexible material known as money.

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