

Philosophical basis of bigfoot existence: myth and reality

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Sixty years ago, the Bigfoot ventured into the consciousness of the public. Residents have been puzzled by the giant, humanlike footprints that continue to stomp through the imagination of Americans ever since. Bigfoot is a huge and strange humanoid animal supposed to inhabit the forested and wild areas of the West Coast and Oregon. The creature is also referred to as Sasquatch, which is the Anglicization of Sasq'ets term, from the language of First Nations peoples of British Colombia, Halq'emeylem. The believers of the myth claim they are hairy creatures with apelike characteristics. They are generally non-aggressive and shy animals with human-like intelligence, which makes them so elusive. Various anthropologists have examined the biological reality of Bigfoot based film footage taken from the Klamath Mountains in northern California. However, most researchers remain skeptics of the existence of the creature and reject the phenomenon as an outcome of mistaken identification. Over time, narratives on Bigfoot have been incorporated into the oral tradition and the regional folklore. The historical record of the story in the Oregon nation dates back in 1904, following the sightings of a bushy wild man in the Sixes River area by the settlers. Comparable accounts by hunters and miners followed in the same decade. Today, the incredible beast is by all accounts all everywhere, from the movies to new reports. It is argued, the interest in the existence of the Bigfoot is so enormous despite the lack of compelling evidence.

The general conclusion of the debate on the existence of Bigfoot has been a mitigated skepticism that cannot be followed logically by theism, naturalism, or evolution. The right position on whether the presence is unguided or misguided remains undetermined. Metaphysical beliefs, for instance, can

address the knowledge gaps through projection, although it may not satisfy the conditions necessary for knowledge (Wittgenstein p. 43). Metaphysical theism and naturalism are perspectives that an individual adopted as the most coherent explanation of varied explanations of intuitions, comments, and reflections on life. Regardless of whether evolution provides evidence against or forgiven perspectives are based on the previously held metaphysical assumptions because they are filled with unsubstantiated facts. The under-determination of the Bigfoot assumption takes into account different speculations to cover similar phenomena, which will all be lending to an epistemically sufficient explanation. Despite the understanding, various refractory peculiarities oppose scientific reduction and justification for the issue at hand. While theism or naturalism seems objectively correct, it is easy to provide reasons for choosing one over the other based on overall coherence.

Bigfoot is just one of the many fables of hominid roaming North America. Although mythologies have populated the legends of American Indian tribes, they have recently been turned into media sensations. In 1967, a clip of a hairy, tow-legged creature was filmed by Bob Gimlin and Roger Patterson, which remains the most contested and famous evidence of Bigfoot. However, the authenticity of the video remains in question due to the hoax claims. Skeptics assert that it was a staged production, whereas believers argue that the body proportions and the movement are evidence of a non-human creature. The debate continues, raising many questions. However, it has been argued that the lack of proof is not proof of absence evidence. Wild

animals do not pose for photographs, and the ever-shrinking forests on the planet continue to unpack surprises, including the saola, the undomesticated cow species seen in Vietnam. Many people want to believe the Bigfoot mythology, indicating the problem is more on human imagination than evolution.

Most people view crypto-hominids as a sign of pure freedom and intuition and focus on pinning them down. A search into the forest for Bigfoot is a taste of such freedom, as people become more attuned to nature and curious of the wild impressions. The Bigfoot remains a reality that cannot be disapproved by the most ardent proponents in America. The hunt for the strange creature emulated the discovery mode when knowledge was less of a product of advanced education and costly laboratory machinery but rather bravery, curiosity, survival, and patience. In the nineteenth century, the American landscape showcased its majesties to the average settlers moving westward into the unmapped territory of Europeans. Today, tracking the creature is a means to channel the frontier spirit and appropriation of the traditions of Native Americans (Zachman p. 11).

Bigfoot similarly embodies other less enduring but also less romantic American traits, such as the hunger for attention and gullibility. According to skeptics, there are numerous fake videos distributed throughout social media, such as the Bigfoot in Idaho. Although Bigfoot's existence can be actual, the materials to support such assertions are questionable. It is argued that technology has ruined the ancient cryptozoology, a concern frequently echoed in the American mainstream, where technologies that were hoped to

build consensus are increasingly making it difficult to discern (Yanofsky p. 52). The Bigfoot has found the habitat on the internet more hospitable compared to the forest, which reinforces the thought that it does not need to breathe to live forever.

The knowledge deficit can be filled with God by theists, but science fills the gap through the issuance of promissory notes to unsubstantiated natural processes. However, theism is without evidence and not blind. It is based on knowledge gathered during life that one can see the most comprehensive and coherent view of reality. While science can offer a sufficient explanation of physical processes, others consider it as inadequate to explain their entire existence. Extrapolations of the already known facts will help cover the existing gaps with multiple projections that barely lead to knowledge. It can be possibly established, the authenticity of the Bigfoot is because of the nature of the facts around the theory. Metaphysics is different from physics, where rules can easily be applied to determine the origin and nature of a process. However, it is possible to perceive the universe idealistically and strictly physical, albeit without a certain level of certainty. Scientists can hardly explain reality, and naturalists view the world purely in a natural sense. When a theist regards the Holy Scriptures as divine truths, he will see a universe under God's guidance. However, based on the criteria of coherence and comprehensiveness, it can be concluded that naturalism and skepticism cannot explain the Bigfoot phenomenon. On the arguments fronted in the paper, the scales are tipped to the mitigated skepticism.

However, it does not prove the existence of Bigfoot and shows that the fundamental nature of the universe is past the limits of reason.

Works Cited

Wittgenstein, Ludwig. *Philosophical Investigations*, 3rd edition. New York: Harper