

THE EDUCATION

Robin recognized that her formal education could provide the basis for her personal development. But she would need to develop her own program to supplement any lessons that she might develop in the classroom. This commitment would need to continue long after she left school. This program became critical for her own development.

What would a program of education involve? A philosophy of language could be the centerpiece of this understanding. What were the key elements of this philosophy? The access to the world proceeded from human awareness, but the world was described as independent from the observer. This became a critical step for the knower. Only through an encounter with the world could such a critical understanding emerge. Physical forces could create particular effects. The observer could track these effects. But the actual manifestation of these forces was not an example of the model. That did not diminish that this environment could exhibit a similar disposition of these forces. A river of lava could provide the basis for key changes. However, this realization was not due to any kind of personal understanding. In mapping these forces, the observer provided a model so that these structures could operate in a consistent manner throughout the universe. The individual could construct situations that could apply this knowledge to complete tasks using this model of the forces.

The more that the individual could call on this model, the more that this application could be more expansive. This could involve the use of numerous tools to create these effects. The independent description of these forces was part of human experience. And this provided a greater understanding for the self.

The notion of force was a generalization from human interaction with the world. This recognition could be presented in a more expansive manner, as a system that resulted from the consistent use of key principles. This instrumental view of force affirmed the role of the observer in isolating this phenomenon. By constant application, this added to the overall vision.

A philosophy of language could effectively track the overall development of this instrumental perspective. How could this kind of knowing achieve its predictive power for the observer? The philosophy of language worked to characterize the role of an active observer in creating objects of knowledge for the self. What was the structure of the self that made possible this awareness, and how did the language make possible this arrangement for interaction with the observer.

The structure of self constrained the conditions of knowing and permitted the conditions for the encounter with objects of knowledge. How was it even possible to make sense of the act of knowing? Each one of these processes was a realization of an ongoing process. The objects of knowledge were the result of an ongoing process of personal inquiry. In turn, the self, was the end product of a similar engagement with the process of knowing.

“You cannot unsee an event. But its contours can recede in your mind. Eventually something earth-shaking can seem trivial without any sense of importance. Unless the experience is life-shaping, it can even disappear from memory. It might take someone else to remind a person of this experience. And this might not be a sufficient trigger. The notion of the self cannot be buried in this way. There are traces of formative moments. There is always that flavor added by the individual. That does not diminish the fact that this character can be

explained to other. Even though people may become attached to their own nature, that understanding is often a reflection of the response of others. However, the individual needs to go through a process of learning to apprehend a concept. This idea cannot make it known on its own. Thus, there becomes this give and take between the self and the environment.”

“Any thought is always the self thinking, but this veneer may not be that different from the experiences shared with others. If a person loses a loved one, part of the self disappears. That idea continues to linger. The self is a product of these memories. But the subject is a more engaging process with the world. The subject emerges as the end of this process of interrogation. It is a limit on these experiences. As much as it is an extrapolation by the self, it is also endowed with the immersion in actual experience. The self exists in the environment.”

“The education can illuminate the role of the subject. This interplay enables the self to transform the world. But the individual is also engaged in a constant making of the self. Under such experiences, a person can surrender to the world. However, there remains that echo of the self. And this taste seems to touch every experience. The self is making a world that coincides with the world created with others. But there is this element of individual creation that manifests itself independently.”

“The image of the physical world bears this imprint. Individuals are always in the process of altering the world and observing the process of change. This empowers the observer. The observer exists in a state of as if. This might be viewed as envy or a sense of superiority. A person might believe that personal performance will exceed that of the observed individual. However, the learner cannot improve personal performance without participating in these experiences.”

“This shape of the self is most apparent in the use of language. Language develops a sense of use independent from physical experiences. The self struggles to create an impress of the world. This image evolves through critical examination. But there are also elements that may remain hidden from the self.”

“The structure of subjectivity provides an important awareness for the self. This structure is enhanced through particular experiences. But the structure helps to shape these experiences. And language is at the heart of this give and take. Language can represent experience, but language enables an imaginative shaping of a world. This can contrast with the actual endeavors that determine the face of the individual. The individual can struggle to evade these experiences. They can shape personal feelings. But the self can discover principles that empower the individual. Science emerges from transforming the world through an ongoing process of interaction. And this interaction is facilitated by experiences with others.”

“Language is social, and people are creating a shared image of this world.”

When you decided that you wanted a better life, why did you believe that education was so much a part of the experience? This was like going to the doctor. You were accepting someone else’s diagnosis of your situation. There could have been some symptom that characterized the experience. And you were totally absorbed by this inconvenience. And it helped to explain something important about your overall health.

You wanted your education to be based on some kind of certainty. This could enable you to put everything in place. No one could dispel this outlook. And these perspectives could be shared with others. You questioned if you had enough motivation to carry it off. But you were

front and center in the middle of the situation. And you needed to come up with a strategy. Maybe, the classroom could provide that level of certainty that was absent in your life. It was difficult. There was that one moment when you needed to cast off your way of thinking. And you were so rooted in it. No one could disturb that level of awareness.

There came a point that you would need to interrogate what made you happy. You needed to protect yourself. The wrong perspective could upset your efforts. And you didn't want to end up paralyzed by the situation.

You did not want to place your hands in the hands of someone else. You may have been resentful about the process. Someone else was making a determination about your life. And you were being told what to do. You wanted to come to this resolution on your own. You did not want to make it seem as if you had no understanding what was going on.

It was way too easy to lose your way. And the classroom could be self-destructive of your aims. You had entered there with a clear idea what you wanted. That may have been your downfall. You expected something that was not possible. You were cling to a view of the world that was standing in the way of your development. If you wanted to cling to this way of thinking, you should never have come in this place. There you were, and you were accepting things as they transpired.

Learning was supposed to be about this transformative process. But you had become so tied to your own way of thinking. You did not recognize the fallacies that were getting in the way of your further development. Adulthood had been all about investing in this way of thinking. You thought that it was a sign of immaturity to go back on your principles. So you become more attached to your beliefs as you pursued the educational process.

There were times when you wondered if you were ready for this. That might have made you more vulnerable. You were caught up in this strange mix of certainty and doubt. The classroom was supposed to clear this up. You became suspicious of what you were seeing. And your experience spoke to a different way of being. You did not want to let go of that attachment.

What transpired was this arduous process? The classroom was not providing the needed guidance. Of course, you were not that open to these changes. That added to your difficulties. You did not see yourself as switching places with someone else. It was not going to be any easier for you. You had already committed to the program. And you looked forward to the realization of your goals. But that started to seem to be more and more difficult. You wanted things to be more straight-forward

The classroom was not responsive enough to your needs. You tried to learn a new way to deal with this experience. You tried to accommodate to the rigors of an academic environment. You were doing your best to adapt. You wanted to succeed. You had given so much of yourself to the program. But you started wondering if you could ever succeed. Would it be too much trying to adjust?

You felt pressured to apply these lessons. But the classroom could seem remote. It seemed to have little to do with what was going on in your life. And you were searching some way to opt out.

Your continued participation was going to require a greater commitment. And you were not sure if you had enough staying power to make this succeed. That did not diminish the need to continue. You hardly had the understanding to put all the pieces in place. And you really

believed that you could make it matter. How would that work if you did not feel that comfortable studying? Your personal commitment did not provide enough motivation.

“How does an historical awareness provide the individual with the ability to affect the social environment. History might create frustration. The individual can read about experiences in which individual might seem weak and powerless. That does not diminish the ability to recognize how the self can be an active player in transforming the world. Social movements can achieve an independence by describing how the world can be viewed in a different way. Instead of seeing experience in a rigid manner, social interactions can enhance consciousness. This can strengthen individual awareness. Such knowledge can create stronger connections among people. This can influence planning and execution. On this basis, it is possible to create social upheaval. Repressive regimes can be toppled. People can create supportive environments.”

“Human cruelty can be overpowering. It can crush the individual. Such experience can make the observer feel angry. How can people give themselves to such ruthlessness? However, people can find such behavior reprehensible. Without human intervention this kind of intolerable savagery can continue.”

“It is important to understand the deeper levels of this kind of manipulation. This is the occasion for deep self-criticism. The individual can see how political beliefs can be rooted in a desire to cooperated with and be rewarded by an oppressive regime. Even forms of liberty and individual enfranchisement can solidify into new forms of subjugation.”

“The political analysis need to be sharpened. This critical outlook can be developed in the immediate environment. People can be tolerant and relate to the experiences of others. But it is easy to see how this tolerance can hide new forms of oppression.”

I listened to your educational program. And I felt that this was a new form of indoctrination. I wanted to view my own development as independent of this kind of thought control. Perhaps, systems of thought were only a new way to control others. These systems could prove the basis for thought control.

It was worthwhile to pursue this political meditation further. How was political thought part of an overall education.

“Politics develops from the individual’s ability to change the world. The economic system can empower the self. However, that commitment can hit critical obstacles, and this can prevent the ongoing growth.”

“This is where it gets difficult.”

“How can you know? What makes you different?”

Robin wanted to maintain a more active role in her education. Did she have the tools to transform her environment to create lasting changes for her personal development?

“What is change?”

“An individual could get a better job where personal input becomes important for lasting outcomes. However, there comes a point when the system stands in the way.”

“I can make a better hamburger.”

“Will they let you?”

“Do you want to make hamburgers?”

“How does the burger make you feel?”

You were serving the food. And you saw how you could assist the customers to gratify

their needs. You could help to tailor their responses. And this made you an active creator. You were part of an ongoing process. You may have taken pride in your work. But you realized that your continuing development had little to do with the future at the restaurant.

“Does Robin work at a restaurant?”

“She could do hair.”

“Or she could drive a bus.”

“I do not think that is her job.”

“She might learn more from that experience.”

“But she faces the inability to take her knowledge further.”

“What kind of life can you expect?”

“Where is this going to end up?”

“What can these people do?”

“They can turn lead into gold.”

“Why would that be that interesting? You might be interested in the properties of other metals. They might have more value as part of industrial development.”

“How does that work?”

“I have liquid gold.”

“What is that now?”

“They can try to control these processes.”

“We come to a complete halt.”

“And what follows?”

“Robin has a lot to learn.”

“She has much more to teach.”

“What is that point when you realize that you can do little to change the situation. And you dread showing up.”

“You took it easy.”

“You checked out.”

“What gave you that ability?”

“You wanted to fly away, but you cannot. It was another day looking at that wobbly table.”

“When will they balance it out?”

“Or replace it.”

“We are dealing with intractable problems.”

“You need to get away from the situation.”

“I have been trying to explain the basis for better education.”

“What is in there?”

“What does Robin really want to do?”

“Where will this end up?”

“This is your turn.”

“I need a rest.”

“This has been going on forever.”

“Did you taste the food?”

“We have a new chef.”

“If the chicken tasted great, how could that change our desire for another world.”

“I want to be around people.”

“I want people to see me.”

“There are so many things that are not working out.”

“Or they work out too good.”

“I give too much of myself.”

“I do not give enough.”

“Where is this headed?”

“I want to shake it all up.”

“You cannot get a hold of your experience.”

“No one can.”

“You are advancing an idealism that seems contradictory to the needs of others.”

“Why do you quit?”

“This is the only thing that you can do.”

“Some people are better at offering opinions.”

I could sit at a table and watch the other patrons. Where could I take this understanding? What did it say about other things in my life? They might be planning a real estate mall. Or they could be talking about a highway project. Or there could be artists in the house.

“I want someone to notice me.”

“Do you understand enough to be significant for change?”

“What is changing? I go to work. I deal with the shit, and I go home.”

“Your imagination could be important in considering something different.”

“Who else is playing along?”

This was something that you wanted to care about. You were sitting in class wrestling with these concepts of leadership.”

“I love my work.”

“I want to be part of your life.”

“This is the only part.”

“We can make you a boss.”

“Is that the only consideration?”

She shrugged her shoulders. This was a sign of interest.

“I could be the boss. I could accept more responsibility.”

“You are making decisions about hiring and firing.”

“I look at your circumstances. You are not right for this job.”

“Come along with me.”

“I do not want to be here that long.”

“Where will this end up?”

“I am not even at home.”

“I will tell you what is needed?”

“Fill me in.”

“This may sound strange. What does this have to do with my life.”

She didn't like sitting in the classroom. But she felt that this would be important for her overall development.

“You sit in class and learn all this shit about dealing with your employees. Then you end up fucking it up. You are a worse boss than ever. You make excuses. You do not protect your employess.”

“Can anyone make it work?”

“We all do great.”

“That could be me.”

“I could be great at this.”

“Why are we watching the same story on a loop?”

“I know where to laugh.”

“The comedians hard at work.”

“You need to understand the misery. You will look to the sources instead of trying to paper it over with your humor.”

“What is the alternative?”

“Other markets.”

“I am a winner. This is my story. I am excellent at making things happen.”

“How does this place survive?”

“We are all winners.”

“We are all bosses.”

“What about supplies?”

“Do we have what we need?”

“Prepare to get slammed.”

“Where are the customers?”

“If you never take chances, you will never have you chance.”

I wanted to explain the role of language to Brice. This would meant that she would be less accepting of people that she met. But there came a point that flattery became acceptable.

“This is a big world.”

“I never thought that it would be so good.”

“I want to be worse.”

“Who will care about this?”

“I will show you so much more.”

“I will give the other side.”

Brice wanted to explain the role of language to me. I would be more accepting of others. The flattery was an example of caring. We all loved the examples of caring.

“That is the story. They do not care.”

“I only need someone there. He has all the parts.”

“She has all the parts.”

“How do you keep in shape?”

“What are you shaping?”

“This is a work in progress.

“This is much more difficult than it seems.”

“We could end it now, and no one would care.”

Brice wanted to explain her job. She understand how to satisfy her customers.

“Are you satisfying me? Am I satisfying you?”

“What is the secret?”
 “You want to help.”
 “You people are different.”
 “There are so many people who go along.”
 “This is your free time.”
 “How does Brice differ from Robin?”
 “Robin is more committed to the needs of education.”
 “How does that work?”
 “How do you work?”
 “Who are you working with?”
 “I can use some help.”
 “Do what you need to do.”
 “We can improve the presentation.”
 “We are all about people who can improve the presentation.”
 “What else is there?”
 “I do not like my life like this.”
 “Your highness.”
 “We need to get rid of our enemies.”
 “What comes after this?”
 “Do they even know?”
 “Why are you doing this again?”
 “I am putting together the parts.”
 “I was almost at the next stage.”
 “I have given too much of myself.”
 “I am good with letting blood.”
 “That will never be sufficient for anyone.”
 “I cannot care.”
 “Where do we start?”
 “Who do we love?”
 “I need to take a breath.”
 “What are you asking for?”
 “Where are we headed?”
 “That is impossible.”
 “That is absurd.”
 “Why do you like that?”
 “I am serving popcorn.”
 “I adjust my needs.”
 “I am easily satisfied.”
 “There is not more flattery.”
 “We are going in for the deep shit.”

I was back in the classroom. I tried to concentrate. I was being asked for answers that I could not supply.

“What else do you want to add?”

“Are you telling me that I am drowning?”

She was swimming upstream.

“I do not want to be cruel.”

“We are all cruel.”

“I am trying to listen.”

“We are all vulnerable.”

“Give more.”

“Dream more.”

“Turn on the motor.”

“Does this sound good?”

“This needs to sound fantastic.”

“Add more parts.”

“This is not top quality.”

“Do not mess it up.”

“Let him take it from there.”

“This is so perfect.”

“You do not even know.”

“I have desires.”

“This is more than that.”

“I am good at self-sacrifice.”

She was putting herself in the middle of these historical events. She actually had more ways to influence her circumstances. But the stakes were so great. Why would anyone else listen to Robin? What could she share with others?”

“Are you nervous?”

“I need to give a presentation.”

“Brice, your body is your presentation.”

“I do not have enough.”

“Why am I part of the story?”

“What am I wearing?”

“I am wearing what I am not wearing.”

“Tell me what you think.”

“I took an active role.”

“There is so much more that is possible.”

“What else can you do?”

“You brought too much of yourself here.”

“They paid me in cash.”

“I signed papers.”

“This is all going to taxes.”

“We will cash your check.”

“The cash is not traceable.”

“Is that the lesson.”

“The accountant will fix it up.”

“This is going on much longer than expected.”

“What did I miss?”

“I know what I cannot stand.”

“I cannot stand what I know.”

“This is a revolution of the soul.”

Was Robin ready for a revolution of the soul. If she was confronted by these new ideas, would she just quit?

“I need to do my laundry.”

“She is so good.”

“I am so bad.”

“Is this a competition?”

“I am in competition with myself.”

“There is one more possibility.”

“This is overwhelming.”

“I WANT TO WATCH YOU EAT.”

“I only exist as this lab animal. Whether it is work or in a relationship, someone is always waiting for me to trip up.”

“You are too good at what you do.”

“Be careful.”

“No, you be careful.”

“This is where the story came off the rails.”

Flattery ended up disrupting the narrative.

“Would you give in to Rad?”

“Why would I bother?”

“What is today’s special?”

“Something that we are used to.”

“I need to become part of this.”

“We share the same body.”

“You have already cleared out.”

“What else is part of the lesson?”

“Are you kidding?”

I was going out with this guy. And it was not going well. And we broke up. So he wrote a song about me. What the fuck was he thinking? I was my own person. I did not need someone to tell me what to think.

“This could not be more unbearable.”

“I want you to help me forget.”

“I just kept thinking that we were both working for the same thing. And I thought what it would be like when I finally was rewarded. I needed to get out of myself. I was changin in ways that I hated. I needed to bolt.”

“Where are we headed?”

“Ask me.”

“I want to ask you.”

“I want to love you.”

“Where is she hiding? Who is she with?”

“We ask the same questions of ourselves.”
“Can we get it done?”
“Are you pure?”
“We are almost pure.”
“You are next.”
“Stick to the point.”
“We are not even in the room.”
“What did he say?”
“What did he say?”
“Are you kidding?”
“Who do I have to kiss to get a drink here?”
“Order, and pay.”
“They keep assuming things about me.”
“This is too surface.”
“We are getting deeper.”
“Why is this a better game?”
“This is the game about the game.”
“I do not want to fuck this guy.”
“What did you end up doing?”
“I thought it was all free.”
“I took the orange juice.”
“What is the custom?”
“Share the spoils.”