

REVOLUTIONARY CONSCIOUSNESS

“For the sake of the story, I am locked in a room. I do not have a clear means of escape. Nevertheless, if I solve this puzzle I can leave. What does that involve? What do I know? How can I apply my knowledge. This situation is meant to be like any other kind of challenging situation. My input places in the second part in what I can do. But my efforts are also determined by things that I know. This knowledge can guide me. You can provide me with a connection to science. This is an expression of the physical world. How can I describe causality in the physical world? What does that ever mean? How am I somehow a participant in creating my own imprisonment. What do I know about the world.? How can I discover clear guidance towards my eventual liberation?”

“Our imprisonment is due to an inability to follow through with our understanding of the world around us. We may become caught up with an idea that seems to provide short term gain. Nevertheless, such an idea does not offer long-term satisfaction. It’s difficult to see this. When we feel numb or when we feel hurt, we do what we can to illuminate the cause of this feeling. In some cases this means trying to forget the very circumstances of our imprisonment. Such an awareness never provides enough motivation to escape for good. Instead, we remain caught by this kind of thinking. For every step forward, we are only getting in more entangled in our difficulty. How is it possible to achieve a creative solution? For many the artist is successful by representing what is seen in the immediate environment. This could be a faithful rendering of a landscape. How old is the artist fission provide the means to transform that environment? This is a dangerous challenge. The change could make things worse. It could mean a limited use of the existing resources. Once they are exhausted, the overall plan remains in complete. What can be done under these circumstances.? There needs to be a stronger commitment to understanding what is going on. In recognizing a challenging situation, the observer observes how things act in a systematic manner. One simple action could cause an evident affect. But there are things occurring beneath the surface. The individual already views the self as rooted in the situation. Thus, the overall processes of observation work to confirm existing knowledge.”

“These actions also seem to motivate well-known patterns of behavior. These behaviors could even result in changing the situation. If a person has a flat tire, it’s a simple operation to get the old tire off and replace it with a new one. The individual can use a jack and lug wrench. This really isn’t a matter of changing the world. Nevertheless, it does provide the opportunity to get out of a tricky situation. I personally had change the tire, and it was possible to drive away. This kind of solution depends upon thinking ahead. There may not be a spare. Someone could’ve forgotten to put the jack back in. Maybe, there wasn’t a lug wrench. This kind of encounter with the world is very direct. Often times, a person already has a destination in mind.”

“The flat seems to stand in the way of that destinations. Nevertheless, the quick change enables a person to be on the way. There’s no hesitation here. Are you some people view innovation is the basic impetus for social change. I better means of transportation can clearly alter the situation for the individual. But there is much more involved. Innovations can make promises for change. Everyone can try to jump on board. But this can also focus resources in the hands of those controlling the innovation. Or the innovation may have limited social impact, the control of these resources could be significant in limiting the advancement of people in general.

In seeking any kind of social transformation, it's important to measure the overall application to all people involved. This kind of experience can't be separated from such a reckoning. The escape from this room would seem to suggest involvement of more people than the prisoner."

"How does the prisoner's belief system made him captive to this restrictive situation. Obviously, it's more than an idea. But that idea could be linked to a set of events that keep that door locked. What is the science? What does it mean to suggest that a scientific outlook could offer means for a long lasting escape? What is the individual now? It's not simply a matter of being a locksmith. Sure, the innovative application of available tools could provide a free exit. But there seems to be a lot more involved. This really is all about a locked room. It's more about being locked in consciousness, for whatever that says. For some, the prisoner is locked into a restrictive way of thinking. Simply to overcome that kind of thinking could provide the key to finally escaping, finally to escape from the chains. However, there's more involved."

"What is the form of guidance that could lead a person out of this place. In a very strict way, the terms of our oppression can offer key elements towards eventual liberation. This insight is fundamental for awareness. How is that even possible? This seems like a contradictory idea. It's not so much that the individual is creating the imprisonment. Instead, the imprisonment offers key elements that can create individual freedom. In order to be effective, this idea should be universal. What does that even mean? How can the efforts of the individual provide a promise for unlocking the system? The individual recognizes key factors of this encounter with the world. In a simple way, the manipulation of physical objects can change the observed situation."

"This can go beyond a simple mechanical explanation. Mechanical explanations depends on the unlocking of critical forces. And this model can be applied to other kinds of connections in the world. In a sense, the search is all about discovering more basic elements that influence what is observed. And when the individual conducts key acts of personal liberation, this can influence overall system is developed. In a sense, this goes beyond the immediacy of artistic representation. It is already engaging the self in a process. The world is being transformed. But this is not simply a matter of individual will. This is a key challenge for the self. Even though the observer has important powers in representing the environment, there still remains questions about those actions. Sometimes a person can over exaggerate the effects of personal effort. Eventually, fatigue and boredom can sit in. The initial efforts at a wall. The individual recognizes the difficulties. It's only possible to go so far in articulating this program. That's where the individual reaches out to others. This is a matter of building on history."

"No history demonstrates the obstacles to change, and it also points the way towards deeper social forces that could alter the course of time. This is a critical balance. It's important to challenge the obstacles to betterment of people; it is also essential to recognize how many programs can also upset the environment and make it more difficult for people to exercise their knowledge. This complex arrangement requires a theoretical understanding. This understanding develops from actual practice. In a sense, this is a stronger manifestation of the scientific outlook. And even in changing the world, the scientist engages more complex forces. This moves everything along with a stronger momentum. But such a momentum is built upon measuring the resistance to change."

"This becomes a fluid relationship. It's not simply a matter of doing something. He program results from an actual interest in the situation. People work towards a desirable

outcome. At this point the imprisonment starts to become less onerous. There seems to be the means to overthrowing its kind of restriction. What is the source? How can things be moved along in a more favorable way. This is a lot to think about. Indeed, this is particularly challenging. What's happening here? It's easy to lose a clear perspective. What is different in the present observation?"

"This is hardly a will to power. In a sense, that kind of outlook only increases the level of entrapment. A simple understanding is not going to dissolve these chains. It's important to understand where the system is weakest. The active observer starts to engage powerful forces. But this knowledge comes with an awareness of the needs of everyone. What kind of actions express this collective effort. This is not supposed to be an abstraction. People can see what's going on at work."

"They work all together to build a tall building. They help to assemble a car. They learn techniques to feed hundreds of people. All these methods advance a more collective awareness. Sure, some people think that they can monopolize these processes. This form of innovation enables them to control the actions of others. It's such a control only offers a limited view of what is actually going on."

"When people work collectively, they are unleashing new forces of production. The methods of control limit these developments. The same thing happens again and again. Those liberation is delayed. But the way ahead is clear."

"Individual awareness is be the beginning of social change. And that change develops from an actual affinity with the experiences of others. Nevertheless the assertion of individual consciousness may conflict with an ongoing collective experience. Therefore it is important to emphasize aspects of shared experience. The overall intent is not to reinforce conformity and contrast these efforts provide the opportunity for a more engaging social experience. Develop through individual commitments. These activities are sustained. It's not simply a matter of having I don't understand it. Very direct manner. Move everything along."

"Most important part of its overall power mode is systematic knowledge of how things work. Individual insights. A self cannot assume all this place takes place in the currently for mothers. This is not a two-stage process. It is not a matter of asserting individual consciousness allowing this consciousness to develop into a collective awareness. There are types of individual expressions that are contrary to a collective awareness. On this basis the individual experience can be disruptive any sense of social movement. The individual finds the self in social activism."

"While trauma may limit individual participation, there is no real end to the effects of trauma on psychological awareness. Without social change, the oppressive social relations have created discontinuity in the psyche that continue to operate, and this could increase the negative feelings on the part of the individual. Trauma is rooted in social oppression. In some cases, the victim becomes the victimizer. Oppression makes a person feel that personal rescue originates in this kind of behavior. For individuals, they trace their roots to these feelings. The self is completely enclosed in this awareness. People may feel oppressive situations that have never given them a voice. Their voice is important for their overall participation. They can enhance their voice by listening to others. This kind of collective activity can dismantle the structure of oppression. Greater control relies on this situation."

"Why are you writing about me? What are you thinking about yourself? I'm waiting for

you to take over the story. I'm not manipulating a story. I want you to play an actor. It's not enough just to sign in. It's not enough to say that you're making changes within yourself. This explanation serves as a model for others."

"I can enable them to get the courage that they need. Of course I'm going to be exercising an overall vision. I'm doing what I can to illuminate that. But I have my own particular interest, and there are times that my interest maybe contradictory to the effort of others to find a voice. That is why I am engaged in the process of self-critical analysis. Analysis needs to be continuous. It can't be engaged on occasion. If there are things that are preventing me from providing an opportunity for others, I need to quit some behaviors. At the same time, I need to understand this social situation. My needs must be satisfied. None of us are neutral in this new endeavor. It's not possible to have an emotional outlook without creating challenges for other people. I may wait a response from another person."

"My time may be already over. I may not realize that. Nevertheless, important people do not use this opportunity as a way to avoid any sense of accountability. It is critical in social situations. Some people try to argue for fluidity of personality, so that they never have to answer for everything done. It's important to counteract this kind of mentality. This depiction of an effort to contradict. It's essential. There are moments where I feel particularly involved in the situation. I am trying to move things along to favor my point of view. I will admit that I have a point of view. It's not meant to overshadow the feelings of others. It's meant to complement your experiences. Nevertheless, very unique challenges. I work to sort it out. A big deal. It requires a high level of scrutiny."

"In an effort to find a voice, some people may avoid this level of scrutiny. And they may hide behind their personal choices. It's important to not encroach on the process. At the same time, it can be too easy for a person to withdraw when he is expected to answer for his actions. It is important to analyze these different forms of self expression. In fact, multiple voices can offer a deeper awareness. Sometimes, this enables the self to hide from scrutiny. She needs to avoid surveillance. She needs to find a place where she is protected. The observer should not trespass upon this sense of personal integrity. The story embraces this commitment."

"How does self analysis lead to a political consciousness. Does this lead to manipulation of social structures for the short term interest for the individual. But there are rewards in this behavior. Some people are tempted by this ideology. They go beyond temptation since there is a form of advocacy. They talk to those who propose a different connection to the world. You can't expect everyone to love you. Sometimes when you take a stand, that's going to anger some. But it's not a good idea to get off anger. Nevertheless it's essential to challenge those ideas which are damaging to personal growth. The observation of social circumstances should not obscure individual expressions. There are times, but things are basic."

"The individual could benefit from a direct intervention. Disastrous situations requires emergency assistance. These forms of social intervention need to be focused. This is not a matter of making poverty into a new form of lifestyle. Unfortunately I can be the result. People can find that they are being exploited by the other. They will try to turn these disasters into the opportunity for further exploitation."

"The aftermath affects your overall pictures. The individual changes in behaviors can be engaging. This doesn't have to be some kind distraction. A confrontation with these experiences

are directly expressed by individuals. There's no other way to see what needs to be stronger socially, Mental health issues are often pertinent. But the creation of mental health initiatives should be based on the actual needs of individuals. It's not advisable to blame people for their problems. Without sufficient resources, it is impossible to counteract the economic system. The individual can sense marginalization, and it becomes more and more difficult to develop a lasting awareness. The individual feels troubled. Revolutionary consciousness could be the result."

"How she's doing tonight. She can start to trace the sources of her deprivations. The observer tries to abstract these causes. This can sideline the individual in creating her own forms of liberation. The spontaneous expressions of the self can inspire political motivation. This is the beginning of organization. Nevertheless, there needs to be a foundation in order to achieve independence."

"How does suffering in this situation continues. It becomes easy too easy to ignore these effects. They continue to operate. This requires a clear outlook. Some have discontinuous set of stories, but they do not grasp the overall situation. It is necessary to put it all in perspective.. Can we all these stories pull it together? People can try to isolate their stories in a narrative"

"The very conditions that are described already place the individual in the middle of the action. This action plan coming together as social interaction. If you avoid seeing the actual source of the tension, it's only paralyzes the self. We are observing individuals who are already active. But they are often neutralized. This gives a greater meaning to the interpretation. The interpretation works deep in the actual experience of people. It is not added to the ideological baggage in order to prevent people from making critical steps change. If a person recognizes concrete situation that has created her oppression, she is confronting the sources of her struggle. These are not abstract expressions of power. This kind of language describes actual abuses. It does not obscure this evidence. This evidence offers some kind of general connection to the individual experiences."

"On this basis, it's not simply enough for the individual to register a level of discomfort. Sure, people are going to need to use her personal resources to advance. But it's not a matter of surrendering awareness. If there's too much concentration on power for its own sake, this obscures the agency exercising power. Simply, because your experience can become oppressive does not mean that there are points when the forgets the basis for growth. Individuals are making the steps."

"People need to take the steps. This can be frustrating when people recognize the challenges, but that discussion becomes the basis of the overall process. Discourse. Everything is. Sometimes the creation of a new insight now takes precedence. And a radical face. That means real factors of the motivation of this situation. People become preoccupied. This can limit their awareness. What is this song? Some people recognize the face self-actualization. People can create businesses. They forget what really causes the pressure."

"What are you really afraid of? Do you fear the fact that there's a basic connection between all of us. We don't need you to show us what it is. We feel a day-to-day in each of our challenges. It's only real when we make an effort to move beyond the struggle. We're not defining ourselves by our history. We're in a historical moment where we defined history by our actions. That doesn't mean that we forget our identity. But we need to see this as some thing creative. We are making our world. How do we do this, when there are actual conditions that

stand in our way? Only when we enter the world of work do we have the tools to change things. We don't need some higher power to tell us. And we don't need some critic to claim that we need his seal to give our movement its foundation."

"We are making things happen by our constant commitment. We see how the world is put together. We confront the system. It provides us with a strength, but it also shows how we need to change things if we are going to articulate our greatness. This is a collective understanding. It is separate from individual identities. The individual identity can distract from the overall process. Sure we have goals. Sure we have needs. Sure we have certainty in stating what are the sources of oppression."

"That doesn't mean that we're dominators. Instead, this gives us the power for change. Making these statements, it's important to distinguish effects from causes. It is critical to see what the actual sources of oppression are. We can't get distracted by some kind of complex. This can help place everything within an historical context. But it should not be a substitute for actual connection to her experience."

"We need to be prepared to make statements. They can empower us. They can build from our actual experience. We can't get lost in obscurantism. We understand what is necessary as evidence. We shouldn't be afraid to state the obvious. This is the foundation of our strength!

When was I supposed to learn? I have been isolated from the world. This could've been the basis for deeper insights about myself. Over the term, I was missing some thing. Experience could be remote to the individual who was touched by another world. This kind of access could enable the individual to escape limitations in the present. This created a unique tension. Everything that was experienced was contradicted by this otherworldly memory. How could it propel the individual towards a deeper understanding?"

"This awareness suggested that there were some other way to encounter the world. It was a matter of stripping away this immediate layer and engaging a deeper wonder. The observer had this unique opportunity to be in touch with unseen powers. This suggested a brilliant interplay. The world became engaged through individual action. But this action was noted for the ability to motivate hidden processes. This was a different kind of hiding. It offered its most intense form when the self became immersed in the magic of existence. This might seem as if it was a mystification. Instead, it went to the heart of the daily routine. It's suggested that people had an access to a kind of knowledge that was more extreme than the leadership. Those in control hid the actual productive powers of the individual. There was a critical relationship between the powers of invention and the actions of the self."

"This created a unique environment of human vitality. It was worthwhile examining this development. While at work, the individual could relate to stress. This would drain individual resilience. Nevertheless, there was already a sense in which the world was being transformed to engage the individual in a more active way. This could provide an inspiration for a long-lasting understanding. And it's own way, this was entirely brilliant. The individual was part of a magnificent experience, but the conditions of this manifestation limited the overall application. In other words, the self already had the means to break out of the entrapment. Nevertheless, in trying to serve this understanding, severe obstacles weighed down the individual. On this basis, a person could feel that same kind of dependency."

"This could fulfill the longing. This was a distraction from the collective experience. A

focus on a single individual would obscure the overall process. It wasn't simply enough to attain a reward. It was important to recognize the risks in developing personal satisfaction within the confines of the system. What were the difficulties? The economic system provided means to challenge individual imprisonment. However, no acquisition of material rewards could make up for the deeper sense of estrangement from experience. Thus, the self became involved in a deep search for further levels human development. The individual was constructing a biology to accord productive desires. The system released these skills, but it did not provide enough resources to realize these efforts. As such, the productive forces could be used to alter the overall system."

"It wasn't enough to see things as they were. Instead, the individual tried to strip away its impediments. It's because it became difficult in certain way. That didn't diminish the need for this commitment. The individual was discovering the reality of a revolutionary situation. The society would have to be transformed to accommodate for these impulses. This experience was consistent with an evolutionary model. The biology was accommodating these changes. This was both a physiological and evolution. And the individual played a critical role in this development. There was a unique wonder in this position."

"Some people might try to discount the influence of the material conditions. They might abstract from this relationship and exaggerate the creative impulses of the individual. The individual was only able to attain these creative insights through a lasting engagement with the world as it was. This gave the impetus for change. Any other viewpoints ignored the real challenges. Creativity was situated in a confrontation with this productive power. It was a learned skill. It emerged through an ongoing process. It gave strength to the individual because the individual gave strength to others. Compassion was a watchword in this development. There was more going on. How was it possible to propel the material world to the next stage. Some might try to exploit these conditions. This only made things worse. Unfortunately, it became too easy to convince people that this was the road to prosperity."

"Some dismissed scientific models. They embraced naked utilitarianism. And it didn't offer much. It was all on the sidelines human experience. People might wonder why resources seemed so scarce."

"The eager might try to exaggerate their enjoyment at work. They never really confronted the material conditions. They didn't recognize how their aspirations were so limited. This prevented the emergence of an enlightened consciousness. In contrast, other people felt drained by the conditions of employment. They were never able to derive that unique tension between productivity and exploitation. The transformation of the system depended upon the overcoming of exploitative relations by a commitment to productive experiences. This could enhance the efforts of the individual. But the individual could recognize the overall influences on experience. This could result in lasting change."

"This was a unique understanding of the actual conditions for historical change. Such efforts need to be ongoing. It was not favorable to let things be. Exploitation provides of the means for easy rewards. At the same time, there were people willing to sacrifice their actual needs, so that they could gain a stronger role in these exploitative processes. The exploiter was not experiencing the world in the same way as the exploited. This was an essential understanding. What did any of this mean? What was the basis for growth?"

“This conflict was not simply rooted in consciousness. The individual could see actual changes in the world. There was a scientific method that permitted the revelation of these processes. At the same time, it was important to understand the historical situation. Any material gains were temporary as long as they depended upon the existing arrangements offered by the system. The more that the people held on to these gains, the more the system needed to advance its form of exploitation in other regions. If the individual spent too much time concentrating on the personal effects of this process, then the real situation became suspended in experience. If the self continued the process of self-medication, this could obscure the actual powers manifested in the system. It wasn't a matter of becoming a boss. It wasn't a matter of embracing ownership. Instead, it was necessary to see these contradictory powers as they exhibited themselves. This became a critical awareness. It was everywhere manifest. There was a universality to this understanding. It developed from breaking from bounds of this entrapment.”

“The individual created the world. In order to accustom the self to a sustainable experience, the individual needed to transform the environment. This ongoing process gave the person the power to alter the conditions in the world. This becomes a fundamental relationship. Of engaging in this process, The self connects to the physical world. This process points to that world and describes its independence. This experience separates the act of knowing from the act of doing. In every act of knowing, there is already activity. This process is self-reinforcing. Your attains deeper understanding. Disengagement is ongoing.”

“Its very character is social. The act of altering the material world is based upon a collective interaction. The individual attains an awareness. The self recognizes this awareness. It is not a matter of declaring independence from others. Such an action only inhibits a discovery of the overall process. Instead, he individual is immersed in social fabric. This creates the liberating connection to the world in achieving this knowledge. This vision also recognizes the source of the limitations. This limitation is due to very conditions that provide for knowledge. Those who transform the world are using the available tools. And the overall social interaction provides for the development of these tools. The means cannot be separated from the actual implementation by the user.”

“The user extends productivity far beyond the idea. Nevertheless, the idea is not controlled by those who work the machines. This creates a fundamental contradiction. Users understand the potential of these operations. However, there are social impediments to this implementation. These impediments supply the evidence to those who apply this trade. This contradiction invites a social upheaval and can make use of these productive capabilities. That motivation in itself becomes the impetus for a greater change. Those who ply these trades recognize quite clearly what is the potential for a human benefit. At the same time, these implements are not being used in the most effective way.”

“This effectiveness can become even more efficient through further communication. But there is a system that prevents this kind of application. The tools have revealed a fundamental contradiction, and this contradiction marks an ability to use these tools with a greater authority. There comes a point when people realize the dangers of this kind of relationship. This can motivate a further commitment to change. Nevertheless, this change must be made collectively.”

“Some individuals can recognize innovative procedures. Innovation is rooted in the collective interaction of everybody. But alas, the innovative processes can become detached from

the collective, and individuals can find the means to increase this level of exploitation. In other words, the system does not provide for individual liberation. The ideal of individual liberation only maintains the application of these methods. That does not mean that individuals cannot benefit from these social innovation. This can continue to provide evidence for the limitations of the system.:

“Since the system cannot offer a sustainable lifestyle for its members, individuals need to seek activities that can fortify their efforts. But these activities need to be directed towards a deeper level of social transformation. Without this development, individuals cannot attain a more profound awareness. There is an obstacle to their scientific version. The overall understanding becomes part of a historical insight. By observing development over time, the individual can see the power available to people working together. This knowledge becomes the basis for continued application. The individual knows through doing. Doing highlights a present state of knowledge. But it also illuminates the limitation for further development.”

“As manifest this impediment becomes a circular encounter that shuts down further growth. There are those who abstract this process so they can focus on their own demands. This contradicts the very process that’s being observed.”

“You are trying to defend the system, but you’re building upon anecdotal evidence. People enhance their stories. They ignore context. They marginalize those who can speak the truth. This becomes an ongoing conflict. While people may recognize directly what is happening to them, they are encouraged to turn a blind eye to their own experience. Are they are invited to select particular items that seem to support the system. If they are a truly chosen group, that system rewards them for their efforts.”

“ An individual who truly sees what is happening recognizes that any kind of reward only brings into focus the full character of exploitation. This is not silence or truly successful. Instead, they become more adept calling out the system of exploitation. The supporters of the system will do everything they can to personalize this process. They overexaggerate the laxness of those who are maintaining this productivity. They claim that they are models is for human motivation. Without it, people do not have a fundamental urge to work.”

“This contradicts the actual engagement of people with the world. Only through an ongoing process of changing the world can the individual gain liberation. These changes go to the heart of maintaining a sustainable environment. But the protectors of the system see it in a different way. They see themselves as saviors. They have to liberate people from there their own psychological impediments. They enhance their belief and their motivation or moral. They go further. They believe a greater allegiance to the system will make it more productive. They do not recognize how the needs of the individual or fundamental for advancing its overall project. They abstract from the actual experience of human beings.”

“They employ technologies, but they are afraid of science because they only want one picture of the world. Science endows people with the ability to see possibilities in the technological model, but this model obscures the true creative potential of people. And it immersed in the process of work. It turns everything on its head. It denies the true source of creativity. The system is dead on arrival.”

“Some people see the exploitative nature of the system, but they do not recognize the seeds of change planted in the system. There is already a process of transformation of the world

to benefit people. This helps to create sustainable environment. However, the system is constituted to block this process. In doing that, it also gives individuals a stronger motivation for change. Through work, they learn how to alter the system. They also come face-to-face with the opposition. The understanding needs to be contradictory in nature. No group can alter the system without a total commitment to changing the world of work.”

“How is it possible to lose the connection to history? The individual lives the work experience through its immediate character. The overall crushing affects dominate the self. In this situation, it was important to separate the negative influences from the actual learning experience. The self creates an identity through the participation in productive activities. The worker occupies a key position in this overall process. Even if someone else had devised the tools, the tools do not achieve their full impact without the engagement of the individual.”

“Even if the participant was adding a key component to the overall process, the other activities of the self could situate these kinds of estranged experiences.”

“This situation had two functions. First, this self established in independence from the overall exploitation. The individual used constructive powers to develop this understanding. Even in completing this model, a person came face-to-face with a very conditions of oppression. This contradiction was at the heart of the economic system.”

“The individual was making things happen. At the same time, burn I’m good, I’m good, the picture came into relief. I decided on the overall definition. The individual could use these creative impulses to attain a deeper connection with the world. The artist could advance this potential. Nevertheless, art derived its character from an engagement with the contradictions existing at work. The advances of the system did not obscure conditions of neglect. These were the very terms of the profit system. At the same time, the creative individual challenged these limitations.”

“The work of art was only a step towards a more collective commitment on the part of numerous participants. The overall intent was not simply to enhance consciousness. The work of art could be the beginning of a call to action. That calling developed an artistic understanding from a concrete understanding of the world. This brought into relief consciousness that was spurred on by a contradictory situation.”

“There was a grave danger that the artist could misread the depiction. It wasn’t simply a matter of misery creating the conditions to overcome an oppressive system. Such depredations were one of the causes was one of the causes of change. Nevertheless, the real impetus for transformation was the recognition that those who did the work created the real terms of societal interaction. In a very clear sense, they were making the world happen. This created a conflict that needed resolution. This power moved the worker to a realization, not vice versa. On this basis, this understanding served as a clear motivation. This was the encounter with history. History gave the individual the needed evidence that a committed revolutionary program could be successful.”

“There was a danger that the observer would only recognize the moral argument. This was a system that created misery. Misery violated moral principles. The system lacked authority; therefore, it could not hold together. And that kind of moral argument was limited. The individual could use education to reveal how the benefits of this system were restricted in nature. Nevertheless, the real insight was that things could be different.”

“There was a practical force that could be wielded to counteract the existing conditions. There were revisionist histories which couched themselves in radical terms. They tried to trace the present oppression back to previous injustices. All this evidence was of a critical nature. But it ignored the fundamental contradiction which drove revolutionary thought. Change could not occur except through the intervention of those who wereworking. The interests of everyone else were to maintain the system. Only a break would enable the individual to acquire a sustained commitment to change. Through collective action, this change could be successful. History brought all this into relief.”

“This continued analysis of past failures demonstrated the break in the overall process. Individuals needed to understand their role. Without this complete awareness, the collective actions do not exist. The movement could be distracted from its goals. But there was no other way to see this issue. In many ways, it was fundamental. This was the only way to escape the prison. Imprisonment was due to their fundamental social contradiction. But the analyst could recognize how group action resulted in the end of this kind of control. This was a difficult formulation.”

“The individual observed those who were attached to power in the control of others. There needed to be a means to break the system. What could that be? What can motivate that experience?”

“I recognized how I was living at the site of historical change. The relevance of this awareness was critical. It gave me a unique power. I needed to apply this knowledge in an assertive manner. As a writer, I could highlight the effects of this oppression. Nevertheless, these cumulative effects did not describe the actual experiences that people were going through. For that reason, individuals felt the same sense of their agenc. The system did not make them powerless. They had skills to move the process along. Nevertheless it was important to see the full impact of the reference.”

“Even in making change occur they came right up against the very things that could hamper their growth. It was necessary to be cognizant of these contributing factors. Without such an understanding, individuals would not recognize the source of their suppression. Individuals did not like to see this reality. Nevertheless, that did not diminish their overall understanding. These conditions made things happen. They provided revelation, but that revelation did not diminish the overall impact of the system. For that reason his understanding could be empirical in itself. The working class would have to take that step towards understanding its true power. It would have to involve its full activity. It would have to assert its independence. There were dangers in taking a step. Nevertheless this was foundational for change.”

“This gives me a key. I can see myself as in trapped. But I make an appeal to my readers. They can actualize their conditions to help achieve liberation.”