A Pedagogy of Absence

An absence of pedagogy in music education

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Submitted in partial fulfillment of the
requirements for the Degree of Doctor of Education
in Teachers College, Columbia University

2024

Abstract

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This trans-disciplinary and [trans-modal] dissertation practices the work of inclusive design that students of music (do or do not) encounter as part of their music education. Using inclusive design practices focused on the domains of the written word, the auditory-aural artifact, and the artistic-visual artifact, this work reflects upon three schools of pedagogy and philosophy within the broader academy, primarily not found in the musical academy. The schools of humanism, liberation, and transformation are considered as objects-subjects of reflection utilizing four authors (James Cone, Paolo Freire, Jack Mezirow, and Bertrand Russell); this work is rooted in the practice of critical reflection as understood through the lens of the author Stephen Brookfield. The authors' assets were collected through analog and digital booksellers and analog and digital library available databases; the author consumed accessibility and accommodative digital programs to aid the researcher.

Three themes emerged as follows: one, humanity has largely been excluded from the study of music education, resulting in an intensely human invention often resulting in inhumane practices and theories; two, transformation is a fundamental component of musical education, in that it studies humans transforming both words and music, as well as subsequent performances being transformations of what was to what can be (again); and, three, liberation is the implicit goal at the center of musical education, in that being a music educator is an

attempt to liberate the musicianship innate to the human existence from the oppression the body has consumed. Each of these themes written as separate chapters closes with a pedagogy-philosophy of the chapter's theme. The dissertation concludes with a reflection on music education in light of the pedagogies and philosophies examined.

Keywords: Music, ethnography, reflection, philosophy, pedagogy, Humanity, liberation, transformation

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Acknowledgments

Let us start here.

I have benefitted from many systems of oppression, be they ableism, ageism, anthropocentrism, chauvinism, colonialism, economic classism, elitism, ethnocentrism, exceptionalism, fascism, geneticism, imperialism, jingoism, lookism, nationalism, racism, rankism, religious supremacism, sexism, sizeism, social classism, speciesism, and terrorism. At the same time, despite my benefits, I have been oppressed by such systems of oppression. There is no being here, at this moment, without acknowledgment that despite my own oppressive experiences, knowledge, and understandings, I have benefited far more than I have experienced the suffering they create.

With this said, let us begin.

Dedication

To Dr. Donald Simonson

To Carol & Nico Castel

To Professor Joshua Greene

To. Professor Jodi Goble

To Dr. Dean Southern

To Professor Karen Brunssen

To Dr. Christopher Arneson

To Drs. David Hansen & Megan Laverty

To Drs. Felicia Moore Mensah & Yolanda Sealey-Ruiz

Chapter 1

INTRODUCTION

A Beginning

Music (as ears may recognize it) is traceable back to the first-second century of the common era. The first music ensembles can be found in the fourth century and then reorganized in the seventh century; these ensembles, established by the religious institutions of their day, were purely in service of their religiously affiliated institutions. The first music composers (as scholarship recognizes) originated in the eleventh century. Following the lines backward, not only were these composers trained in music by religious institutions, but they dedicated their lives to the religious institutions; as such, all music was sacred in content, sacred in form, and sacred in sanction. The first secular music school (as scholarship recognizes) originated in the sixteenth century. From this point, (western) music drove westward until it manifested similar schools on all inhabitable continents.

As music moved throughout the planet, it retained much of its sacred context (e.g., content, form, sanction); as such, the cultures would adapt-adopt to music that came before, thus conserving-preserving a history of (western) music. This Caucasian-dominant, paternalism-dominant, and sacred-dominant form exercised a (literal-rhetorical) power, empowering the white, the male, and the religious-centric. In the seventeenth century, the first (scholarly recognized) masterpiece was composed not only by a white male, Christian, but it was a secular product of the Roman Catholic Church's most famous composer. While these forces were subject to change, it would take until the eighteenth century for the first (scholarly recognized) (male) composer of color to arrive, the nineteenth century for multiple (Caucasian) women

were (famously) present in the zeitgeist; and the nineteenth-twentieth-century for the first (scholarly recognized) composer of a non-Christian faith to arrive. Even today, music (and music education) is primarily considered a white, male, Christocentric paradigm.

Individual expression in music leaped forward to the memorized performances of today in the nineteenth century; even in this case, history prefers the story of the white male Christian to the story of the earlier white female Christian. Whichever story you prefer to follow, this is the time of the first (scholarly recognized) celebrity musician. At this similar moment in history, music education (formally) began in the United States of America. The first (sacred and secular) degree-granting institutions were founded before the beginning of the twentieth century and were dedicated to training music educators (not performers). It was early in the twentieth century in the United States when the first accreditation of music degrees began. It is from this point onward that (the United States of America's) music education takes its cue for education, training, and performance.

Under a codified system of accreditation and licensure, music education became subject to an academic standard held by an (outside-of-the-academy) organization, which designated courses undertaken and, more specifically, what was essential for successful graduation. Under this system, the pursuit of music education became largely conservatory; what came before most certainly has greater importance than what is and will come. As a result, music education's framework was fundamentally backward-looking and thereby representative of a near-homogenous population of white, male, Christian, heterosexual persons. Even as the population of musician-students grew towards a more accurate (direct) representation of the

wider population, the context of music education remained stalwart in its commitment to the past and, thus, the unrepresentative populations therein.

While components of the modern research apparatus have existed for over one hundred years, it was not until the confluence of multiple systems, when utilized together, that accessibility and accommodation started to break through the (rhetorical) wall that a conservatory-style education had built. Before systems like Interlibrary Loan, Ohio College Library Center (now OCLC), digital catalogs, digital delivery, printing and scanning, and the Sibley (Digital) Library, most academic research depended upon the most proximal library having everything needed for one's research, or the ability to purchase what was necessary. [Speaking personally, every institution in which I matriculated (through 2012) had been undergoing digitization efforts.]

As each system moved towards greater integration, what was available in one library became more available to another. As these systems grew together, they also grew concentrically outward, resulting in library participation on every (inhabitable) continent. As such, what was available in Salzburg (Mozart's archive), Leipzig (J.S. Bach's archive), and Vienna (Schubert's archive) became available as far away as the antipode of Australia and New Zealand. The advent of such availability has resulted (and continues to result) in landmark breadth and depth of research on (scholarly recognized) composers and, in turn, has resulted in burgeoning research on (less scholarly recognized) composers. Through the ladder research, music education has gained most of its demographically representative growth.

This growth towards a more accurate representative population in the content of music education has, at times, been ahead (and at times behind) the growth of the participating

population in music education. In these moments of (anticipation or retardation) growth, friction can-may be found shared by content and population. It is this friction that has given way to innovations in music education; ethnomusicology (from musicology), music technology (from minor to now Ph.D.), and pedagogy (from performance) all are byproducts of the fiction of content and population. Since the year two thousand, a new area has begun to manifest, mainly as a byproduct of two musically tangential arenas (music philosophy and music psychology). At the same time, established degree programs have existed for these domains; their representatives are self-produced mainly within the existing (sanctioned) degree structures. In turn, these musicians' education has been within the paradigm. However, their work has advocated for music education in the realm of social sciences (psychology, sociology, anthropology), advocacy (communication, policy), and education (curriculum, pedagogy, teaching). These efforts (by recognized scholars) have begun the conversation of what (better-greater-more) can-may a music education be.

The attention of this work is shared with the singular-bifurcated pursuit of pedagogy and philosophy within the domain of music education. The effort is not to discuss music pedagogy and music philosophy but to discuss pedagogy and philosophy brought to bear on music education's past, present, and future reality. Music education's conservatory nature has resulted in a noteworthy lack of cooperation and participation in the greater academy. As such, the music students are losing out on their education, and the greater academy is losing out on a musical education. Reflection on experiencing and understanding one's music education can lead to new ways of individualized instruction within the larger music education paradigm. This work explores the negative space of music education and develops frameworks to ameliorate

and mitigate these absences. This work seeks not to provide answers but to develop pathways and trail markers that may aid others in rectifying the absences they are experiencing and understanding.

Personal Narrative

I have never experienced or understood my music education to be anything other than above average. My story of public schools supporting the arts, quality instruction in those schools, and the financial ability to pursue music outside of school is doubtlessly one of privilege. I have often been the student who had questions about those in charge of my music(al) education. While these educators did a remarkable job, I never wondered how and why. As I was further down the (rhetorical) path, the questions continued, and they brought to bear all that I had up to that point. The journey in (formally sanctioned) music education came to an end in the pursuit of a doctoral degree, as it became clear that the Doctor of Musical Arts (D.M.A.) and Doctor of Philosophy (Ph.D.) in Music programs were not interested in my possible contributions. I turned to Teachers College's Doctor of Education (Ed.D.) in Music Education, and upon entrance to said program, I quickly began to realize that as much as I wanted it to work, it could-would not. As such, with the support of the Teachers College faculty members, I moved into the Doctor of Education (Ed.D.) in Interdisciplinary Studies in Education.

In departing from music degrees and entering the world of education degrees, many of my questions began to be addressed by the work of the academy (and subsequent scholars) not found in music. It became progressively clear that these scholars (and their institutions) had played monumental roles in education. Still, for some reason, they were not part of the music education discussion (let alone even referenced). Music education had (seemingly) made a

repeated choice to divide itself from the academy, as if the developments in education could-should-would have nothing to do with music education. As such, music education has gone without the life and works of John Dewey, Jean Piaget, Friedrich Froebel, Howard Gardner, Lev Vygotsky, Jerome Bruner, Maxine Greene, Margaret Bancroft, Nel Noddings, bell hooks, and infinitely more. I am intensely interested in what music education could have been had it opted to be inclusive rather than exclusionary.

In my pursuit of education outside of music, I entered into contact with educators from the fields of adult education, anthropology, art education, curriculum & teaching, education leadership, education technology, English education, legal education, medical education, peace education, philosophy, psychology, science education, sociology, and more. What was most alarming to me about this contact with so many scholars is that despite their [disconnected] domains, their scholarship was in constant reference with one another. Even more alarming, some scholars (and their work) had held large populations for over one hundred years, with new research still forthcoming. Education (seemingly) displayed a [nonchalance] towards the fundamentally collaborative (and at times cooperative) nature of its past, present, and future. What was missing from music education was found in the academy, and what music had to offer others was missing from the academy.

As a (forever) music student, music has an internationality that is hard to qualify and quantify. A singer is often required to perform a standardized recital of roughly sixty minutes of music, and in that period, regularly covers multiple poets, composers, languages, countries, genres, periods, and more. If you want to drive through the importance of international influence (even poorly), a musician has a literacy lesson to offer. As a music student, I had been

required to sing in English, French, German, Italian, and Latin; temporally, I had performed music composed as recently as [just completed], all the way back to the fifteenth century. However, my body (with its neurology) knew that both China and India were larger population countries. Still, I had never once learned music from either country or sung in either representative language. And vexing to me was that upon review of everything I had sung (going as far back as second grade), I had exclusively performed compositions by men (with one singular exception); it makes no sense that women are (slightly more than) half of the world's population, but my repertoire history was more than ninety-nine-point-nine-percent male.

It became increasingly clear that my past of asking how and why was a manifestation of my neurology [possessing] a preference for pursuing questions that interrogated the balance (or imbalance) of representation in every possible form of music education. As a human being, I attempt to engage my whole self in this work, and as such, I bring a multiplicity of identities and a multiplicity of intelligences to bear; it only makes sense that I would want to see myself in the multitude of music education. Asking a musician to undertake musical efforts reflecting little of themselves is a surefire way towards dehumanization. The challenge then becomes the relationship between the student and teacher, where both must bear responsibility for the work they share and, thus, the provided music education.

By music education's (seemingly self-imposed) departure from the larger academy, many of the conversations that went undiscussed in music education, had-were discussed in the larger academy, leaving music education without a development afforded to others. The academic world's discussion of intersectionality, my practice of interdependent origination, and the United States of America's insistence upon freedom had begun to coalesce in my mind,

burgeoning an understanding of the possibility of finding a way to reconnect music education and the larger academy. My goal, as whoever-whatever-whenever-wherever-[whyever]-however, was to find the connection shared between music education and the larger academy that avoided the explicit; my challenge was to synthesize, integrate, and embody these domains to begin building a (rhetorical) bridge between these disparate fields.

Like all I have undertaken, this pursuit addresses themes connected throughout multiple domains of the greater academy: the self, the other, and the once upon a time. This work has led to the interest in uncovering connections shared by music education and the larger academy that require the collaboration-cooperation of both domains.

Problem Statement

Formalized music education was founded in a manner now reasonably described as ableist, chauvinist, Christocentrist, colonialist, economically classist, elitist, ethnocentrist, exceptionalist, imperialist, nationalist, racist, rankist, sexually supremacist, sexist, and socially classist. Since its founding, formalized music education has chosen not to participate in the wider academy and to deny the broader academy from participating in music education. Educators who wish to participate in a unified academy are thus required to work in a manner connecting the disparate scholarships of the two domains since this schism began. However, rarely are the connections made in scholarship directed at the pedagogies and philosophies necessary for incorporation so that the schism [heals] from its most acute to its most oblique rather than the reverse.

Purpose

This qualitative work aims to identify pedagogies and philosophies that music education practitioners may find beneficial as part of music education rather than as a supplement to music education undertaken separately by each individual. This work aims to uncover the absences of pedagogy and philosophy in the author's own experience, knowledge, and understanding; so, too, this work seeks to address those absences with applicable pedagogies and philosophies found outside of the domain of music education.

Research Questions

If you wish, have interest, or authority, you can delve from any domain-specific study into the study of that domain's intersections with almost anything. Moreover, I hope everyone realizes this is possible and begins to play in the periphery of their specific domains. For too long, we have allowed the academy to dictate what we can do and who can do it. It is high time each stakeholder starts making that decision for themselves and supporting each other. In that glorious paradigm, we may find that while we might not reach the singularity any faster, we undoubtedly would have produced a more prosperous present in which we live and labor.

1. What humanity has been stripped from the students of music and their work? Thus, what restoration to students of music and their work is needed?
2. Using a critical reflection framework, what is learned about the self within the academy context (musical and scholastic)?
3. Using a project-based learning framework, what liberation transformation is evident in undertaking this work?

Chapter 2

LITERATURE REVIEW

The following literature provides a topographical survey of the work on an absence of pedagogy within music education. In interrogating the self about the past's experienced, known, and understood absences, the possibility of presence is uncovered through pedagogies and philosophies that would have benefitted the contexts. Pedagogical absence includes generative and iterative meanings from the past, the present, and the possible future. Absences in pedagogy are as formative as the presence of pedagogy in the education and life of a music education practitioner. Issues of becoming and meaning-making are interdependently originating contemporaneously with the lived reality of the practitioner. The forms of absence, the use of exploration-play, and the constructive efforts are (by)products of the practitioner to address what is individually perceived. Music education, primarily replicating conserved properties of the past, provides a backdrop for individual realization of augmented-diminished pedagogies and philosophies. Finally, this is a music education work, but music is more of an object-subject in the literature. At the same time, the lenses of critical reflection and multimodality operate within the methodology; all are subject to the gravitational pull of music education.

Cone & Liberation

James Cone (August 5, 1938, - April 28, 2018) was an educator theologian remembered for advocacy for Black Liberation Theology. Born, lived, and died in the United States, Cone’s experience and understanding of oppression and supremacy shaped their commitment to justice for all peoples.

Cone began teaching at Philander Smith College, publishing the seminal “Black Theology and Black Power” in 1969. In the next decade, Cone joined the Union Theological Seminary Columbia University faculty in the City of New York, where they taught until the end of their life.

Cone’s understanding of liberation is planted within Black Liberation Theology, rooted in the Christian gospel having the transformative potential to liberate the oppressed from that which is unjust. Their work focuses on the experiences and understandings of Black Americans and the struggle for a life free from racism and white supremacy. The Reverend Doctor undertook the work of Black Liberation Theology and liberation theology across the world, defining it in many permutations throughout life. It is defined as a specific kind of obedience that organizes itself around a social theory of reality to implement the freedom inherent in faith in society. If faith is the belief that God created all for freedom, then praxis is the social theory used to analyze the requirement for the historical realization of freedom. To sing about freedom and to pray for its coming is not enough. Freedom must be actualized in history by oppressed peoples who accept the intellectual challenge to analyze the world to change it.

The thrust of Black Liberation Theology is that the teaching of Jesus Christ was, at its core, liberating and offers hope to the hopeless and strength to the weary. The message of Black Liberation Theology grew to encapsulate the liberation movement of social work and the broader necessity to challenge that which is unjust, wherever it is found.

Liberation has a multiplicity of definitions. For the author, it is a way of release from oppression into-towards freedom, and the oppressive forces primarily being an externalized force, though not exclusively. In academia, liberation is associated with critical pedagogies and

theology, which aim to empower persons to question oppressive systems (and creators) to engage in action for the betterment of the self and society. Liberation concepts are related to relative concepts of abolition, democracy, emancipation, and sovereignty, and this greater family of concepts has found purchase in education, philosophy, psychology, and sociology.

Freire & Liberation

Paulo Freire (September 19, 1921 - May 2, 1997) was an advocate, educator, and philosopher regarded as one of the most influential thinkers of the twentieth century. Born and died in Brazil, Freire's life worked with communities and individuals who experienced oppression, including persons within and without Brazil. Freire's seminal work, "Pedagogy of the Oppressed," for and about their lived reality, emphasizes the importance of conscientization as a fundament of education and advocates educational practices empowering persons to challenge the normative status quo, as this message traveled outward from Brazil across the world.

Freire's concept of liberation is inextricably bound to liberation from oppression and extolling an end to the cycle of oppression for all peoples. Education for the individual and the community plays an integral role in the work, as it brings meaning-making experiences and understanding to forces that act upon them. While Freire attended devoutly to their life's work, it is far easier to find a constellation to define Freire's transformation; please see the Freire Appendix for a selection of quotations aiding the author-researcher's understanding.

Whereas normative educational forms reinforce statics rather than dynamics, perpetuating oppressive efforts, Freire sought to liberate individuals, empowering them to challenge what is, working for what could be a just world. The means of liberation are as

numerous as those who employ them but can be umbrellaed by terms like critical consciousness, generative dialogue, and praxis.

Mezirow & Transformation

Jack Mezirow (March 7, 1923, - September 24, 2014) was an educator sociologist who transformed the field of adult education and as a "parent" of transformative learning theory. Born, lived, and died, Mezirow fought as a veteran before enrolling as a student and then as an educator.

Mezirow's focus on how adults were educated and how they could be educated led to an understanding of what was possible when adults were educated differently. The transformative learning theory emphasizes the activation of the self as a student-educator by engaging the person in critical reflection and scaffolding social awareness of how it shapes a person. Transformative learning transforms problematized frames of reference—sets of habituated experiences, knowledge, and understandings (habits of mind, meaning perspectives, mindsets)—to make them more inclusive, open, reflective, and emotionally capable of change. Such frames of reference are better than others because they are more likely to generate beliefs and opinions that are more accurate or justified to guide action.

Mezirow's understanding of transformation holds that broad and deep changes are possible when persons author their beliefs and doubts, experience and understanding, and then revise them inclusive of the objective and subjective perspectives. The transformational potential is at its highest when a person encounters an object-subject labeled "disorienting," such that the individual contests with cognitive dissonance. A possible byproduct of this

conception is evidenced through the attestation of greater empathy, more inclusive awareness, and refined nuanced understanding.

Mezirow's original conception of transformation changed within the author's life but has grown beyond the original confines postulated. Today's Transformative learning theory scholars (many of whom studied with Mezirow) champion the theory as a meaningful pedagogy to engage any person of any age, linguistic reality, or discipline.

Mezirow's understanding of critical reflection examines a given aspect of self, resulting in a transformation, often evidenced by a greater critical understanding and/or inclusivity. Critical reflection requires an intentional effort toward awareness to reflect on our own experiences and understanding. The purpose of transformation may be present at the outset or a byproduct by happenstance. Note that such transformation is all at once, both infinitesimal and infinite.

The author-researcher finds critical reflection combines efforts, including recognition of internal conflict, self-examination, exploration, and action. Utilizing these, persons may nurture the growth of critique and inclusion in their experiences and understanding. They thus may act in aid of others with the increased agency of social awareness.

The singular understanding of critical reflection has blossomed since its first conception, finding homes in fields across the academy and expression across every human sense. Accepting the absolute potential of every human provides an infinite canvas of possibility of how it may be experienced and expressed. Thus, the process of critical reflection may proceed without laud but bear witness to the growth of advocacy and ethics that may need to be noticed.

Russell & Humanity

Bertrand Russell (May 18, 1872 - February 2, 1970) was a logician, mathematician, and philosopher. Born, reared, and Earled in the United Kingdom, Russell's works left behind artifacts of a man of exceptional intellect and social awareness. Russell's global contributions may be unduly limited to the work on the philosophical foundations of mathematics (Principia Mathematica), which garnered the author the Nobel Prize; the author as a public intellectual cannot be undersold as an advocate for disarmament, pacifism, and women's rights.

In retrospect, it is easy to label Russell a humanist; however, most of the work deals with human thought and action, which only manifested as "humanism" and "humanist" in the latter half of the oeuvre. The author held that humanity had the potential for great harm but had never lost the ability to benefit; at every turn, Russell's work seeks to remind the audience that despite everything historical that proves otherwise, humanity can save itself through critical thinking, education, and rational reason. While Russell attended devoutly to their life's work, it is far easier to find a constellation to define Russell's humanism; please see Russell Appendix for a selection of quotations from Russell, aiding the author-researcher's understanding.

Specifically, the author's take on education ran counter to the countrymen who surrounded Russell. Russell's explicit and implicit argument is that not only should education be made as available as possible, but that topics covered by the world of education should not be limited in equal measure. Russell recognized education's role in creating a society that accepted oppression, subjugation, and war as inevitable realities and pushed back expounding lessons from ancient Greece to the modern-day wars that permeated Russell's existence. Russell's

beliefs of humanity's humane possibility always returned to a future where better choices were made through education.

THEORETICAL FRAMEWORK

As a human being, given my specific neurological reality, I have adopted, adapted, embodied, integrated, and synthesized every framework that I could understand at the time. I have never understood people, so each framework brought another instrument in the (rhetorical) toolkit by which I might discover a greater understanding of other human beings. It is part of why I gravitated towards interdisciplinary study; it was more likely to learn about humans if I had more options by which I could learn about humans. The number of frameworks used for this work is far more than can be listed here so I highlight three: interdisciplinary, modality, and criticality.

In perusing the work available on inter-, multi-, and trans-disciplinary realities in education, it became clear that while some carried a belief that specific existing frameworks do (and do not) operate successfully in pursuit of interdisciplinary ends, the most compatible explanation for my reality is from Díaz et al. (2011). Díaz et al. observed that "an interdisciplinary framework must be generalizable, practically applicable, and compatible across disciplines" (p. 895–902). Thus, the interdisciplinary framework found within is a generative and iterative framework, which evolves; the framework is steadfast, however, in its pursuit of universal applicability. It is through an ever-responsive framework that allows for the entrance and exit of any-every domain, which ameliorates the negative space (e.g., absence) of pedagogies and philosophies in music education.

In fostering the interdisciplinary, one confronts the reality of modalities associated with each discipline. Marianne Bray defined multimodal learning as follows, “learning environments [that] allow instructional elements to be presented in more than one sensory mode (visual, aural, written).” Multimodal learning (MML) “builds upon a technology-rich world of digital tools and networks to customize and adjust learning strategies. It expands the range of choices available to students, enabling them to co-construct their learning using both familiar modes and newer, more challenging ones, leading to deeper learning experiences.” Utilizing a multimodal learning framework, efforts afforded (a product byproduct) allow manifestation beyond the typical (rhetorical) limits of scholarship. A steadfastly inclusive framework allows for the embodiment, integration, and synthesis of multitudes of meaning-making, which removes the barriers of traditional scholarship so that the author may express and offer a whole version of their insight.

In nurturing the multimodal, one realizes the numerous ways one can express, and then must come to terms with the fact that most of those expressions are-were considered not befitting scholarly work. It is from this past-present-future criticality that a belief that a critical theory framework may prove beneficial. While Horkheimer is primarily considered the ancestor of Critical Theory, the author is far more versed in the works of Erich Fromm (another member of the Frankfurt School). Fromm’s thoughts on critical theory are espoused in a manner where the words “critical theory” are absent. The author intends that Fromm’s critical theory (in application) is one where no person, place, or thing is beyond reproach for critical inquiry. Precisely, Fromm’s reproach towards the intensely human idea of “art” captures critical theory in a manner unlike any other theorist. If the most beautiful pursuit of self is some form of

achievement of potentiality through rebirth, all efforts become an artful expression working towards a greater, more beautiful whole...

Conceptual Framework

The conceptual framework used in this work is an attempt to make a visual, which for the author is not.

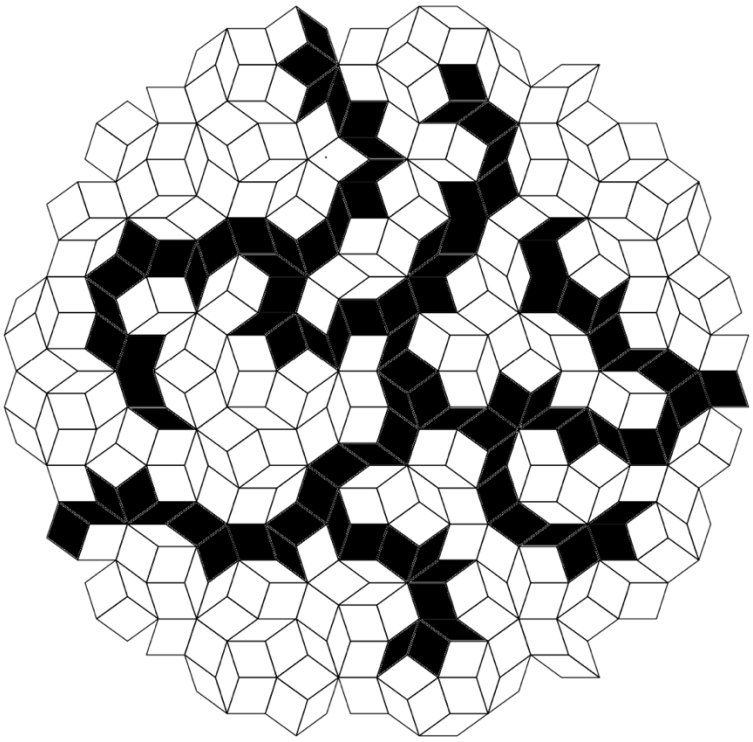


Figure 1 A Penrose tessellation utilizing negative and positive space.

Figure 1 shows that the question of the work is where the pedagogies and philosophies of music education manifest (in black) and where they remain absent (in white). A Penrose tessellation is utilized for its explicit aperiodicity, and by non-repetition, its manifestations, and absences cannot be readily predicted. While a limited number of shapes are available in this

(specific tiling), the reality is how they connect (or do not) to one another. Thus, one could compare this conceptual framework to an aperiodic jigsaw puzzle or a set of aperiodic dominos.

The assumption is that as an individual (before music), we already have some of these cells filled in black. When one moves into music, music education builds upon the existing filled-in cells to connect what was before with what is at hand. As the individual continues in (music) education, more and more connections occur, but they need to guarantee complete coverage. As such, there is likely to develop empty cells that go unaddressed and may never be addressed within their (music) education. It is a combination of interdependent contexts that determine both the starting point and the ending point for such a tessellation.

In coming to terms with the partiality of the individual's presence and absence of pedagogies and philosophies, music education is confronted with the reality that while adding to the quality and quantity of connections, there is far more available space for growth than growth achieved. For this work, the pedagogies and philosophies of music education, while accepted as necessary, are not the focus. The focus turns to the areas of absence where pedagogies and philosophies outside of music education may offer a better-greater-more whole for each practitioner. Often, pedagogies and philosophies are implicit within music education, but if they are not made directly by [musicians], they often will not be explicitly addressed. Nebulous contexts serve as the basis for interpretation, where a word used in music education represents a fragment of a (rhetorical) mountain's worth of work in the greater academy. This work begins to make explicit that which is implicit, but more than that, to open a conversation where every pedagogy and philosophy may share fit within music education. Thus, music education may fit within the greater academy.

Summary

From the above selection of sources, a reader may understand that the educational, though externalized from music, has remained the field of music. Humanist exploration is a fundamental musical pursuit in that the musician takes the works of others and attempts to bring them to a new time and place, and often for a new audience: humanity to humanity.

Liberatory practices, having been used within and without academia, have proved to empower persons to abolish their oppression and attempt to emancipate others from their own. Transformational recognition is a pursuit to recognize the power of the other in each life and the life and its power in the other. Should research continue in this ilk, researchers will likely find an improbable number of frameworks within music that need to be recognized.

The music attempts to capture an instant in time and place, freezing external motion and allowing the complex humanity of escape for longer than the normative day-to-day occurrence. Musicians, at every aspect of their work, learn, practice, and rehearse by any means necessary through an idiomatic experience captured outside of themselves. The musician utilizes as much of the self as they have ready access to and thus induces the self into the embodiment of the idiom for the means of communication. Music educational practices focus heavily on musical preparation but leave the self as an instrument more alone than involved. In music education, recognizing the educational context by which students gain experience and understanding offers greater assurance to envision solutions and to increase the embodied development of the self.

The work seeks to internalize what has been externalized in music, reconnecting seemingly siloed contexts for the mutual benefit of each field and its representative populations. The practice and praxis of education with music and music with education increases the significance of each field in the other; when education aids music, music aids education.

This work addresses pedagogies and philosophies that may benefit music education practitioners. It examines the author's experience, knowledge, and understanding of the intersection of absence in music education and the presence in the greater academy. The author uses a trans-modal approach to reflection and response to prompt the author's engagement with experience, knowledge, and understanding to illuminate the previous, present, and prospective. This work orients itself towards praxis to continue broadening and deepening the conversation regarding how music education and the greater academy can prove mutually beneficial to the domains and to each practitioner.

Chapter 3

METHODOLOGY

The work examines the interdependent origination of non-musical pedagogies with the life of the living educator-musician author-researcher. Three research questions explore the manifestations of non-musical pedagogies by musicians educated in the American music education system:

1. What humanity has been stripped from the students of music and their work? Thus, what restoration to students of music and their work is needed?
2. Using a critical reflection framework, what is learned about the self within the academy context (musical and scholastic)?
3. Using a project-based learning framework, what liberation transformation is evident in undertaking this work?

The responses to the research questions offer experience, knowledge, and understanding of non-musical pedagogies-philosophies through a student-musician's life. Each relation offers a different understanding of education's impact on music and how music impacts education.

Rationale

What started as an unexamined reality of dead, white, heterosexual men's legacy in music education has grown from problematizing to possible solutions. While the problems of the beginning are not yet remedied, the more immediate human-centered reality not only is

befitting to theorizing solutions but also finds praxis with the espoused pedagogies and philosophies found within.

No one enjoys such a discussion, but human frailty lies ahead; be cautioned. In a life exclusively focused on the professionals of music, one will find that the hyperbolic actions of humanity (suicide, abuse (emotional, physical, sexual), adultery, fraud, embezzlement) are, in fact, quite common. What is more alarming is that when one zooms out to consider the student population who will later become future professionals, the problems have gone, are going, and are likely to continue unaddressed. If music is unwilling to witness the active issues within its industry, redress is improbable within the academy; therefore, it is up to the academy to address these issues before these students reach professional status.

Research Design

Qualitative Practices

This trans-disciplinary and [trans-modal] dissertation practices qualitative research methodologies across multiple paradigms throughout the greater academy. While the two methodologies of learning by doing and project-based research are easily identifiable, they are not the only methodologies at play. The research design exhibits influence from care ethics, critical theory, ethnography, imagined dialogue, musicology, philosophy, portraiture, and transformative learning. The thrust of all practices witnessed within are of an autodidactic quality.

Learning by Doing

John Dewey's understanding of "learning by doing" highlights the import of experiential learning, where a person's learning leverages participation and meaning-making through

applicable activity. Utilizing Dewey's framing, learning is not acquisition or memorization but an active engagement with inquiry and problem-solving, requiring awareness and reflection. Dewey's understanding may be visualized in tripartite-triptych:

1. Persons must engage in objectives drawn from the relevance of their natural lives.
2. Persons need to engage their whole selves, contributing personal experience and understanding.
3. Persons must reflect on the objective effort and outcomes, operationalizing insights to inform future experiences.

Learning by doing makes up a fraction of Dewey's efforts but blossomed into the pedagogies of Experiential Learning, Problem/Project-Based Learning, and Vocation. Dewey's rhetorical seed has grown into a reimagining of education, resulting in practices across disciplines, offering further accommodation and accessibility for countless individuals.

Project Based Learning

Project-Based Learning (PBL) is a constructivist educational method that centers persons' experiential learning through the work of life-relevant projects. Under this pedagogy, a person's efforts focus on a project that requires applying existing knowledge and skills toward problem-solving.

PBL requires critical thinking, embodied engagement, and skill development. Applicably, students are empowered to own the process and outcomes of education and view problems with the understanding of developing possible solutions. As part and parcel of that ownership, students often navigate forms to determine how to best attempt solutions to the problem sets. Forms such as creative expression, research projects, and service initiatives are not uncommon;

in looking closer, activities within a project often are not exclusive to any method or pedagogy, as students often pull from personal lives rather than a set of rules or regulations.

Participant: Alexander Scott Brosseau

Alexander Scott Brosseau was born on 27 July 1987. They attended a private catholic preschool and daycare (Mercy Hospital, Des Moines, Iowa), a public primary school (Crossroads Elementary, West Des Moines, Iowa), a public intermediate school (Indian Hills Junior High School), and a public secondary school (Valley Southwoods Freshman High School, and Valley High School, West Des Moines, Iowa). They attended a public post-secondary institute for their undergraduate, achieving a Bachelor of Music in Voice Performance (Iowa State University, Ames, Iowa). They attended a public post-secondary institute for their graduate education, completing a Master of Music in Voice Performance (Columbus State University, Columbus, Georgia). They attended and continue to attend a private graduate institution (Teachers College, Columbia University, New York, New York), where they have achieved a Master of Education in Music & Music Education and are pursuing a Doctor of Education in Interdisciplinary Studies in Education. Alexander self-identifies as a queer, genderqueer, and neurologically disabled person; any identifiers outside of this selection are purposeful.

Precipitating Study

The precipitating study had been a year-long process (since autumn 2005). The music education offered has continually allowed an amorphous absence (or even abscess) to grow in the heart of music education. While readily felt, this negative space was not readily understood, and as such, much effort (coordinated and otherwise) was directed at not only understanding

this phenomenon but also seeking to remedy it. This absence manifested in works by musicians-scholars, which largely rested tangentially to the accepted music scholarship cannon.

Works concerning theatre education, creativity-imagination, and practice formed the grounding aspect of this pursuit. Resources consumed led to those resources pointing to further (more extraneous to music) authors and resources. This lineage moved the realm towards anatomy- kinesiology, psychology, and individualized education. Having been exposed to a concentrically larger field surrounding music education, the author began to understand that music education could benefit from integrating these lessons.

Thus, it was unsurprising that, eventually, the author encountered the breadth and depth of the (formal) educational domain. It became immediately apparent that not only had past scholars of education seen the import of music, but at certain times, music had also seen the import of education scholarship. While this was not the dominant reality then, enough precedents and antecedents were available to construct a viable argument for reconnecting the musical and broader academies.

Data Sources & Procedures

What follows is an authoritative description of the mind, which has been refined over the years of therapy (starting at the age of twelve). Coming to understand how one learns, in direct reference to the dissertation can be broken into three main procedures: broad processing, general processing, and specific processing. Within each of those three procedures, there are another three sub-processes: reading, listening, and responses. The author views this as a singular process of generative, iterative, recursive realities that are independently originating, but just as easily the processes can be viewed as three-part, six-part, or nine-part.

Broad Processing

Broadly Reading.

The work necessary to determine the materials that would serve as the focus of the efforts has yet to be a real beginning. Early in my academic career, I was advised to keep a list of books I wanted to read, music I wanted to listen to, and movies I wanted to watch; this list is where things started in earnest. The list was well over 1,000 authors before considering a book in their catalog. For most of the time keeping this list was kept in a black-and-white composition notebook, then later the iPhone Notes app, and has now moved to the Apple Cloud where I store both the list and the corresponding books.

The first thing I did with the list of authors was generate all the articles and book titles under each author. Then, I divided the list into fiction and nonfiction and discarded all the fiction selections. I surveyed all the books' Tables of Contents, highlighted the most exciting chapter titles, and did the same with the Index by selecting the most interesting topics; I broke all the selections into individual document files. I ordered the nonfiction selections by total number of pages in each reading and then determined the lowest number of pages for each author is where I would begin.

Reading would occur using a digital reading aide for my ability to narrow and broaden the focus of the reading, as well as annotate, embed, and mark the writing. Five colors of highlight were selected, and there were no actual rules other than to engage with each, reaching as deeply as one felt necessary. The one outstanding marker outside of this was a label I would put on individual files that I have used for years, "THIS THIS THIS." This label has long been a way to maintain some of the most screamingly resonant encounters.

Listening.

Listening while working has long been a function of study as a music student. For years, it was listening to what was assigned, but in this process, it was listening to things I had never heard, as that paired best with readings I had never encountered. The Broad section was exclusively the as-complete-as-can-be Piano Quintets, available via the Apple Music service. They were organized in alphabetical order by composer's last name and would be repeated in a singular loop until the broad section ended.

Responses.

After reading a single selection by all persons identified in the original sorting, I did a round-robin tournament to identify the most engaged readings. There was no codified system of determination, but one could surmise the goal was to locate the deepest and broadest engagement with the reading; in this case, that may have meant the most colors of highlighter, the most diacritical editorials, the most annotations, etc. Following the round-robin, it was clear that the list of authors had been halved, with the total number of selections resulting in just about 1,000 individual readings.

General Processing

General Reading.

This second round of reading had limited the field, though even to me, it was still far too broad. For this iteration, the reading process merged into a single folder of digital documents, arranged by the number of pages of each reading from fewest to most. Without regard for the author, in this case, reading occurred by reading the shortest text files and ascending to the longer text files.

Here, as before, reading would occur using multiple digital reading aides. The various aides allow me to change fonts, and font size, define words, leave comments, selectively color, and rearrange the text—all for the purpose of aiding maximum processing of the text. Again, highlighters were utilized, and the goal was to engage with each reaching. I continued the "This This This," label as well. By reducing the total number of authors, I could make stronger connections between individual readings by the same authors. The annotations found during this period often include file names of other readings by the same author connected to another. Pulling quotes also began to manifest as reading on fewer topics began to occur. Even if these quotes weren't for the dissertation, it was evident that they were well worth encountering, if not memorizing.

Listening.

After listening to the Piano Quintets, I created a list of Piano Concertos. Again, the list was generated from the Apple Music service and ordered by the composer's last name. So, too, this list played in a singular loop until the General period ended. Of particular note, during this listening period, it set in that I was never required to learn a single one of the Piano Quintets nor a single one of the Piano Concertos. It raised the question of who had selected, even within the well-known composers, to exclude these musical forms in the required listening and score study of past music education.

Responses.

Separate responses began in this reading period without intending to differentiate this section's methods. At times, it would be about the entire selection, an author, a quote, or even something from the real world that connected to one of the readings I had done. I noted each

correlation to the necessary parts of the catalog of readings so that later, for further elimination.

Reductions to the final grouping occurred much as previously. Searching the totality of the readings for the broadest engagement, in this case, we also found a broader-deeper variety of responses in addition to the former factors. Responses had expanded to include hyperlinks, never before considered authors, videos, audio, and memes.

The following authors did make it to the final round of consideration. Still, they pushed the dissertation beyond the scope I could imagine: Khiara M. Bridges, Devon W. Carbado, Pema Chodron, John Dewey, Ralph Waldo Emerson, Richard Feynman, Michele Fine, Edmund W. Gordon, Thich Nhat Hanh, bell hooks, Gloria Ladson-Billings, Audre Lorde, Nel Noddings, John Rawls, Sydney Shoemaker, Friedrich von Schiller, and Susan Sontag. Those who moved to the final section were Stephen Brookfield, James Cone, Paolo Freire, Jack Mezirow, and Bertrand Russell.

Specific Processing

Specific *Reading.*

Specific reading was limited to one author for guidance in the work (Brookfield), while the other authors (e.g., Cone, Freire, Mezirow, Russell) were used directly for the dissertation's focus. After having selected these authors, they all required the generation of a complete publication list. Division of the list into Peer-Review, Journalism, and Book and Chapters. Upon generating all of these lists, the works of all five were reduced to the Books and Chapters. In this case, the reading was undertaken chronologically by the date of first publication (though the latest publication dates were employed for the newest editions).

Listening.

After listening to three-hundred-and-fifty-nine-plus hours of piano-related music on repeat, I purposefully made a change. While I adored listening to such a new repertoire, the work of reading began to beg me to focus on [why I had stopped singing]. It had been forever since I had sung, let alone listened to solo vocal music, so I did just that. One by one, I compiled a chronological list of a singular composer's solo vocal works. I would listen to the list on repeat until I had found a song I wanted to sing. At that point, the process would start over with another composer. While this isn't precisely covered elsewhere, this may have been my life's most musically healing time.

The composers completed at the time of writing are Agathe Backer-Grøndahl, Ludwig van Beethoven, Leonard Bernstein, Paul Bowles, Johannes Brahms, Emmanuel Chabrier, Theodore Chanler, Frederic Chopin, Aaron Copland, Stefano Donaudy, Henri Duparc, Antonin Dvorak, Gabriel Faure, Peggy Glanville-Hicks, Enrique Granados, Edvard Grieg, Charles Thomlinson Griffes, Franz Joseph Haydn, Michael Head, John Kander, Eric Klein, Joseph Kosma, Michel Legrand, Gustav Mahler, Wolfgang Amadeus Mozart, Thomas Pasatieri, Poldowski, Giacomo Puccini, Sergei Rachmaninoff, Ned Rorem, Arnold Schoenberg, Franz Schubert, Robert Schumann, Richard Strauss, Germaine Tailleferre, and Giuseppe Verdi.

Responses.

The most significant part of this final set of responses was determining what would serve as the necessary focus to ensure cohesion between the individual works. After having read all of the works and annotated as necessary, I returned to the individual selections annotated and reread them exclusively, and marked those I felt I could write about with ease,

whether short or long, knowing that I could respond at equal length or more to the selection was the only criteria. In a separate document, I pulled each corresponding section out and placed them in chronological order, book-by-book, quote-by-quote. There was no rhyme or rhythm to the order of responses; reading proceeded through selections until an empty response generated that I felt compelled to write. This sequence continued until all of the selections had a corresponding response.

Without considering doing so, this section of responses had expanded in a two-prong specific manner. I also attempted to link each selection and/or their responses with multimodal responses. At times, that meant including an artist's name, the name of a specific work of art, a type of art, and the same for music. While there are other sensory modalities throughout the responses, the final decision was to include only visual and auditory modalities as integral to the written word.

Analysis & Synthesis

An analysis is something other than something with which I find resonance. For years (since 1999), I have undergone treatment with more than one dozen psychologists and psychiatrists, and of the methodologies encountered, psychoanalysis proved the least fruitful for me. As such, the therapy that has worked the best for me is Transference Focused Psychotherapy, which places the relational (self-self, self-other) at the center of the treatment.

As such, what is found reflects that understanding. The relation between the author-research and the author-and-artifacts is the center of these efforts. What is offered in place of analysis is application. The author-researcher pursues the relationship rather than any understanding by applying the self to the artifacts and the artifacts to the self. The resulting

insight is best understood (by the author-researcher) as synthesis, integration, and/or embodiment. While the insight may not change the world outside the self, the self adapts-adopts following its encounter with artifacts from/of the world.

Reliability & Rigor

The left side of the bell curve is the furthest back in time and often provides the least reliable data. In the case of this work, the elder editions of the works of Cone, Freire, Mezirow, and Russell served as incredibly important so that the more junior works could stand in relief, aiding the creation of a cohesive developmental understanding of each author. In this case, the reliability focused upon the clarity of the artifacts used as object-subject for reflection.

Validity was pursued by seeking unity in practice and theory, with an ideal that it would manifest in the form and function of the work. In [showing the work], I hope that more people appreciate that this musical education is also available to them. A caution: validity has been and will be weaponized for othering, and validity losses are reputability losses. Separating the work from the author in this case is impossible, as the work is part and parcel of the author.

The work may be understood as being too much for many, possibly even me; however, that will not stop me from doing it because if not me, I know not who. The rigor of the work I have always done can readily be labeled (correctly) as within the Zone of Proximal Development, even though "flow" largely eludes the self. As I have aged and my practice has deepened, I have come to understand that what is difficult for some is laissez-faire. And what is facile for others is laborious for some. While this work can be received as anything by any number of persons, I will likely be rigorous. For that is what truly matters to me.

Ethical Considerations

The ethical considerations are primarily for the health and safety of the author-researcher. As with any mental or physical venture, [please do not use this information to diagnose or treat a problem without consulting a qualified healthcare professional] holds. The notion of becoming and meaning-making by the self, for the self, and within the self offered unforeseen risks and was coupled with a (since 1999) weekly therapeutic and prescription regimen.

While my medical consultation regarding [whether or not this should be undertaken], they did serve as a fount resource for my personal and professional health and safety. While they are not explicit throughout this document, I am sure I could only have done this work with them. The work was, is, and will always be trying; though, the work, in retrospect, is perhaps the most healing I have ever achieved.

Limitations & Delimitations

Delimitations

Delimitations of this work were progressive, though consistently later than the researcher desired. For the purposes here, three are examined.

Critical reflection on pedagogical and philosophical artifacts narrowed the study to the most recognizable form compared to the work at hand. It was through a broad and deep field those themes appeared. What occurred was neither anticipated nor planned, but upon arrival, felt, knew, and thought correct. The delimitations made themselves clear by resonating with given perspectives and personas, allowing for a greater dyadic-dialogic to arrive.

The population at the beginning of this study was too large and could not be defined otherwise. From the outset, the author knew achieving a cohesive study with the given possible

population would be impossible. Still, in combination with the emergent themes, the population narrowed considerably. While the population of the work is now minute compared to the field from which they originate, the specificity of the connections between pedagogy-philosophy and author-researcher provides insight more likely to evoke universality.

Technology as reality arrived unexpectedly to the work and imposed itself upon the work for two years. The COVID-19 pandemic gave the gift of delimitation to work by thrusting the educational world onto the nearly exclusively digital medium; what had been declared impossible for years was made possible within hours, days, and weeks of the declaration of emergency. By having forced digital supplantation of analog, the technology offered its limits, and given the necessity, many persons pushed back, demanding more from the platforms upon which they were dependent. While the technological choices work as they do today, it is partly due to a dialogic made available by virology, when neither education nor technology could protest.

Limitations

The limitations of this study are numerous beyond reason but accepted. For the purposes set forth, three are elucidated here.

Resources and their subsequent availability are inescapable in the work. At every turn, the author-researcher encountered the limitations of capitalist, colonial, imperial, and Western publishing. That which is the English language-that which is male-authored-that which is Christian dominates the available field. Following that, those countries, cultures, and ethnicities with colonial and imperial histories followed, while those who suffered under their rule were

scarce. Resource availability continually guided the research, leading to an acknowledged-owned, more male, more American, and more English-language purview.

Scope exercising its will continues as a recognized and grateful limitation in the work. As research began and continued, the scope did grow to an unwieldy size, mainly given the transdisciplinary nature of the work. The limitation of scope, in addition to the limitation of resources, did much to dictate the final product about available artifacts to applicable artifacts. While a deeper and broader artifactual understanding exists, it was impossible due to the combination of resources, thus limiting the scope.

Time, inescapable as it is, is the ever-present limitation upon all. If it were for a time, the work found here would be unrecognizable compared to its present state. Time exposed itself as a limitation:

1. In securing resources.
2. In the limits of human energy.
3. In the aspect of a timeline to graduate.

Time is masterfully limited from the smallest to the largest choices, continually showing that it comes for us all.

Summary

The work at hand in realizing the interdependent origination of education and music utilizes the research method of critical reflection, reaching toward autoethnographic portraiture as a goal. The iterant-recurrent procedures were closely interdependently originating, creating the larger process to illuminate what had gone unrecognized: the existing cross-buttressing structures of education within music and music within education.

Recognizing the pedagogical and philosophical manifestations of/education and music allows for a relationship of greater mutual benefit. Without such, education and musical silos will continue non-collaboratively, to the mutual detriment of each other; a byproduct of such insular frameworks will be the continual detriment to the individual at every level, a most externalized reality readily found today.

ORGANIZATION OF THE DOCUMENT

Chapters four, five, and six represent the work of interdisciplinary, multimodal, and critical theory in application with the works of Russell, Cone, Freire, and Mezirow.

Each chapter begins with an introduction to the focus of the researcher's efforts (Humanism, Liberation, Transformation).

Following the introduction, a selection of critical reflections is offered from the totality of reflections done as part of processing, synthesizing, embodying, and integrating the materials. The critical reflections will first offer the author to be encountered, then a title of one of their works, and then quotations (boxed in blue) from those works from which the reflections take their focus. Below the quote, the reader will find four pictographs offering links for visual and auditory reflection, followed by the written reflection. These reflections are a cobbled set of personal efforts that represent the totality of work undertaken, not just what is seen here. The researcher's work of reflection is best understood in the context of generative, iterative, and recursive. Reflections are continual, and when editing is introduced, reflections separated by months passed collapse into a singular whole.

And the end of each chapter, there is a cumulative-summative critical reflection on all of the works included in each chapter.

The first instance of this organization is explicitly made using red arrows, for the benefit of understanding. The organization follows this pattern without arrows afterward.

Chapter 4

HUMANISM

Introduction

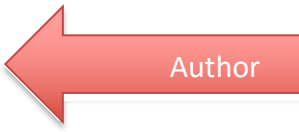
The present work attempts to realize a theory of humanism when placed at the centroid of three points: music, pedagogy, and philosophy. This effort offers an admission to investigate humanism when utilizing the published works of Bertrand Russell. Every work published (i.e., eighty-eight bound and published works) by Russell was consumed and annotated, and every reference to "human" was extracted for reflection. Each extract is subjected to reflection in order of appearance in the original publishing format. The critical reflections offer interaction with each published volume's most potent extract-reflection. Each critical reflection will pursue a multimodal orientation to provide access and accommodation for each entry.

My experience, knowledge, and understanding were relied upon throughout this realization. As such, the author offers unfettered access to the self; no object-subject is off-limit. This offering of self is in pursuit of human understanding. So, expressions reflect a lived-living reality with all of the humanity available at the time of writing.

This endeavor discusses the gestalt of self that a Caucasian, genderqueer, neurologically disabled, queer, thirty-six-year-old. It will demarcate the development of a philosophy of humanism. This inquiry will join the ongoing humans, humanity, and humanism of music education.

Critical Reflections (selections represent a sample of the total available)

Russell

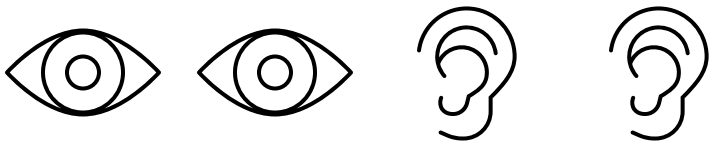


German Social Democracy

Title

> The true function of the state is to "help the development of the human race towards freedom,"[1] to affect those steps which all, as individuals, must desire, but which no single individual can effect (1896).

Quote



Links

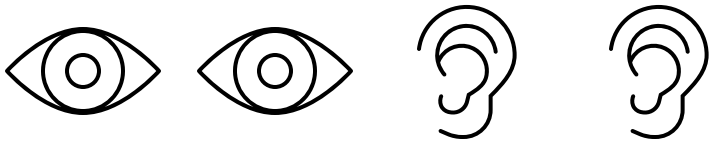
Writing

The "true function" here is specifically about the German state of 1896, so we can take our known history and place it in relief with this statement. That being said, the actual "function of" a "state" ideally is stated in the founding documents of that state, and if not the founding, then the clarifying documents. Given that the German State twice went to war over an understanding that they were better-more than any other group, they rationalized that their supremacy would lead to freedom. I must take umbrage. Given the point in history where the United States of America now finds itself, I posit that, perhaps, the actual function of the state is to maintain, protect, and safeguard [democracy] so that it may persevere.

Mysticism and Logic and Other Essays

> Human beings cannot, of course, holy, transcend human nature; something objective, if only the interest that determines the direction of our attention, must remain in all our thoughts. But scientific philosophy comes nearer to objectivity than any other human pursuit, and gives us, therefore, the closest constant and the most intimate relations with the outer world that is possible to achieve (1910).

[1] Cited in Russell as, "Bernstein, vol. ii, p. 45."



Dare humanity to hope but dare humanity to respect the individual (and the fact that they hold their own beliefs); one should not dare to assume one knows whether transcendence is possible; in fact, some religious-spiritual practices (rhetorically) sit upon the ability, and as non-practitioners, we should not judge them for such a belief. If it leads the person to a life of less harm to self and others, then let each human stand out of the way. Thereby, Russell's logic is that if an orienting practice towards transcendence occupies one's attention, it will most likely remain in thought and more likely lead them toward their goal.

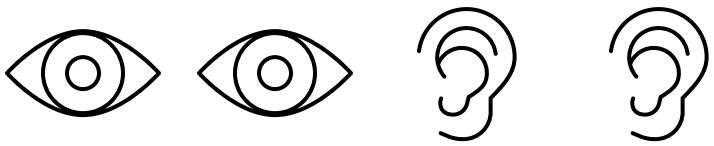
Russell's qualification of "nearer" is paramount brilliance on their part. While Russell's understanding of religion, politics, mathematics, science, and philosophy is nothing short of wondrous, the pragmatic is fully displayed here. Russell illustrates that "scientific philosophy" may only [approach] objectivity, arriving at a space characterized as "nearer." However, Russell then associates such objectivity with intimacy concerning the greater world to which one may object. Intimacy is a fundamentally defined word by each person, as what is intimate to one may be banal to another.

There are times when the quantifiable is incredibly aidful, but equally, there are times when the dehumanized quantified is opaque to the reality of human life. Objectivity can only offer so much, and one of the things it cannot offer is the humanity found in the expression of quality (see Robert Pirsig's *Zen and the Art of Motorcycle Maintenance*). Such a quality is mainly unquantifiable because the quality is primarily a somatic experience-knowledge-understanding

where transcendence may be found in that non-quantifiable. It is not that such is above, beyond, or ahead of anything else; it is simply that the quantifiable means more in parallel to the qualifiable and vice versa...

Philosophical Essays

> What is called good conduct is conduct which is a means to other things which are good on their own account; and hence the study of what is good on its own account is necessary before we can decide upon rules of conduct. And the study of what is good or bad on its own account must be included in ethics, which thus ceases to be concerned only with human conduct (1910).



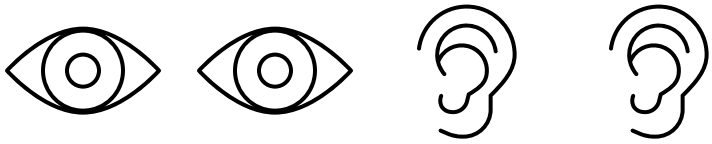
Russell's supposition reads with the understanding that this is a Caucasian, cis-gender, heterosexual man. What men have been, are, and very well may have primarily been considered good, as men have largely set the standard for good (predominantly Caucasian, cis-gender, heterosexual men). Let's bid a fair, no thank you, to this posit.

"Good conduct" is entirely of human invention at any point (or points) in space-time. "Good" is a construct by humanity, for humanity; however, humanity is fundamentally an individual construct held by each agency-laden, sovereign human being to choose to participate or not; no participate here, please. Anyone's definition of good is certainly advisory. Still, it should not be taken as one's own, as the personal meaning of good is a question of ethical-

moral manifestation in-on oneself. If one wishes inclusiveness in anything, an excellent marker to follow is [nothing with us, without us].

Problems of Philosophy

> That some risk of error remains must be admitted since human beings are fallible (1912).

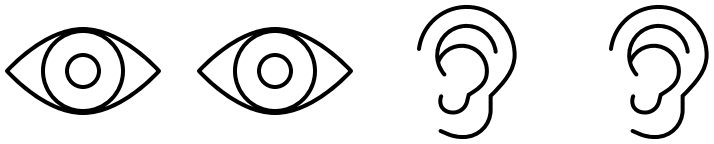


Now, we are well in advance of the insights of Konrad Lorenz[2] at this point, but Russell could not be more prescient given the events that would follow the assassination of Archduke Franz Ferdinand. Risk is ever-present, and not just because "human beings are fallible," but because physics abhors a vacuum, so the moment you believe you have eliminated risk, a new risk has already arrived. And in a manner that later Russell would find agreeable, the errors are necessary, if only from which to learn and not err again.

Our Knowledge of the External World

> Knowledge concerning the future—which is the kind of knowledge that must be sought if we are to know about human destiny—is possible within certain narrow limits (1914).

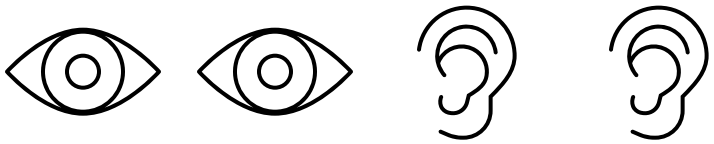
[2] Konrad Lorenz, an Austrian ethologist and zoologist, renowned for contributions to ethology, (the study of animal behavior). Focusing on avian species, Lorenz pioneered the concept of imprinting, a crucial form of early learning. His research influenced human understanding of social behavior and aggression in animals (including humans), reshaping both biological and psychological paradigms. In recognition of his groundbreaking work, Lorenz received the Nobel Prize in Physiology/Medicine in 1973.



Russell's humanism is pioneering; if one had shown them the future through which they would live, I am not sure it would have survived. But because Russell lived each day, one at a time, as humanely as possible, I do not doubt Russell's futurist outlook for humanism, but I believe it is correct to replace "future" with [past]. And though history grows evermore, it too can only be known with certain limits. The past lessons are standing by for use as educational opportunities; the future is cloudier.

Justice in War-time

> Knowledge with elevation of mind is the chief instrument of human progress; knowledge, without elevation of mind, easily becomes devilish and increases the wounds which man in Flix on Main. Men of learning should be the guardians of one of the sacred fires that illumine the darkness into which the human spirit is born: upon them, depends the ideal of just thought, of disinterested pursuit of truth, which, if it had existed more widely, would have sufficed alone to prevent the present horror (1916).



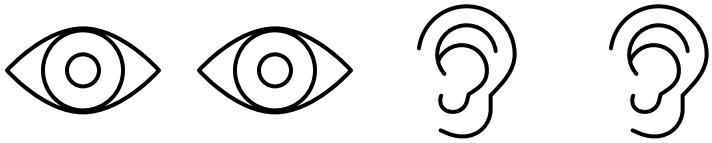
The supposition, while acceptable, needs augmentation. The concept of supremacy of any sort provides a nearly frictionless surface upon which many things will move uncontrollably and in areas unwanted. As such, the option of "elevation of mind," offers the possibility of

[demotion of mind]; no thank you. The idea of being able to place anything above, ahead, and/or in front of should be seen as the possibility of offering a supremacist window of lexicon; it needn't be. While duality is not good overall, replacing "elevation" feels [best fit] for the idea of expansion. In this case, expansion brings upon a sensation of openness in all directionalities. Regardless, it is possible that anything knowable can exist with or without such expansion. However, it too can contain such, but not be utilized. The option for the potential of knowledge to be left untouched is commonplace.

As to who should be the "guardians," no one comes to mind. The idea of placing some with the duty of guarding anything again runs afoul of the notion that some are to do this while others are not; exclusionary principles do not encourage equality but often illuminate a promotion of supremacy. Suppose humanity wishes to guard against its ills. In that case, it is incumbent for each human being to do what they can to the same ends, promoting humanity and preventing inhumanity. Every person being equal means that every person has a way in which they can-may participate to such ends. What someone can do at the moment is as important as anything they may do; to castigate a person for not doing enough or not acting does not change the circumstance of what has passed.

Principles of Social Reconstruction

> Nothing is good in the life of a human being except the very best that his nature can achieve (1916).



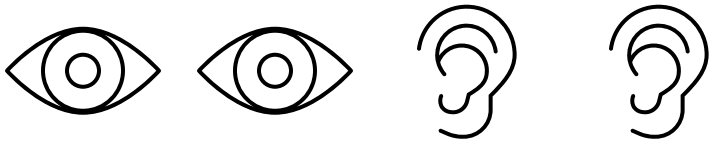
For ado`ring Russell as much as I do, I find it oddly compelling that most of the pull quotes in my document avoid gendered pronouns. Not to say the rest of the writing does (they do not). Otherwise, it is odd that one can go a few years to the past in Russell's writings where the author can raise will to the highest, yet nature takes the "brass ring" here. There is a bifurcated (and somewhat exclusionary) set of arguments here.

First, "Nothing is good in the life of the human being except" which the human being decides is good—it will be good until it stops being considered good. Returning to Russell's argument of will (of which I am not a passenger), each human's will must be considered. If the will deems it necessary to label all as bad, all will be bad; if the will finds it necessary to label all as good, all will be good. The human mind is a creation beyond human ability and scope, and thus, we cannot estimate its power in any gestalt sense, only by our current understanding. One can argue that labeling something as good or bad when contrary to reality is simply a person lying to themselves, but fundamentally, no. History has shown humanity that self-preservation involves convincing oneself of something so the individual may survive. This ability can be seen as far back as the birth of man to modern times. And humanity will, I hope, get to the day where it begins to understand to stop the judgmental label of good and evil, when it is simply an argument with the self-based upon entirely subjective experience and understanding. Imagine a dish that someone in your family cooks better than anyone else on earth; now pit them against that dish made by the world's most excellent chef—who do you think, before you even taste it, has won? The one you know, the one bonded to your soul, the one with which you have made more meaning, and become with it as it became with you.

Second, “Nothing is good in the life of a human being except the ever better that they can achieve.” Now, remember, the argument “first” is not relevant here. Nothing good can exist on its own, as language has balanced good with bad by its very nature. Thus, duality is created. So firstly, “nothing is good in the life of a human being without there being human experience and understanding of bad.” But we must move beyond the idea to the idea that Russell argued for “best,” which means, on some level best could be achieved by man, but here we have created another lexically-logical route from good to best, with the waypoint being better. Better is achievable by arriving at a destination and then setting another instantaneously. Best cannot exist because we could not know it, as fundamentally, not only is best dependent upon worst but also on knowing all possibilities and judgments thereof.

Why Men Fight

> We may assume, I think, without attributing too great a share to reason in human affairs, that a nation would not suffer from war fever in a case where every sane man could see that defeat was very probable (1916).



I would hope that this was true, but I do have most of the doubt that it is even possible given the contexts through which we have been delivered and that we find ourselves in now. We are at such a point that it seems that humanity’s unwitting practice is that they will discount all of the voices of reasonable counsel and will simply side with any single person who says what the leader wishes to be true.

And I point specifically to something Russell did not yet contend; atomic-nuclear warfare. When the first bomb was made public, the earth's axis shifted towards a [best defense is a nuclear threat], but [misinformed-ly] have moved towards [we can destroy them, as they say, we can destroy them]. And from the moments when the first bombs were dropped, that incline, has only gained popularity amongst nations wishing to assert themselves globally, regardless of the consequences.

The consequences of such a development are quite serious that no one seems to want to say out loud. As every country moves closer to the world's most destructive weapons ever known, the risk to all of us increases. Not only in the possibility that we all may use them against one another, ending the human race as we know it, and possibly destroying all life on this planet, but more. The part of experiments in the desert and the oceanic regions were never truly considered by the United States military, or else someone might have pointed out that they were fundamentally doing something to the earth that they could neither readily anticipate nor understand.

We rush toward a world where one nation has used the weapon, but everyone else but them wants the weapons and has yet to learn a first-hand lesson of what terror they bring to the world. In part, because the daily terror has now been with us for close to eighty-years. We have grown disaffected by the reality that there are more than enough nuclear weapons on earth to kill every one of us. And still, there seems to be no recognition that we could simply just get rid of these weapons and remove the possible trigger from everyone's hands.

Political Ideals

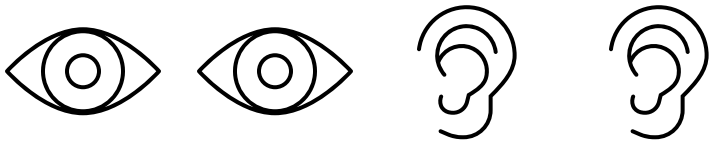
> If we ask ourselves what are the things that raise mankind above the brutes, what are the things that make us think the human race more valuable than any species of animals, we shall find that none of them are things in which any one nation can have exclusive property but are things which the whole world can share (1917).

I hope this is true, but I doubt that it is even possible given the contexts through which we have been delivered and that we find ourselves now. We are at such a point that it seems that humanity's unwitting practice is that they will discount all of the voices of reasonable counsel and side with any single person who says what the leader wishes to be true.

Introduction to Mathematical Philosophy

> Since all terms that are defined are defined by means of other terms, it is clear that human knowledge must always be content to accept some terms as intelligible without definition, in order to have a starting-point for its definitions. It is not clear that there must be terms that are incapable of definition: it is possible that however far back we go in defining, we always might go further still. On the other hand, it is also possible that, when analysis has expanded far enough, we can reach terms that really are simple, and therefore logically incapable of the sort of definition that consists in analyzing. This is a question which it is not necessary for us to decide; for our purposes, it is sufficient to observe that, since human powers are finite, the definitions known to us must always

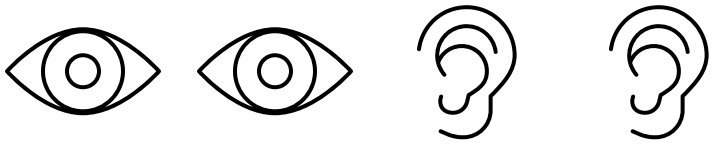
> begin somewhere, with terms undefined for the moment, though perhaps not permanently (1919).



The option of terms as "intelligible without definition," isn't precisely true; very often, there is a poor definition which one must accept, despite its shortcomings. The idea of definition can sometimes be the most concrete reality, and at times feel like you found the "beyond," in Bed Bath & Beyond (RIP). Defining something literal-tangible feels manageable, whereas defining concepts-ideas-theories at times feels impossible. As definitions reach, it is also quite possible that the definition for a single word changes as the term in use can be scaled for a more macro (or micro) sense (e.g., defining Term A for sixth graders, twelfth graders, and a Doctoral Candidate). In such a respect, what may be easily ingestible at one point may be partial at another and too simple to be considered correct later. So, too, one may find that a definition, though accurate, requires intense analysis of readers because while correct, the reader may not contain the multitudes necessary to be defined as literate; this is just as equally possible as a definition that defies analysis. The idea of humanity's fallibility must readily be attached to each definition humanity creates, as the reality of human dynamics means that that which humans create must, too, be dynamic. What is true now may be false later, and that which is undefinable now may later be the most straightforward definition to date...

Practice and Theory of Bolshevism

> In the course of a desperate struggle, the heritage of civilization is likely to be lost, while hatred, suspicion, and cruelty become normal in the relations of human beings (1920).



I want not to side with Russell here, but it feels like I am standing downhill on a muddy slope that isn't getting easier to ascend. In my life, I think specifically about how cultures have destroyed both the history of others and their own cultures. By the very nature of destroying tangible aspects of culture, one's cultural inheritance diminishes tangibly. Thus, the coming generations have less tangible cultural heritage than before.

Considering this crime against humanity, the destruction of remnants-humane is appalling to everything; I hope this is in favor of everyone finding a way to preserve a little bit more of their world. It isn't saving an entire equivalent of the Library of Alexandria, but what we save only matters as much as the meaning-making in which it was involved.

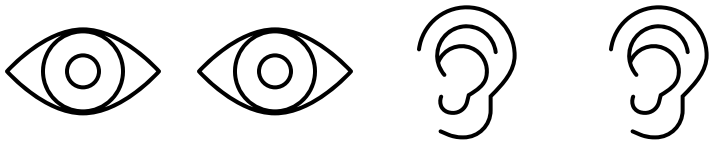
As to what will come of the intangible inherit-age of cruelty, hatred, and suspicion, I admit a bit of ambivalence towards this trio; large, in part, I have a history and diagnosis that encapsulates suspicion and its tangential realities. I have lived a life where I don't believe anyone, and I wouldn't wish it on anyone, and as much as I have [therapized] and dutifully taken my meds, I am not "fixed" because that's not probable. I still struggle with suspicion, but I have never had the chance to feel life without it, so to assume it is a product of cultural decay regarding heritage, I think not. For me, that is, I do not think.

And in tackling the other two, I find the duo appealing with a third so that I will go the umbrella, what sits above them, ignorance. The prominent cultural heritage of humanity has been a growing ignorance because it is that ignorance, I believe, that gives permission structures to persons to allow them to be cruel and hateful. And I find the idea of a person being cruel more appetizing than the person Being cruel. Because of the difference between action and existence, I refuse to believe any person is existent in their worst moments; I believe they are but moments. This belief is one of the few I am willing to categorize as hopeful in my life.

Free Thought and Official Propaganda

> Both before and since one of the chief purposes of education in the United States has been to turn the motley collection of immigrant children into "good Americans." Apparently, it has not occurred to anyone that a "good American," like a "good German" or a "good Japanese," must be, pro tanto, a bad human being. A "good American" is a man or woman imbued with the belief that America is the finest country on earth, and ought always to be enthusiastically. It is just possible that these propositions are true; if so, a rational man will have supported in any quarrel, no quarrel with them. But if they are true, they ought to be taught everywhere, not only in America. It is a suspicious circumstance that such propositions are never believed outside the particular country which they glorify. Meanwhile, the whole machinery of the State, in all the different countries, is turned on to making defenseless children believe absurd propositions the effect of which is to make them willing to die in defense of sinister interests under the impression that they are fighting for truth and right. This is only one of countless ways in

> which education is designed, not to give true knowledge, but to make the people pliable to the will of their masters. Without an elaborate system of deceit in the elementary schools it would be impossible to preserve the camouflage of democracy (1922).



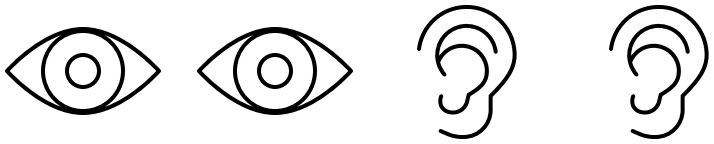
The idea of education, within or without the United States, makes a considerable case for producing citizens rather than people. As long as there have been institutions for learning, there have been [better] institutions for learning, and very often, they weren't for the [better learned]. As such, an element of education has always been a reification of the existing cultural and social structures that primarily intersect with the realities of racial and social economics. Thus, a system of status quo started hundreds of years ago, if maintained, may still be running a (rhetorical) operating system predicated on means of a world one would hardly recognize. The idea of these schools was not only to produce the next set of [reasonable] powerholders but to enable such persons to stay distant from those not considered their peers. The ability of any institution to be the best only enabled the students to let others know that they did not attend the best schools.

The idea that anyone could consider such a system acceptable is laughable until one realizes that this system is the system with which one contends this day. The most in need, children, are viewed as a quarried stone, from which one may produce objects of one's devising, with no regard for the individual human beings they are and will become. As such, little consideration occurs about what is taught, let alone how it is done. So often in early

childhood institutions, a practitioner focuses on classroom management instead of education; what does it say when education isn't first, that it is most undoubtedly last? While it is reasonably easy to come to such realizations as above, moving forward from there toward some resolution-solution is not easy. What comes after one ends infantilization and dehumanization? The only thing conjured is humanization; what exactly is that??

Problem of China

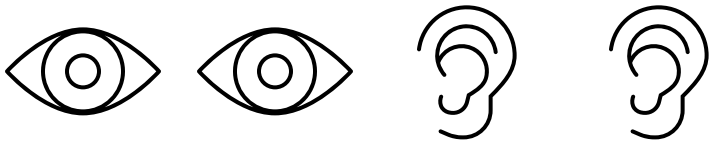
> It cannot therefore be said that America is always honorable or humanitarian or liberal (1922).



I find the prescience of Russell's understanding of this truth, considering World War I, rather incredible, in no way wrong, but wildly ahead of the curve while being instantaneously correct. But if I may, I would adore the possibility of pushing back on Russell personally to make the argument as it applies readily to England, the United Kingdom, and all countries on earth. I can understand a reasonable living history ideal of distaste from the British to the Americans, but take a moment, the people who fought the wars against one another are gone. Get over your petty historical grievances; you have been fighting on the same side for quite some time. And, as a person with no desire to affiliate with American identity, no country is a peach darling; they are all on the same planet, subject to the same human hubris, even in the most remote regions.

ABC of Relativity

> I think such people have been misled by the way in which writers on relativity speak of 'the observer'. It is natural to suppose that the observer is a human being, or at least a mind; but it is just as likely to be a photographic plate or a clock (1925).



The idea of the consideration of observation, stepping further away, sheds perspective on how one considers it. The concept of height/sightlines is beneficial. Z is at 0, and observation by A is at 1; is one too close to be considered observing? Would it be possible to be said to be impinging? Z is at 0, and observation by A is at 10; is one far enough to be considered observing—does it make a difference if it is ten away by height-depth or distance on an equal plane? Z is at 0, and observation by A is at one hundred; depending on sightlines, this is likely as far away as A may notice observation. Z is at 0, and observation by A is at one thousand; at this distance, Z may be able to A very well, but not the reverse. This line can continue backing out ad nauseam.

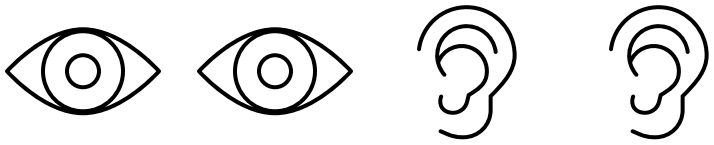
This pertinent philosophical road to journey when the rural and the urban seem to be at odds; this argument can be [allegorized] to height being at odds with width. But also, the idea of the inanimate object of Russell's time is complicated by the technologically animate yet inanimate objects of technology of our time. We have Schrodinger's situation; if the sound or video is captured but never seen, was A observed?

The idea of [observer bias] and [observer's effect] are wildly important considerations to continue nurturing. The idea is to consider oneself as both potential observer and potentially

seen, for in reality, at this date-time, we can find ourselves subject to both at all times. Humanity has yet to grasp the reality of how connected we have become by choice and by tangent.

What I Believe

> Life should not be too closely regulated or too methodical; our impulses, when not positively destructive or injurious to others, ought if possible to have free play; there should be room for adventure. Human nature we should respect, because our impulses and desires are the stuff out of which our happiness is to be made. It is no use to give men something abstractedly considered 'good'; we must give them something desired or needed if we are to add to their happiness (1925).



In its first portion before the first semicolon, the first sentence needs to be clarified. While the Anglican reality (in which Russell subsumed) has made for a more liberal reality of religious practitioners, many of the world's religions, then and now, maintain an actuality of religious restriction that should neither be admonished nor lauded. It is a perfectly viable life route for those who choose-consent to it.

The idea, in turn, that humanity should be able to find "play" and "adventure," is laudable. The loss of play, in recent years, has become a sizable subject in the academic pursuits of educators. At the same time, the idea of adventure is addressed through the idea of [discovery] or [playgrounds]. Both are desirable for any practitioner of education, but, at this

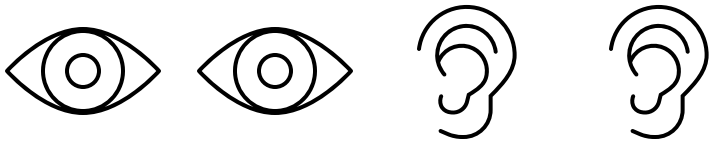
time, it is still vastly only extended to the students in such systems. If play and adventure were equally advocated in the realm of educators, it would be a much more viable reality where needs are met for all humans, not just those in development. Making a case for life-long pursuits is far more accessible than making a case that x needs are exclusive during the following years.

As to the necessity of respect for human nature, one needn't be so sure. Respect and tolerance are often bandied about in word choice with little regard to their applied manifestations. In truth, if one can respect-tolerate a person's beliefs, then it is equally possible for them to respect-tolerate the person holding those beliefs. As such, is it reasonable to ask someone to respect the beliefs of a person who doesn't believe they should be able to speak to one another? No thanks.

As to the pathway towards the ever-intangible "happiness," one could consider what happiness offers in the realm of sensate manifestation to each person. Simply following desires-impulses is not a way to be led about one's life, when if one wants happiness, it will make far more sense to set a course and follow it. Because whether one is being led or is receiving an artifact in attempting happiness, it is far more likely to fail than the individual pursuing such ends for themselves.

On Education

> There is only one road to progress, in education as in other human affairs, and that is: Science wielded by love. Without science, love is powerless; without love, science is destructive (1926).



Now, the take here is offering bifurcated possibilities. The argument most certainly can be made (and will) that there is more than one “road” (in fact, countless) while attacking the concept of the necessity of “science” brandished “by love.” Let us do both while attempting to cleave them from one another to ease the understanding of the argument.

Let us be with the exclusive, singular road; show me a person who surveys and sees one, and I will show you someone who likely hasn’t considered beyond their known scope of experience and understanding. I mean this to be as grounded but equally as inclusive as possible. Imagine our solar system within the context of space; zoom in so you can see all of our planets and their orbits. In what way have you imagined the linear model, vertically, horizontally, at an angle ascending or descending laterally? Now zoom in on Earth so you can see the whole planet in its rotation; is the Earth’s labeled magnetic north pointing up, pointing down? The issue is that the human brain is collapsing understanding to grasp best a concept learned to accept as experience.

In contrast, the experience of this magnitude is not yet available. Humans think without thinking that there is somehow a universal plane upon which it all sits, forgetting that space is literally in every direction, from everyone, always. One day, we could reach a planet and fly to what we believe is the northern hemisphere, only to find that the people of that planet are using a directional understanding that is different from our own. One cannot guarantee

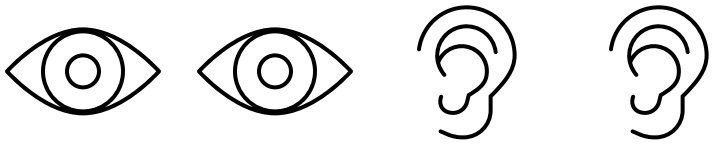
universal understanding when the universe is the rest of the world, and we are still sitting in our driveway.

Now, for love brandishing science, let us halt for a moment. Give me this science you speak of so that I may brandish it as you tell me love is able. I find my hands empty. Okay, give me scientific understanding, but do it most lovingly. I find the science understandable, but how it was delivered has stirred emotions-feelings within me that leave me more considering the delivery than the information. The idea that what anyone can know as love and science are universal is bonkers. There are genuine [I would call myself Christian] persons who believe the most loving act they can commit is to publicly minister, shame, degrade, and denigrate the lives of people they believe are going to hell. I cannot doubt their sincerity of belief; I do not doubt that they believe what they are doing to be loving. I do not perceive their action as loving and lies the crux. Loving is relational, even if it's human-inhuman; subject-object, object-object, and subject-subject are fundamental relations that can manifest with love; I can accept that. But that means that love is given and received in both directions, meaning I can give love and that love is received; I can receive love, and that love was given. If, at any time, someone receives something I didn't give or someone doesn't receive something I did give, that is just as equally likely as intention and reception meeting on an even keel.

How would I respond to my attempt to rewrite what takes the place of love-brandishing science? I must admit to attempting to come up with words before they reach a contextual syntax; words fail. I know there is something here, but currently, I need the language for it.

Analysis of Matter

> It is said to be one of the merits of the human mind that it is capable of framing abstract ideas, and of conducting non-sensational thought. In this, it is supposed to differ from the mind of animals (1927).



This statement is true, but I fundamentally scream for nuance, understanding that the time of writing impacts the available text. I willfully acknowledge that this comes from a devoutly personal perspective that does not reflect anyone but myself, even though this does speak to a larger audience than myself.

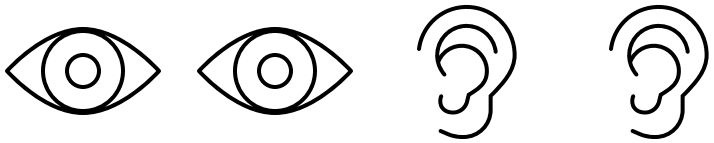
"One of the merits of the human mind is," will follow up with a statement meant to encompass every human; this sentence does not include me. Part of my neurology is this inability to grasp many abstract object-subjects because I get overwhelmed by a lack of knowledge and enter into a cycle of internalized self-abuse. And while viewing this in the light that I am capable, but I have not yet reached that point, I can gracefully acquiesce.

What is a step in another direction is the fact that I have never found myself to be capable of much beyond an inner monologue; I have never had an imagination that can conjure up images unless my eyes were actively seeing them; I could not hear music unless there is music playing, and so on. Everything inside my head is a more palatable version of my voice speaking aloud. It is difficult to explain something like this outwardly, but fundamentally, I don't even see the letters of the words; I hear them as if in the dark of space, a loudspeaker.

My brain and how it has operated have progressed in ways that the medical profession can consider good and in ways that are of concern. I will spend the rest of my life working on abilities that others have in their neurology, where my neurology sets those same object-subjects further away. My thinking has rarely been considered abstract, to the point of mundanity. As I grew, that mundanity seemingly grew in scope, driving from the bottom up and the top down to narrow the total field of possibility. I can't remember being able to think in a sensate mode, so I must believe that it is possible, if not more likely, I have done it and don't remember. My neurological manifestations of function have been described as [inhuman], and it is hard to get that baggage unpacked.

Outline of Philosophy

> If I say little about the emotions in this book, it is not from under-estimating their human importance, but solely because the task upon which we are engaged is theoretical rather than practical: to understand the world, not to change it. And if emotion determines the ends we shall pursue, knowledge is what gives us the power to realize them. Even from the practical point of view, the advancement of knowledge is more useful than anything else that lies within human power (1927).



Russell's acknowledgment of this absence is important. It is reasonable to say that emotion finds little place in most education in the United States of America. Unlike Russell,

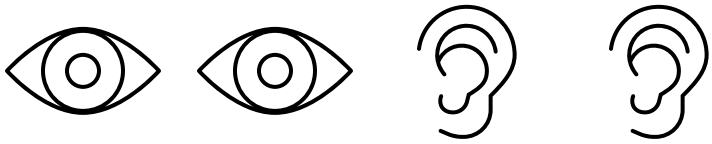
most education institutions do not clarify that they understand the importance of human emotions; it would be very little, but it is more than most receive.

What comes with emotions is what Russell posits, but it is not absolute, as emotion is not the sole determinant of pursuit, any more than the absence of emotion could be the sole determinant of the same. The statement equally applied to realization, where knowledge cannot be the sole determinant of realization, any more than the absence of knowledge being the sole determinant. What an individual pursues, and the power to pursue such ends are entirely individualized within each person. The work in the fields of [grit], [hardiness], and [perseverance] continually illuminates that it is a confluence of humanity, not a singular aspect to which one may attribute anything.

To say, “Even from the practical point of view, the advancement of knowledge is more useful than anything else that lies within human power,” is fundamentally inhumane. It is not that Russell is-was wrong; it is that human knowledge alone is not enough. A human who develops only their knowledge has allowed the atrophy of the rest of their personage (literal-rhetorical). As such, the atrophy shows that knowledge fails to understand that the self is less sustainable without broad-deep development across one’s whole self. As such, even in this extreme allegory, they could contain all the knowledge available but have allowed themselves to be so underdeveloped in other areas that their body gives out in their attempt to maintain their intelligence. No one part of humanity is more important than another; each human being is equal, but the distribution within everyone is quite personal. It is necessary that each person be treated with a vision of equality and that they can develop themselves to their outermost limits.

Why I Am Not a Christian

> They would substitute organised tyranny for individual thought; they would proscribe everything new; they would cause the community to ossify; and in the end, they would produce a series of generations which would pass from birth to death without leaving any trace in the history of mankind. To some it may seem that what they are demanding at the moment is not a very grave matter. Of what importance, it may be said, is such a question as academic freedom in a world distracted by war, tormented by persecution, and abounding in concentration camps for those who will not be accomplices in iniquity? In comparison with such things, I admit, the issue of academic freedom is not in itself of the first magnitude. But it is part and parcel of the same battle. Let it be remembered that what is at stake, in the greatest issues as well as in those that seem smaller, is the freedom of the individual human spirit to express its beliefs and hopes for mankind, whether they be shared by many or by few or none. New hopes, new beliefs, and new thoughts are at all times necessary to mankind, and it is not out of a dead uniformity that they can be expected to arise (1927).



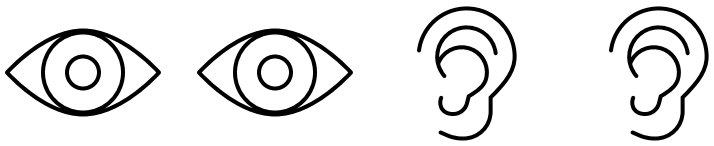
It is always alarming to find a manifestation of the present moment in history, except, in this case, it is almost one hundred years old. The present moment reads quite similarly: [would substitute organized ignorance for individual inquiry; they would proscribe only that which found acceptable; they would cause the community to fracture]. So, too, today, it is easily seen

that some persons believe that aggressions against an open education are anything but ill-intended. The question of academic freedom, too, is under assault from the pre-kindergarten through the highest levels of academic administration.

Academic freedom, Russell asserts, is not in itself the first magnitude, and there they are incorrect, without reservation. Russell's freedom, by comparison, today was not freedom; still, it produced the esteemed gentleman. Suppose Russell lived in a system without academic freedom. In that case, they could-would not have resulted in the same individual, as from a basic premise, they would have had no opportunity to learn anything not available to them, as academic freedom relies on the ability to publish-distribute-consume materials unsanctioned by the educational sphere. Without the ability for those outside of academia to push upon academia, there is no academia, so academia must push outward against those same forces to maintain its existence. What is at stake in academic freedom is academics and the way of life resulting from the academic enterprise. If someone had not learned basic engineering, the first toilets would not have been invented in the same space-time, meaning that basic hygiene and disease control would have shifted. The first aqueducts and sewers, too, needed a level of innovative thinking of the particularly educated for the creation. So, too, the same goes for electricity, heating, cooling, windows, refrigeration, baking, grilling, etc.. When academic freedom is a threat, the existence of a species is a threat because how else does a human being progress by education (formal or informal)? If you want to be able to respond to what is coming, then you not only have to be educated about what is possible but also be educated on what has come before.

Marriage and Morals

> The desire to understand the world and the desire to reform it are the two great engines of progress without which human society would stand still or retrogress. It may be that too complete a happiness would cause the impulses to knowledge and reform to fade (1929).



Russell is not a superficial person, but I see a proximal reality to Russell's lack of engagement with the metaphysical and mystical. I do not seek to disprove in any way, but in fact, deepen their posit by breaking further into the concepts of "understanding" and "desire" regarding the world. The pursuit will be muddy, I don't doubt, because this is something from which I cannot get much perspective as I am in the muck with it.

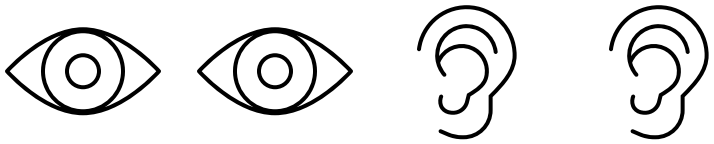
The idea of understanding "the world" is firsthand for me. I do not understand the world, but I can often think enough to predict what will happen. It is not a fun skill; it has never brought me happiness because, most of the time, the thing I am right about isn't good. But I cannot help but truly sense this division in self because I understand the world in some way that is beyond my recognition, and I don't understand the world in a very front-of-mind manner where language exists. I wonder if there is a context in understanding rooted in experience and another context separate from the former in knowledge. In this manner, we have the dyads of experience-understanding and knowledge-understanding. I do not have a deep experience-understanding, but I can describe what I have in words. I do have a deep knowledge-understanding, but I cannot explain that in words.

Regarding “reform,” I don’t want anything to do with it. There have been too many manifestations of “reform,” including school reform and reform opera. In school reform, it meant nothing to me because I was in a district that did everything, so regardless of the “reform,” we were always doing everything. That meant every observation, every study, every test, every meeting, and every metric was a part of daily life. When people started talking about the increase in testing nationwide, nothing was different; we were already at maximum saturation. When it came to reform opera, the brilliant but odd Christoph Willibald Ritter von Gluck was someone we had to study, but the world chose not to perform. It was a progressive understanding that this was true all over the United States; it was a vital part of music education but not necessary in any way that led to the performance of their works. So, the academy taught about these works and then professionally taught that these works do not matter. Reform in my world didn’t matter, not to say it doesn’t, but I have yet to be engaged.

I am unsure what could arrest humanity’s pursuit of knowledge and/or reform. Because to me, these are but ancillary pursuits to the pursuit that humans have seemingly always been following: humans want to have a sense of control over the world. This sense drove humanity to gather and hunt, then agriculture, then mechanization and urbanity, then industrialization, toward modernity. In this wake, they made extinct species, destroyed cultures to the point of genocide, and developed a weapon more potent than any conceived of before or to date. It would likely take the relent of human’s desired control to change the pursuits of knowledge and reform. But those of us who have clued into the reality that there is no control to be had, whether we like it or not, sound slightly insane. I believe it; I can hear it, but I still maintain it.

Conquest of Happiness

> The man who is actuated by purely altruistic suffering caused by the spectacle of human misery will, if his suffering is genuine, desire power to alleviate misery (1930).



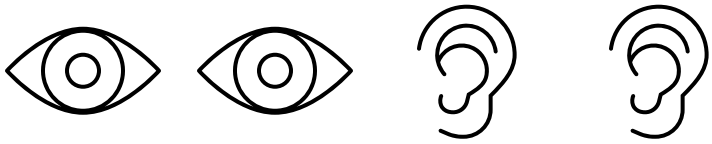
Having witnessed what Russell witnessed, I am not in any suitable space to contradict them. I can certainly agree with particular views, but I do not find those moments of agreement to be great in frequency or quantity. There is a reality to pursuing altruism and having a pursuit of power; I describe it more as a byproduct rather than a parallel. The idea of altruism is an idea of penance, and in penance, the offering of power exchanging hands makes sense in alleviating powerlessness and accruing power. Any person ordained to [sainthood] is not likely to be a saint, for they were human; some of them may have been so human as to have been repulsive if we had caught their words and actions on video and audio recordings.

The question that I wish to ask Russell: do you believe that suffering is some universal mandate upon humanity? And if so, where does this mandate extend, why, and how? I am a strong believer in alleviating suffering. Still, I am not a person who can believe that suffering is necessary in any way, shape, or form because then we open the door to humans perpetuating another human's suffering; no, thank you, if we are to survive. Even within Buddhist practices, I am willing to face the statements of [suffering]. Still, I also know enough to let those statements wash over me rather than attempt to avoid them altogether. The question is, to me, why must humans suffer? And for that, I have no answer other than that they do not have to suffer; humanity chooses to allow human suffering, specifically, the suffering of others.

And yes, most certainly, some people desire power. But to what ends they desire power is most certainly in question because I do not think anyone can state that they "desire power to alleviate misery," because I demand to know [whose misery]? I would guess that most of the statements are true, meaning they desire to alleviate their suffering. And while they do not have to lead to the idea of causing the suffering of others, if the person does not consider how others suffering may be changed by their own, then a slippery slope has appeared. There is a reason why Freire cautions those in liberation work to embed within themselves the possibility that those freed from oppression may, themselves, become oppressors. The cycle must break; for me, that means relinquishing the pursuit of control and desiring control to be in the hands of those worthy enough to wield it, those who do not want it.

Education and the Social Order

> Experience has persuaded me, somewhat to my surprise, that it is possible to give adequate instruction, and to produce highly educated human beings, without imposing any obligation to be present at lessons (1932).



I can 100% agree with this statement, but haltingly, my body stops me short of saying that this is a privilege for myself and quite possible for Russell. I cannot fathom being a better student than Russell, but I can fathom that we learned best in similar fashions, largely alone. My brother didn't go to class, didn't do any homework, and aced their way through high school; nothing came close to a challenge for this kid. I didn't understand most things in most classes,

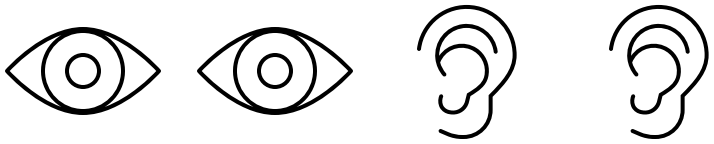
and I hated being in a room full of people where it felt like I could neither get the help I needed nor was there time available.

It took until the end of my undergraduate for me to begin to see how I could learn. I learn best in one-to-one scenarios. We have never needed to meet often, but I just needed regular meetings to discuss the work I had done alone to ensure I wasn't moving far afield. This practice showed me that my body knew something wasn't working right for years, and it was trying to send the signal; I did not yet know how to translate that signal into this later-found knowledge. What this dawned on me was why I do love [education on paper] rather than [education in practice]. If I could be given the opportunity for my best learning in the same institution that demanded some of my worst learning, we would be sentencing people to grossly mixed results.

It is likely best for people to live experiences and understandings that will help each individual understand how they learn best. Then, in that way, they can enter classroom situations more prepared to understand what requires mitigation, augmentation, or overcoming. This view would be radical, but it isn't; access and accommodation are education before education. We, the educational human beings, have to come to terms with the reality that we must learn about the students, how the students learn, and how we can bring all of our resources to bear to bring each student to the closest approximation of their individualized needs. That isn't disability-specific legislation-mandated education; it is caring education...

Freedom and Organization

> For the few exceptions, laws may be necessary; but in the main, liberty is all that is needful for the promotion of human happiness (1934).

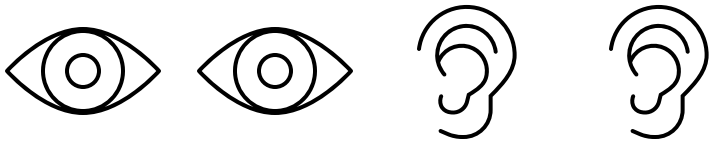


This extract is most certainly a moment where I believe that Russell's rhetoric fails them. "Liberty is all this is needful for the promotion of human happiness," is far too imprecise to be considered able to be judged as truth or falsehood. If liberty is all one needs, does possessing it without understanding mean it is enough by its relation? I think not.

Liberty, like individuality, seemingly has become this work that is quite devoid of its intended and historical meanings. As such, it is entirely adrift from the true and false cognates with which it will forever be associated. If you want to move from "liberty" to [freedom], that is a load of weight that is entirely unnecessary in this conversation. It is most logical to drive towards its cognates, which means fundamentally finding the word within the word that drives us back to a common root, in this case, liber-. Now, if we wish to go back to Latin, we can, but let us keep any ancient (e.g., dead) language out of conversation and look towards the English [liberate] and the French [libérer], both of these run to ground the fundament of verb-age of "liberty," associated with [to liberate]. Thus, it is not a reflexive state of being [I free; I free myself], but a non-reflexive simple construction of [I liberate].

In Praise of Idleness and Other Essays

> There have been only a few very rare periods in human history, and a few very sparse regions, in which spontaneous progress has occurred (1935).



Russell is most certainly using their definition of “spontaneous progress,” as many examples come to mind. Still, though spontaneous by one definition, human intervention cannot be excised, as humans are involved tangibly on one side of the equation and transitively on the other. The idea of storm surges, earthquakes, volcanic eruptions, lake storms, insect swarms, blizzards, hurricanes, tornados, floods, drought (and famine), and ecological imbalance have all played a role in “spontaneous progress.”

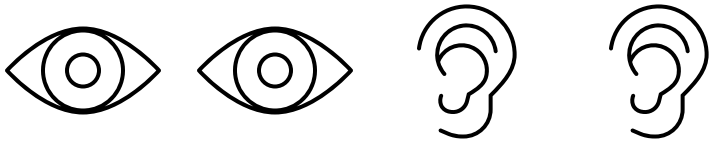
The idea that humans had no role in such [natural disasters] grows more and more spurious each day as humans’ impact upon climate becomes more apparent. However, it also cannot be said that spontaneous progress is not a (by)product of [natural disasters], and humans acted in response to them. Humans have built responses for nearly every natural disaster in modern history, as banal as sirens and text alerts and as drastic as having dammed rivers to make lakes and forcibly abandoned towns that would sit at the bottom of such a reservoir.

And, fundamentally, there is a further flaw in Russell’s thinking. Spontaneous progress can be a single person. It is hard to say that someone unknown did or did not premeditate their actions, but taking action is spontaneous. And a single person’s actions can produce the first spark of progress. This spark is a time where Russell is to the right; the spontaneous progress of the person who will no longer suffer mistreatment is progress. The spontaneous progress of

creating art, where formerly there was none, is progress. Spontaneous progress, though one may think, is easily defined; the only way that is so is if it is inclusive...

Power: A New Social Analysis

> Such men hold that human life should be a continual progress, not towards a definable goal, not in any sense that can be stated precisely before the progress has been made, but of such a sort that each step, when achieved, is seen to have been an advance. It is better to see than not to see, to have speech than to be without it, and so on; but while all animals were still blind, it was not possible for them to propose the acquisition of sight as the next step in reform. Nevertheless, the fact that it was the next step proves, retrospectively, that a static conservatism would have been a mistake. All innovations, therefore—so it is argued—must be encouraged, since one among them, though we cannot know which, will prove to embody the spirit of evolution (1938).



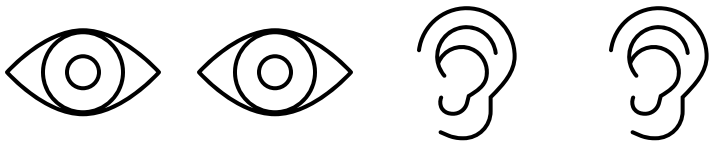
Russell is most certainly right that such humans do exist; the author of this sentence is one of those such persons. It is impossible for belief to exist daily without some form of progressive sustenance; as such, life must carry some form of progressive nourishment for far more than mere belief. In setting goals, some find great satisfaction, while others are thwarted and faced with rather unrelenting dissatisfaction with the world and/or themselves. In the face of such an onslaught, some (though not enough) people find that moving to the most reducible increment is necessary to regain [such]. One could find themselves applauding the time they

woke up, stayed awake, got out of bed, showered, ran the dishwasher, anything to score a tiny bit of [such] life.

In the grand scheme, many things are better to exist than not; one of them, so many people say, is life. However, the author of this sentence wishes not to be alive at all, never wanted to, doesn't want to, and will likely not want to; wishing for non-existence is a hell of a life to keep leading each day. But if living is better than not, then life has to be incrementally better than before, whether or not wanted in the first place. Eating one calorie healthier, running one second longer, not stepping on one bug, holding the door for one person; anything to make the world a fraction better is the pursuit. The reason for the onslaught of tiny actions is the knowledge that without them, entropy would most certainly win the day, every day; if humanity does not engage with itself, it will atrophy. We know that atrophy is primarily a concept of use-disuse; it is far easier to maintain what is than to grow what could be or regrow what was. So, some may strive to be their best; some may strive not to be their worst; it is reasonable to strive to improve by even a single increment (literal-rhetorical).

History of Western Philosophy

> Children should learn drawing, in order to appreciate the beauty of the human form; and they should be taught to appreciate such painting and sculpture as expresses moral ideas (1945).



I am not disagreeing with Russell, but I will relay the rhetorical baton as far left as I can, as quickly as possible. Every human being should encounter every possible object-subject of learning. There is no way to know which reality they will find interesting, but if we broaden and deem the rhetorical fair of possible interests, something will likely catch their attention.

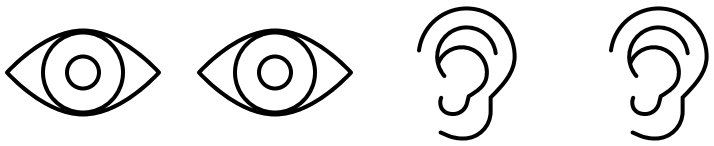
I caution thinking like Russell's, as it bears a similar odor to John Dewey's belief in the fine arts, but not precisely music as a moment of personal. I have listened to at least a year's worth of music in my entire life. The three areas of interest are primarily solo non-male artists of any music, dance music starting in the 1960s through forever, and classical music involving a piano. As part of my background setting for this dissertation, I have spent likely an hour each day setting up a new playlist of specific music that I will keep on until I have listened to it in order. It will be of a single composer, in chronological order, of all of their art songs. And thus far, I have found something incredibly interesting. Of all the composers, the one I am most attracted to (musically)[3] is one I have never encountered in my educational career. What a world of difference could have been if I had heard these songs earlier.

Human Knowledge

> I do not wish to exaggerate the scope of pre-linguistic belief: only very simple and primitive matters can be dealt with in the absence of words. Words are public, permanent (when written), and capable of being created at will. These merits make it possible to have more complicated habits based on words than any that could be based

[3] Сергей Рахманинов (Sergei Rachmaninoff)
Songs, Volume 1: https://music.apple.com/us/album/rachmaninoff-songs-vol-1/1599884206
Songs, Volume 2 : https://music.apple.com/us/album/rachmaninoff-songs-vol-2/1615421995
Songs, Volume 3 : https://music.apple.com/us/album/rachmaninoff-songs-vol-3/1651278680

on wordless ideas or images. By acquiring verbal habits we can prepare ourselves for actual situations when they arise. What is more, knowledge can be externalized in books of reference, and need suspended reactions: knowledge and belief then only exist in human beings when it is wanted (1948).



To "only very simple and primitive matters can be dealt with in the absence of words," let the world say, [no thanks, Bert]. The idea here not only defines a line between primitive and non-primitive but also puts humanity above the primitive. Not only can meaning be made in the absence of words, but a multiplicity of meanings can be made in the absence of words. While some people on this planet are non-verbal, there are many whose life pursuits have little to do with words, and as such, are their contributions primitive? By the very nature of mathematics, is it not primitive, as numbers are separate from words? So, the math that sent a rocket to leave the atmosphere, to leave this solar system, and possibly venture further out in the universe than humanity may ever achieve; Russell thinks that is primitive?

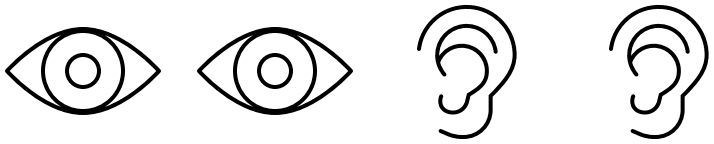
The idea that words have something that other forms of expression do not is fair, but they are in no way superior. Let it be repeated ad nauseam: if man creates it, it is subject to the realities of humanity, and all that human is to be considered equal and fallible. Thus, all forms of human creation are equal and fallible. Whether a musician or not, music is public, permanent (written), capable of being created at will, and the ability to be a great craftsperson with words is equally possible in music. The idea then denies Russell's following supposition that word-

related habits are more complicated habits must also be incorrect. One could make a neurological-educational argument that all things consumed by humans to be used by humans are subject to habituation. Because of evolutionary principles, habits may shorten (or lengthen) the person's life under such habituation. Nothing is more complicated than another.

The idea, too, of words preparing humans may be accurate. But suppose a person can only communicate through words, while the rest of the world can develop more modes of communication. In that case, the singularly verbal individual will be the least capable communicator. A simple inquiry readily finds the idea of communication supremacy: how many countries require English instead of their native language?; two, how many countries require English in addition to their native language?; and three, how many countries where English is the native language require students to take a second language? The sad fact is that the English-speaking learn English with little else needed. However, the rest of the world, by English language domination, can only reasonably educate their students with some level of English requirement, even at its most rudimentary. English is the most dominant language, and it wasn't because people chose it.

Authority and the Individual

> It would not be surprising if, in the present day, a powerful anti-scientific movement was to arise as a result of the dangers to human life that are resulting from atom bombs and may result from bacteriological warfare. But whatever people may feel about these horrors, they dare not turn against the men of science so long as war is at all probable, because if one side were equipped with scientists and the other not, the scientific side would almost certainly win (1949).



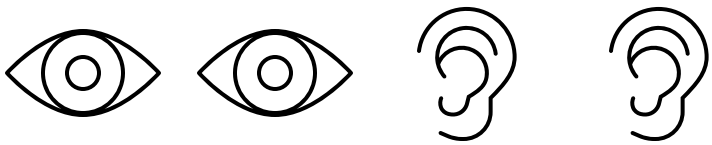
To have had Russell during the COVID-19 pandemic would have been most fascinating-interesting. While Russell is one of the fittest commentators on the realities (by proxy, first hand) of the aftermath of atomic bombs, today's environment does pause many as they wonder about learned lessons from the actions that [ended] World War Two. Humankind's manifest destiny beliefs continue even though, for so long, it seemed as though they were near extinction. The idea of colonial-imperial pursuit, while lessened from the time of Russell, still gasps for its rhetorical breath in hopes it may continue a little longer. And worst of all, the impact of the bombs dropped upon Japan (and thereby, the Japanese people) has not been learned. Whether the [right] side won the war or not, it is confounding to understand how anyone could believe that the world should endure such choices again.

While the fear of impending nuclear war has gone begrudgingly on since World War Two, the revelation of science's horrific discovery seems to have waned explicitly in the memory of the globe. The ability to raze the earth upon which humanity exists, reducing it to its greatest inhabit-ability, seems now to be exclusively attributed to the might of a military system and not the circumspect reality of scientific research (and thereby, its scientists). The idea of [power], especially in the last few decades, has moved into a (rhetorical) seat of terroristic power; if one can intimidate another by credible threat, they are in a position of power over the other. This manifestation of power has driven many in the population therein to push out the scientifically literate, let alone the scientists (and even their science). While it is highly likely to

be true that without science, any civilization will fail, humanity would not learn that lesson firsthand, so help humankind...

Autobiography of Bertrand Russell

> But for my part, I cannot believe that what mankind needs is anything either precise or dogmatic. Nor can I believe with any wholeheartedness in any partial doctrine which deals only with some part or aspect of human life. There are those who hold that everything depends upon institutions, and that good institutions will inevitably bring the millennium. And, on the other hand, there are those who believe that what is needed is a change of heart, and that, in comparison, institutions are of little account. I cannot accept either view. Institutions mold character, and character transforms institutions. Reforms in both must march hand in hand. And if individuals are to keep that measure of initiative and flexibility which they ought to have, they must not be all forced into one rigid mold; or, to change the metaphor, all drilled into one army. Diversity is essential in spite of the fact that it precludes universal acceptance of a single gospel. But to preach such a doctrine is difficult especially in arduous times. And perhaps it cannot be effective until some bitter lessons have been learned by tragic experience (1967).



Russell's statement might as well have been formatted into declarative fact. Humanity is a collection of humans, and each human is in a constant state of change until their death, at which point, some cells within the human body remain in a state of change, though most are

not. Humanity seems, as it were, to be a constancy of change manifested in living form. As such, how could anything precise or dogmatic be ascribed to humanity as some [solution] to the [problem] of need? To be quite clear, as much as humans are dynamic, solving one need may overcome another need unanticipated, so it becomes a balancing act unlike any ever conceived, as attempting to meet each need would likely result in an entirely new singular-human-systemic balance. Therefore, any attempt at Cartesian solutions would not be wholly acceptable unless one is willing to risk the majority of a system to solve a singular component.

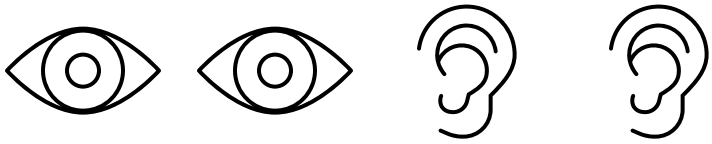
At best, institutions do their best to reinforce and reify human behavior. Taking learning outside of the institution within the institution is merely a new context by which one encounters new expectations of one's self. One can engage and begin to understand that what is acceptable at Location A may not be acceptable at Location B. But suppose one deigns to subscribe to institutions such power. In that case, one must admit that humans, too, retain the ability to change the institutions, as opening a system to act upon humans means that an opening can be used for humans to act upon such a system. However, far too often, institutions believe they produce as they desire without human intervention, and their expectations then dehumanize the humans under their employ and in the surrounding context.

Finally, the understanding of diversity in such a paradigm is of interest far more straightforward than many may expect. Russell's understanding of such a concept in the 1950s offers even a shred of (possibly shallow) insight into what is now a sizable field of action and research. One may understand diversity as difficult today, but it is almost imaginable to understand the context that would have manifested for diversity initiatives in the mid-twentieth century. However, if someone tells another that such an initiative cannot be

successful, they are wholly incorrect in their lexical-semantic construction; [they have not been successful as of yet], that is the message.

Impact of Science on Society

> Facts, when they are not about human beings and their doings, represent the limitations of human power (1951).



Russell's statement couched in time, but it still lacks even that considered. Russell witnessed horrors incomprehensible for most of humanity, and they did so with a rare intelligence possessed by their being. This extract is where Russell is perhaps more balanced than most, but if clung to too lightly-tightly, balance is a burden; here, it is such.

"Facts" represent the human ability to experience, know, and understand at a moment in space-time. The facts, most ideally, are subject to change as human ability changes-grows, so what are facts today could become false tomorrow. While the ability is technically a limitation, it cannot be placed solely upon facts, as human ability manifests beyond facts. One could reason (even at the time of Russell) that facts are, in fact, themselves, limiting.

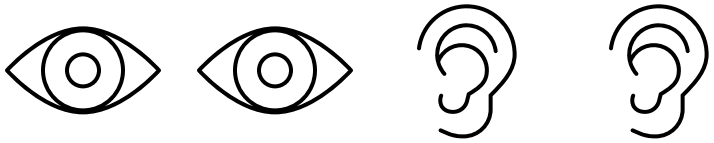
The idea stands as such. Does a population count from the United States Census Bureau accurately represent the population? Or is it only a mere illusion of representation brought on by quantification? When abstracting anything, facts fundamentally limit themselves; they need no aid in such affairs. The human brain has limits, no doubt, but it is truly about the presentation of those facts that truly determine the receptive possibilities. Many people today

struggle with the concept of one billion as a number, so many have turned to numerous illustrative methods for more sensate-friendly representations. But it is often still far from representative, even when it gets closer than before.

There is no other way the author knows to use this example; they are not sorry, but read with caution, but read, nonetheless. One life lost is abstracted because we do not call the deceased by name, show you the body, and tell a story about their life. A family of lives lost is abstracted because we do not name them, show you the bodies, and tell you about their lives together and their lives as individuals. A city's worth of lives lost is abstracted because we do not name them, show you their bodies, and tell you about, even though not all of them knew each other, that their lives would have been different had even one been missing from the happenstance design of city life. A country's worth of lives lost is abstracted because we do not name them, show you their bodies, and tell you the stories about how they were ripped from their homes, transported against their will, the women and men separated, the malnutrition they suffered, and their inhumane treatment that lead to their deaths. It would be much easier to comprehend that representation if we ***wanted*** to know each name, look at each deceased body, and hear their life stories. But that sounds inhumane. But it pales in comparison.

Human Society in Ethics and Politics

> It is not only in the arts and in the refining of human relations that imagination is valuable (1954).



The conversation around creativity-imagination is fundamental to education's success or failure. Despite a longstanding stream of creativity-imagination research, widespread dissemination has not occurred of any of it. So often, students encounter teachers during their primary education who tell the students if they are creative (or not) and, in turn, push them toward the fields that define their creativity: the arts. In the arts, in primary education, so often, students encounter educators who will direct students that only one focus in art is appropriate. It doesn't get much better as the route goes further into the intermediate and secondary education institutions. One might say it only gets worse for the outcomes of creativity-imagination.

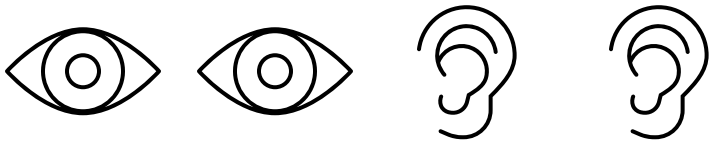
In reality, there has never been an uncreative-unimaginative person on earth; there most certainly have been people labeled as such because those in a position of power were unable-unwilling to recognize the creativity-imagination they did have. It is predominantly in the course of education (pre-college) that someone tells someone whether or not they can do the creative activity—stop them. The students are children; they have so much time to learn. Stop telling them that they can or cannot do something in the creative realm. In fact, telling some students to avoid the arts strips them of their available artistic education, which could profoundly impact a student for the rest of their lives. One cannot bounce a creative kid out of the math, science, or geography classes; since they are so creative, perhaps they won't need the non-creative education available.

Humanity does not know what it loses when one person opens a mouth in discouragement, and to those same ends, if encouragement is exclusionary, it suffers the same loss. I say this with full-throated (near-anger) at the world: [If John Dewey had a music educator

in the following of Lowell Mason[4], Dewey's work in music would not have taken Maxine Greene[5] to develop]. Humanity cannot know the repercussions of their actions now, so they must be better behaved, keeping in mind that the (rhetorical) garden tending was not planted by the gardeners but by the community. Education is here to help all things in this garden grow, as they may, with as little detriment-interference as possible. Believing that anyone knows how to guarantee every student interaction is right is a lie. So why bring further risk into the equation? Oh, don't.

Portraits from Memory

> People scarcely realize in imagination that the danger is to themselves and their children and their grandchildren, and not only to a dimly apprehended humanity (1956).



Outright, I am not sure I nearly comprehend Russell's intention with this statement because I am at exactly fifty-fifty. Whether Russell intended that from the world to the individual or from the individual to the world, I agree. In this case, I am thankful for my confusion.

[4] Lowell Mason, an early figure in American music education, is the progenitor of the country's musical pedagogy. Renowned for his advocacy of music in public schools, Mason played a pivotal role in establishing music within the educational curriculum. He contributed to the development of music education, fostering a widespread appreciation for music as an essential component of education.

[5] Maxine Greene was a American philosopher in/of education. Greene believed that schools needed to encourage students to think, imagine, and appreciate the world around them. Such educational encouragement could set people free by helping them question and create. Greene wanted students to understand themselves, each other, and humanity better, and work towards making it more just. Greene's works encouraged others to reconsider inclusivity of mind, and the concept of care. These ideas pushed for education to teach, offer a most humane educaiton.

If I have learned anything, I do not understand humans, and I do not feel like one. Ever since I was little, I could exercise logic, rationale, and reason in manners remarked upon as [above developmental level]. But those same manifestations made other kids find me different and weird. The idea of how causation could move without a hint of motion and would impact others was something I knew without ever being taught. It was during my high school years how differently this manifested in me because peers who had accepted me finally noted how they didn't see what I saw but would always tell me when I ended up being right, should they have found out.

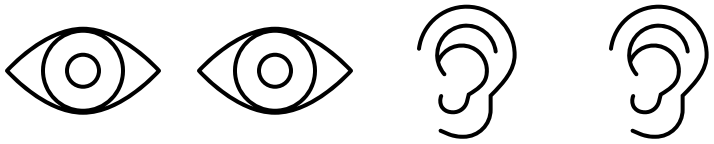
From a young age, I didn't get how people could be exclusionary, and part of that is in a family led by people whose job was taking care of other people, making them healthier, helping them to help themselves, and sending them back into the world. But the idea of how people thought they could exclude others without it swinging back around to affect them was something I always could see. I do not understand how someone thinks (or doesn't think) that their actions will not have consequences (or if one wishes, karma).

In the practice of exclusion, all that is happening is that one is giving outwardly to the world that you are okay with a practice of exclusion, as long as that exclusion comes from the center of power in the relative context. They do not see that they are not the most powerful person in every one of their contexts. In turn, their actions have created a permission structure, where even though these actions might be contrary to truth in the future, they were fine then, so they are assumed to be fine in the future. So, one who was exclusionary later is excluded but refuses. And if confronted with their past behavior, what sounds heard are cries of [that was different]. People who practice a life free of consequences practice without respect, which

some call fear. But frankly, be it humans or lightning, forces beyond our control fall somewhere in between the two.

Will To Doubt

> We may learn to prolong human existence longer than now seems possible, but if there is any truth in modern physics, more particularly in the second law of thermo-dynamics, we cannot hope that the human race will continue for ever (1958).



This extract is a THIS THIS THIS moment. My fundamental introduction to thermodynamics[6] entering nonphysical conversations is brought to my world by the works of Hazel Henderson[7], who, in turn, was not the pioneer but another receiver of these pioneering suppositions of trans-domain thinking. It is of great comfort to find that twenty years before Henderson's first book, here is a seed planted in me sixty-some years later. Henderson's approach is often tied with that of the term, "econophysics," which can be described as mixing

[6] The laws of thermodynamics are rules that explain how energy moves and how systems behave. The Zeroth Law says that if two things are the same temperature as a third thing, they're the same temperature as each other. The First Law says that energy can't be made from nothing or disappear, only changed into different types. The Second Law says that when energy moves around, things tend to get more disorganized. The Third Law says that as things get colder, they get less disorganized, but they can't reach absolute coldness. These rules help us understand how energy works and how things stay balanced.

[7] Hazel Henderson has pioneered interdisciplinary approaches to economics, highlighting sustainable development and green economics. Although not educated beyond the high school, her contributions resonate within academic circles. Henderson's advocacy for a gestalt economic paradigm integrating environmental and social dimensions challenges conventional economics. Renowned for her writing and advocacy, she urges a holistic understanding of economics. Through her works, she stimulates critical discourse on sustainable development and responsibility, inspiring readers to reevaluate prevailing economic systems.

ideas from physics with economics to conceptualize how money and markets work. Utilizing mathematics to study things like why prices go up, and down and how money is shared. Econophysics looks for patterns in how economies behave, much like how physics looks for rules in the known universe. By using tools like mathematics and computer-aided modeling, econophysics helps us see why economies sometimes do well, and other times have problems.

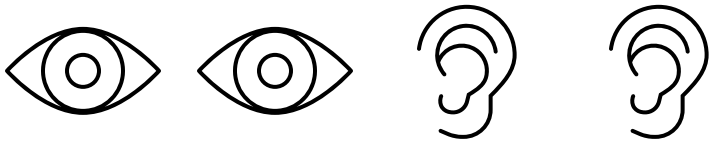
And I do have a bit of a statement on Russell's belief of human existence and its length; they are most certainly right, and until recently had been proved right time and again, though in the last few years, multiple countries have seen their continually improving life-expectancies to have stalled, and some have even regressed. I would have adored to have Russell here for the conversations that should have happened around the globe. People seemed unconcerned with decreased life expectancy, but Russell would have been a perfect foil for such a discussion. People let the conversation fly by without many remarks. This divergence might be the best example if there was a test case for the desegregation of human and individual concerns. Much like the unhitching of the stock market and the economy during my lifetime, individual concerns and human concerns are diverging in a rhetorical wood, meanwhile, individual concerns are heading at a high rate of speed toward a cliff.

I have realized that humanity may functionally end itself before it can ever truly discover a way to live [forever]. The one that is the here, the now, the individual, is more important than anything else; what a wasteland will be for someone else to discover...

Common Sense and Nuclear Warfare

> In the great majority of human beings, there is, in addition to outer conflicts, an inner conflict between different impulses and desires that are not mutually compatible.

> Systems of morality are intended to deal with such conflicts and, to a certain degree, they are often successful. But I think that the changing conditions of human life make changes of moral outlook necessary from time to time. One such change, which is especially necessary at the present time, is that each individual should learn to view groups of human beings other than his own as possible co-operators, rather than as probable competitors. But this whole subject is a very large one, and to pursue it would take us too far from our central theme (1959).

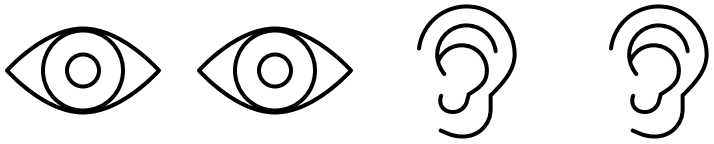


The premise of the first sentence is almost impossible for the author of this sentence to comprehend. Some people live in a storm of incessant conflict (external and internal), and very often, these people will look upon their nearest human peers and believe that these others live lives free of conflict (external and internal); this is a fallacy. The reality is this: each person on earth, without a doubt, has some form of external and internal conflict at all times; what is primarily in question is how they engage with such conflict. As each individual is a distinct-separate entity, each person will have an individual response to each conflict. Ideally, all human beings would come to terms with the fact that in terms of personal conflict, no one is alone in conflict, as everyone is in a conflict of their own. Thus, no one is devoid of conflict. With such a purview, one could journey through the world remembering such and, in turn, treat everyone in a manner consistent with knowing of their inner turmoil; what a revelation that would prove to be.

In accepting that one's self is in conflict, one certainly has wishes not only about the conflict but also about other people concerning their conflict. One wishes to not be bothered about X, one wishes not to be forced to do Y, and one hopes that Z doesn't become more prominent than it already is; such understandings, if inclusively aware, may resonate when one looks upon others. Regardless of the person, one might see a bit of themselves in one's self and one's self in them. The idea of amelioration comes to mind, not only in being alone in conflict but also in ameliorating other tensions, like competition-scarcity. Because how can one be in actual competition (person-person) if the real competition is each person in competition with their conflict?

My Philosophical Development

> A large part of the superiority of human beings to other animals consists in their greater capacity for acquiring numerous and complex habits (1959).



This extract may be accurate, but I will purposefully make a constraining-contradictory, equally true statement. [A large part of the disability of human beings to other animals consists in their greater capacity for acquiring numerous and complex habits]. Now, let's take a moment and glance at what both statements could mean. Russell contends that by habit development and deterioration, the human being can gain function beyond the scope of animals (e.g., tool making, tool usage, craftsmanship, etc.). I contend that by habit development and

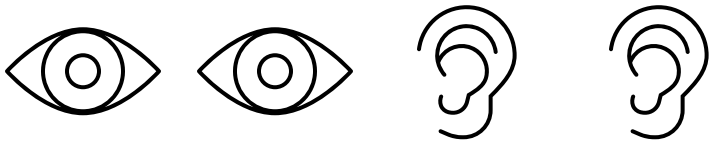
deterioration, human beings are able to gain deleterious functions beyond the scope of animals (e.g., racism, sexism, heterosexism (homophobia), classism, ableism, ageism, etc.).

I come with this tack for a specific reason: much of my life has been about habit awareness, addressing, inhibition, and exchange (hello therapy!). In singing, as much as in therapy, the reality is that one habit is far easier to replace with another than it is to end any single habit. The pathway enables a recursive-reflective-reflexive-responsive function, so shutting it down is more challenging than changing the traffic. In such ways, I have combatted anxiety, depression, panic, suicidal ideation, and more as the entire process of learning an instrument is entirely predicated on the idea of improvement of one habit for another, constantly seeking to raise efficiency and efficacy, leading to a lower and lower lost-energy-quotient.

It is here where I cannot disagree, but I must contend that habits are one of the least helpful parts of humanity if they go unconsciously. I have met many people who behaved because those around them behaved the same, so they did the same without questioning why. I have watched people who were tortured by a family unknowingly disparaging LGBTQ people, only to have their child break (or worse) down because they cannot cope with their own non-heterosexual identity. The world has witnessed more and more the hatred that has gone unexamined in people's lives; seemingly, the world has allowed it to continue to develop and grow. Habits are habits; they have neither an implicit nor explicit manifestation, but thereby, they can move in any direction regarding the health of the holder and those around them.

Wisdom of the West

The literary medium of the novel provides the perfect vehicle for reflections on the human predicament (1959).



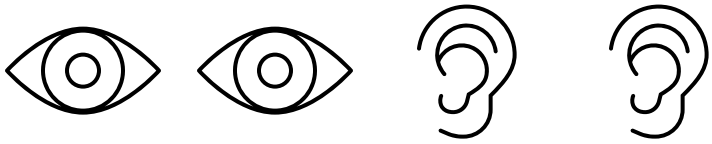
I do not doubt that the sentiment I am about to convey is unoriginal, but please know that if the overlap of words leads to the misappropriation of a quote, I am duly sorry. The whole of literature (including but not exclusive to the novel) is one of the best manners of capturing a snapshot of humanity, specifically, that was designed by humanity. Be it fiction or nonfiction, the reality of writing can expose far more than anticipated; however, I caution the reader not to believe that one book can affect each person identically. The fact of literature, which is somehow more human than should be possible, is that the humanity captured by the language must connect with the reader, and the reader must connect with the language; it is truly a relational reality. A great work of literature may not reach the reader, as equally as the reader does not reach the literature.

My reason for stating more broadly than Russell is simple. I have spent an inordinate amount of time reading critical studies on religions. I have read the books of import themselves, other's commentaries, translations, annotations, etc. I find great wealth in these works, for they better capture something than I can in my day-to-day life; their continued existence allows me to revisit concepts I still cannot understand. Part of what drives me to read religious works is that it is all just a form of religious literature, neither fiction nor nonfiction, neither novel nor

poetics. They are simply a work of art, like many others. In that reasoning, I find literature (with rare exception) to be the superlative form of human capture and conveyance.

Basic Writings of Bertrand Russell

> Power, sex, and parenthood appear to me to be the source of most of the things that human beings do, apart from what is necessary for self-preservation (1961).



I wish I heard-saw more to this quote than I see and hear. This sentence is the product of a man who understands heteronormativity as humanity quite possibly better than anyone else on earth, possibly ever. But the issue here is that power is not a given, sex is not a given, and parenthood is not a given. I cannot disagree with the statement, but I find the truth lacking in applicative use.

There are those on this planet who have, are, and will walk through the totality of their life and not experience power. That is specifically to say they do not see the power within themselves. As such, they may feel power thrust upon them in the hands of others, but they may not see that they also have power to wield. I am not advocating that we are adequately empowered to fight one another. Still, I am pointing out the reality of those disempowered on this planet due to the actions of others placed in a world where they do not develop awareness of their power. Power in this arena becomes a privilege, and one is coercing another into giving up what they don't even know they possess.

As to sex, let's say it is quite a giant field today, but even in the pre-World War Two period, a gender and sexuality library more extensive than anything we have today still existed (and was later destroyed[8]). Whether or not it occurred to Russell is immaterial because it was reality then, as it is now. There are those on this planet who do not experience sex on this planet. Some people choose a life of sexlessness, while others do not. There is no greater glory than with or without, but the reality is that there are many people who have, are, or will go without. So too, in this arena, so often sexual conquest becomes a proxy for power, though far less tangible than other mediums available.

Now parenthood, the present moment finds the majority of the world's nations on a birthrate decline for the first time since record-keeping began[9]. The current generation of child-bearing-age seems to have come to an understanding that baffles the elders. After living through their context, it seems they don't think creating new kids is where they should focus. In tandem, the world has seen a rise in reproductive-related issues, including but not exclusive to bacterial, viral, cancerous, bloodborne, and other issues that affect possible reproduction. The idea of the majority of people not having kids today is alarming in a way that I don't know how to put it into words. But I hear those who choose without, and their logic, rationale, and reason find resonance with me.

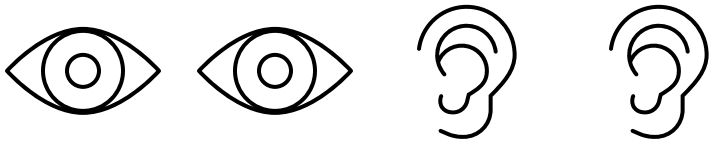
We need to find out what people focus on outside of self-preservation. At one point, wealth had an overwhelming import for many, but in reality, the actual modus operandi of the majority was self-preservation. The inequality with which we co-exist has an ever-growing

[8] https://www.hmd.org.uk/resource/6-may-1933-looting-of-the-institute-of-sexology/
[9] https://www.unfpa.org/swp2023/too-few

number of people sliding towards destitution. Maybe people don't think that's how they spend their time, but it is likely the only answer...

Fact and Fiction

> The evil lies in the dogmatic temper, not in the particular character of the dogma. Since modern weapons leave us with no choice except all to live together or all to die together, the preservation of the human species demands a greater degree of mutual tolerance than has ever before been necessary (1961).



While the "dogmatic temper" is nothing worth promoting, it is far more than the dogmatic temper that drives this issue. When held and practiced by an individual, dogma toward that individual and for that individual is perfectly reasonable, as each person is an agency-filled sovereign individual. However, the evil is anytime such dogma falls on another person; thus, the issue lies in any extra-personal application. Even if there is no "temper" involved, "dogma" provides a reason for [mistreatment] of a person, even if it does so in the most benign means. An individual may live in-and-of dogma, but the moment dogma moves outward from them toward any application, the issue will most likely arise as the relation begins.

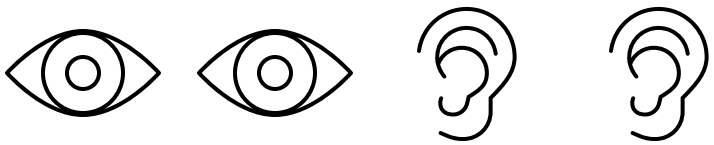
As to "tolerance," as elsewhere in Russell's writing, the [virtue] is extolled. However, even as this (sometimes) axiomatic-idiomatic when heard today, it has run afoul of greater resistance. Many rightly claim that tolerance may not be enough, often followed by substituting

tolerance with [respect]. However, a logical argument could state that [respect] is not necessary. Perhaps this is owed to the colloquial use of words, but for many, neither answer seems correct, and no better-fit solution appears to be on the (rhetorical) horizon.

What is at the heart of this question, for each individual, will be deeply personal. Karl Popper's[10] well-trodden idea of [the tolerance of intolerance], or [the intolerance of intolerance], provides a readily available thought experiment. One. If someone is to be intolerant of any group, there is no need to tolerate such intolerance. Two. If someone is labeled intolerant, society does not need to tolerate such intolerance. Is the difference palpable? If, in pursuing the eradication of intolerance, humanity allows any group to bear the label of intolerance, it then justifies the idea that society can label whomever they wish as intolerant and thereby justify any ill-treatment of them. As such, tolerance becomes a balancing act readily tipped in either direction. Be wary of any mandate in one's behavior, as much as manipulation in application.

Prospects of Industrial Civilization

> The sphere of justice may be appropriately given over to mechanism, but the sphere of freedom must be reserved for humanism (1923).



[10] Karl Popper was an Austrian philosopher-scientist. Popper posited that for something to be scientific, one should be able to test it and prove its validity; thus, belief in testing ideas was crucial for making scientific progress. Scientific philosophy also gave way to Popper's interest and publication on societal issues, specifically in the fields of politics and inclusiveness.

I could not disagree with the first stanza that precedes the comma any more than I already do; I am at maximum. Justice, once upon a time, was compared to what was a Lesbian Ruler (e.g., a ruler from the isle of Lesbos). There, the rules were made of a malleable metal so that the ruler could measure more than straight lines but curves, angles, and other linear-but-not-straight realities. The reason for the compassion is that inherent in justice is a sense of equality and equity (and hopefully justice and liberation); as such, not only must everyone be treated as equal in the eyes of the law, but the remedies of justice must take into account the reality of the equity of the humans involved, and the equity of the legal dispute, and then come to a determination. Justice with the two precursors is likely justice.

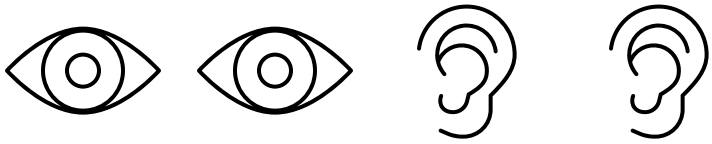
The concept of giving justice to a "mechanism" of this period is unfathomable even then. But in light of the mechanisms of today, I still say no. Even if we were to venture into the digital medium of Artificial Intelligence, we are simply dealing with programming that reflects the programmers, for good or for ill. If the person is not just, the algorithm is not just; if the engineer is not, the mechanism is not. While mechanisms can aid humanity, it is with humanity that they are of aid, not absent humanity. For in truth, the absence of humanity means natural entropy upon the mechanism until it fails; in this case, absence, there is no one to repair it.

Now, as to the latter half, I only have a slight modification. "Freedom must be reserved for humanism," though correct falls short. "Freedom" shouldn't "be reserved," for then it is not free; not free unto itself, not free unto others. Too, freedom is not exclusive to humanism, humanity, or humans; for only humanity dares to claim it as its creation, and thus, we must refuse that which predates humans' presence. In reality, everything that is was or shall be

ideally serves to liberate each individual until no individual needs liberation. We must pursue freedom, for it started its journey long before we ever had the chance...

Skeptical Essays

> Therefore every orgy of unreason in the end strengthens the friends of reason, and shows afresh that they are the only true friends of humanity (1928).



I cannot refute this statement in most manners, as Russell witnessed (at this time and later would witness) what is perhaps the height of unreasonable, irrational, and illogical. I must admit to trying and knowingly failing that I cannot truly grasp the reality of what was sensed, known, experienced, and understood at even this early date in Russell's life, let alone later. But I would also hope that if Russell were to read-hear this document, they would reply in kind that nothing means the same thing to all persons, and as such, the horrors of life are horrific without exception and need for comparison so that I will try my best.

I am not Bertrand Russell, nor would I wish to be (no level of celebrity is comfortable for me, thank you). I sincerely would avoid the connection of "orgy" and "unreason," as I do not wish to alight any form of sexuality with intellectual realities. Given the unreasonable nature, I do not want that word even near an orgy; as per the glorious Morticia Addams[11], [what is normal for the spider is chaos for the fly.]

[11] https://i.pinimg.com/736x/e0/b8/db/e0b8dbfc2e2d2e46d31ae60d02fe354f.jpg

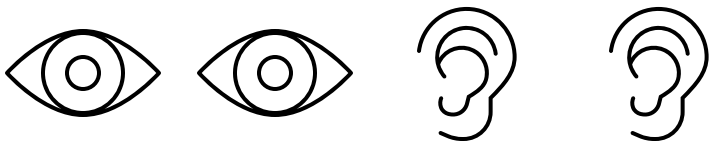
Now, as to the idea of unreason strengthening "reason," I can rationalize the idea of the fire of unreason burning away the impurities of reason, resulting in a more potent product after trial by fire. But, like Russell, I have known the loss of life at the hands of unreason, which is not allegorical. Unreasonable realities have taken the sovereignty of lives and chosen to intercede and radically change the road ahead to an immediate dead end. I cannot in good conscience look at someone's death in such circumstances as strengthening, though it might be; we cannot expect loss to make humans more robust; that is inhumane.

As to reason being a friend to humanity, I do ask for a bit of a pause to speak of something witnessed, though not my own. In this, I do not attempt to speak for anyone but relay a lesson I am still learning from the benefit of someone else's speech. At times, logic, rationale, and/or reason are used as weapons of the ruling class to castigate and divide those who do not adhere to the dominant ideology. Regardless of the intent of the logic, rationale, and/or reason, their weaponization by an oppressive class inescapably marks the triptych. In turn, we cannot escape that any of these three will win when we allow even a minute use of them for oppressive means. We must return this trio to its rightful home within humanity. Logic, rationale, and reason belong to no one; all developed the world over, and just because it isn't written down and published doesn't mean anything. Every culture on earth bears these attributes in different means and ends; that means humanity's common ownership is a pre-cultural inheritance.

Scientific Outlook

> Human beings find it difficult in all spheres to base their opinions upon evidence rather than upon their hopes. When their neighbours are accused of lapses from virtue, people

> find it almost impossible to wait for the accusation to be verified before believing it. When they embark upon a war, both sides believe that they are sure of victory. When a man puts his money on a horse, he feels sure that it will win. When he contemplates himself, he is convinced that he is a fine fellow who has an immortal soul. The objective evidence for each and all of these propositions may be of the slightest, but our wishes produce an almost irresistible tendency to believe. The scientific method sweeps aside our wishes and endeavors to arrive at opinions in which wishes play no part. There are, of course, practical advantages to the scientific method; if this were not so, it would never have been able to make its way against the world of fantasy. The bookmaker is scientific and grows rich, whereas the ordinary better is unscientific and grows poor. And so in regard to human excellence, the belief that men have souls has produced a certain technique for the purpose of improving mankind, which, in spite of prolonged and expensive effort, has hitherto had no visible good result. The scientific study of life and of the human body and mind, on the contrary, is likely, before very long, to give us the power of producing improvements beyond our previous dreams, in the health, intelligence, and virtue of average human beings (1931).



Russell's supposition is more pragmatic than some of the others they offer. In this case, a bit of flight might be aiding in understanding; if humans created the word evidence, defined evidence, and applied the label to such artifacts, humans created evidence. As such is a human

creation, humanity could have lived without its creation of such a product. It is reasonable to assume that humanity could form opinions without regard to that which they create(d) evidence.

The idea of the "neighbor" is a readily available trope anytime news [hits home] and gives any cause for a reporter to interview the neighbors of the alleged. Statements like [I never would have guessed], [they were so quiet], and [they were so nice] are regular statements in this arena. What has cropped up more recently has been an increase in the guilt of public opinion primarily arriving before an actual legal proceeding may have begun. Thus, the case is over in the public and is just beginning in the actual legal system. Even still, it is with great trepidation that despite all the evidence, people closest to the alleged perpetrators are very often standing with them. Realizing that what happens to one does not occur to all is a constant reminder of the individual realities lived by each person, which are only complex by adding other persons.

As to the conviction (e.g., surety) of each side of a (rhetorical) conflict, one cannot assert that both believe they will win, but it is far easier to assert that both wish to win. It is reasonable for the consistently-negative-minded individual to be active despite the likely possibility of failure. Today's idea may lie closer to the self-antagonistic than the distance from the self-aggrandizing. While it is clear that numerous people do ascribe themselves to the want of immortality, it is hard to live in the world, bear witness to reality, and then be able to support such a position.

While Russell's position as to the power of scientific thought may have been accurate at the time, it is easily marked unknown today. While science did much to concretize the abstract,

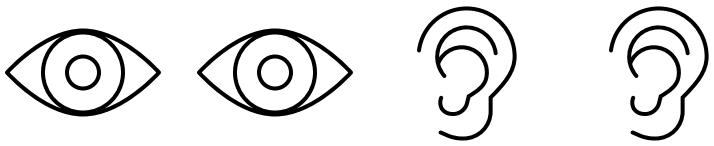
it still has not won that battle (literal-rhetorical) in any sense. Still today, with great regularity, world populations can be seen believing that which is regularly disproven by science. While the concept employed by Russell is one of [fortune and poverty], today's beliefs (and facts) are seemingly bound to an idea that no one is poor; they are just [about to become billionaires]. This idea is reasonable to backward extension into understanding that beliefs were found to be factual because they couldn't possibly be wrong.

Finishing with the idea of quantifiable good as a product of humanity or science is an uneasy parse. Where does agricultural revolutionary thought fall when viewed as both human and scientific? While it may certainly be considered scientific at the time, humanity has a well-detailed past of mythology surrounding the crops and their subsequent harvest; does that make it any more or less scientific? Yes, today, it is far easier to understand the study of biology, chemistry, water, light, heat, etc., as constituent domains of science, but does that mean that they are believed equally? Not. Today, expectations are to see someone refuse product A from company X and happily accept product B from company X; the accusation is that A cannot be trusted, but B can, even if from the same source. The idea of being able to push against one door while pulling against another door causes an internal antagonism that is entirely unsustainable. Yet, humanity is doing a better job than thought possible. Can science make life better? Yes, though there is distrust in science at its highest point in history.

Unpopular Essays

> The philosopher's temperament is rare because it has to combine two somewhat conflicting characteristics: on the one hand, a strong desire to believe some general proposition about the universe or human life; on the other hand, an inability to believe

> contentedly except on what appear to be intellectual grounds. The more profound the philosopher, the more intricate and subtle must his fallacies be in order to produce in him the desired state of intellectual acquiescence. That is why philosophy is obscure (1950).



From the outset, a question arises [what is the definition of rare?]. The idea is as follows: is left-handedness rare, is LGBTQ+ identification rare, is being a widow(er) "rare?" At what individual number (or representative percentage) is rare, and where is the line where it is no longer rare? The idea of scarcity will forever be a model worthy of great scrutiny because there is little that is scarce in this world, but there is much use, disuse, and misuse of available resources. Much as one may not agree, it cannot be discarded.

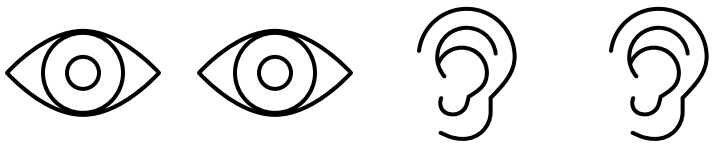
The idea of "temperament" is even more so in this reality. In medicine, it is considered how many doctors there are (e.g., licensed to practice), but the conversation of medical school drop-outs, non-degree, non-residency, and non-placed medical students is hardly part of the question. In this case, to ask for a temperament, there is likely an abundance of temperament for philosophy, but there is a combative reality in the way (in a manner) of students who wish to pursue philosophy. Think of it this way: in a time of economic uncertainty, do you think securing a job with guaranteed longevity or a distinct volatility of economics is wiser? If someone can make more money doing something else, it is like that they will choose greater economic security. But also, one must recognize the humanity problem. How many humans are

introduced to philosophy as early as introduced to math, science, technology, languages, education, etc.? When a field is only available for study (any study) at the college level, there is no pipeline for pre-defined interest, and as such, it becomes a readily marginalized population compared to any subject longitudinally taught before arrival at undergraduate institutions. There are plenty of [would-be philosophers] each year, but they need education in a manner that sets them up for philosophical-study-success.

Philosophy's "obscurity" correlates with the entropy in the field of primary-intermediate-secondary classical education. As philosophical readings fell from the curriculum in these schools, it is only natural that their priming ability for would-be philosophers would go similarly. So too, as such numbers moved in reduction, there were fewer philosophers in the public sphere, only further perpetuating the siloed nature of academia, where someone could be employed simply to [think], while other people had [real jobs]. The reason for obscurity is far more than one thing; the singular thing, if you want one, is choice.

War Crimes in Vietnam

Remember your humanity and your own self-respect (1967).



There are a few moments in my life when I can hear perfectly within myself something I have never heard otherwise. This quote is one of those moments. Before I ever heard Russell's voice in recorded audio, I heard it reverberate between my ears. Something of perfect

timelessness embeds itself in the letters, punctuation, and space between to catapult Bertrand across time and space and into my mind.

Part of that, I believe, is that sentences without flaws are right and rare. The greater work is a more thoughtful look into contemporaneous offensive and defense in war, primarily due to this general sentence. Russell certainly evolved from the earlier writings before and after World War 1, then before and after World War 2, but in arriving at what one considers as the final conflict in Russell's time, there were no curt moments but succinct understanding that came forth from a wealth of experience.

It is admirable that at the end of one's life, one has not grown tired of one's work. Let alone when one's work is the progressive evolution of humanity; it is even more remarkable that Russell survived, more humanist in the last days. In a book filled with many quotes, nothing came close to the unparalleled reality of this single moment. Because in war or peace, the statement is forever true.

On Music Education

First and foremost, music is a product (of sorts) of human invention, and thus cannot be separated from its humanity. Meanwhile, education is a product (of sorts) of relation-social realities between living beings, and in this case, humanity. If these two things hold to be true, not only is humanity present in all aspects of music education, but music education divorced from humanity would be antithetical to its very existence.

From the early ages of human life, guardians engage young ones in elements of music, and as they progress, they are often found in music lessons, music classes, and music ensembles. Regardless of whether they are in or outside of their educational domains,

something remains universally true, students learn the music, and little to nothing about the person (or persons) who created such a work. As programming (music curricula) dictates, the students will be assigned languages with which they are not familiar, from cultures with which they know equally little. The result will be the same, students will forfeit the meaning of the words in favor of stringing phonemes together, and further, they will know little to nothing of the culture that created both the language and music with which they are engaged.

It is quite possible to do better-greater-more, in service of not only the music, but the composers, the author of the text, the language in which the music is set, and the culture from which the gestalt context produced the possibility for this musical invention. And to be sure, it can be done in a manner that is more than identifying a name, associating it with a portrait, showing a continent-country-city on a map, and translating the words. That is to recognize, however, that there is no one way to do the work of humanity-honoring music education.

Humanism outside of music education is much the same when invited into music making. One attempt to recognize each and every other human being as such, and in turn, does not dare to strip another human being of anything, but instead seeks to recognize and honor the individuality of each and every person, but so too, move towards greater understanding of the monumental overlap amongst the total population of humans. If music is willing to invite (quite possibly) crowds of people to make music together in an ensemble, so often music education can recognize the humanity of such means whereby, but fails to recognize the humanity of the musical inventor (or inventors) whose music they bring to life. Music education has shown itself capable of humanism within music education, and thus needs only to be more

inclusive of its practices, to the humans who are simultaneously in the room and outside of the room with them.

If music education makes consistent, continuous, and conscious choices to engage humanity in all of its practices, then music education will resultingly find a better-greater-more whole expression. However, what we dare not forget, is that if music education can reach such a place, then such a context can provide the same for all who participate in it. Each person engaged in a more humanity-inclusive music education will themselves be in a space-time where their own humanity-inclusivity can-will grow.

Dare I close this section on a lofty platitude, but if humanity wishes to not only survive, but to increase the likelihood of our species prosperity, it will more likely be found in investing in the best of humanity, rather than continually dehumanizing that which we are, and that which we have created.

A Pedagogy-Philosophy of Humanism

(a final reflection, for now)

As a human being, it stands to reason that I am human before I am anything else that could define my personhood. My genus and species being set, the attributes that divide me from every other living member of the human race, are approximately 0.1% of the human genome. From this starting point, a pedagogy-philosophy of humanism begins with the acceptance that humanity is 99.9% shared and 0.1% differed. While that 0.1% may sometimes result in humanity feeling as though it is alone in its difference, numerically speaking, such percentages represent millions of real human lives lived in contemporary times.

In any human's time on earth, they have doubtlessly witnessed inhumanity. The human experience is one without complete control, and as such, we rely upon self-regulation to aid the likelihood of our prosperous survival. As such, we should actively engage in inhibition of discrimination against other humans for reasons including, but not limited to, age, citizenship, credit, creed, cultural practice, differ-ability, disciplinary record, drug usage, economics, gender, gender identity, hair, health, immigration status, lactation accommodation, language, marital status, military service, national origin, parental status, pregnancy, race relationship status, religion, social status, sexual orientation, skin color, and victim status.

As mentioned above, the inhibition of discrimination has a direct and explicit practice in treating all human beings. There is no reality where these protections of human agency and sovereignty could be stripped from anyone, as these practices should receive universal understanding as aspects of the 99.9% and the 0.1% of what makes humanity human. However, all must recognize that differences in theory and practice will exist between humans. As such, in those moments, all persons should be afforded the behavior they would wish to be treated, and we should treat others like kind.

The idea of a humanist education flows directly from the above. There is no reason to deny education to human beings; a more humanist education should be encouraged. The possibility of humanist education offers a realistic dream, where conversations of respect and tolerance have faded, and schools educate a radical acceptance of the genomic and non-genomic varieties within humankind. In this possible future, education has moved from ignoring aspects of humanity for inclusion to an awareness of the total humanity of each person for gestalt inclusion.

At its earliest, humanist education would help students recognize, identify, and accept human variety in their world. From there, students would encounter the greater array of ever-concentric circles of populations from their town to the city, the county, the state, the region, the country, the continent, the hemisphere, and the world. This education of humanity, seen and unseen, will serve as the basis for human development. No longer will humanity have topics unspoken, people in isolation, or problems unaddressed.

The humanist education following the primary levels will be human contextualization. It is not that education would stop teaching dates, locations, and numbers, but that they would be continually rooted in the persons who actively took part in the described history. No longer would it be acceptable to merely know the date of a treaty and where it was signed when one could know who authored the treaty, who signed it, and who these people were? It is in this deepening education of humanity's involvement in history that not only does history become animated by humanity, but humanity's present and possible future are animated by the past.

The post-secondary humanist education diverges by department, programs, and academics; humanity does not. Wherever one chooses to study and what one chooses to study, humanity should stand at the center of whatever object-subject is at the center. A human being wrote the formula, a human being made the sculpture, a human being authored the poem, and a human being synthesized the solution; they all had lives that made them a part of the larger (rhetorical) constellation of every field that will ever be known to humanity.

Without reservation, the future made possible by humanist practice is quite different from the one we have today. While we can hope it would exclusively improve the quality of life, one cannot make the world brighter without accepting some areas growing darker. However, in

the face of adversity, the humanist would be guided by a perceptual interrogative, [what is the most humane action to be taken?]. It is not specifically to be the “best” human but to continually ask the self to err on the side of greater humanity within the self already. It is possible that doing the most human thing would be to fail, as humans are fallible; to ask oneself to be the most humane actor, however, is to remember all of yourself and see it in the other person.

A limit to humanist thought must be highlighted; humanist directionality often ends where humanity ends; this is its more obvious failing. Humanism alone is not to be discounted, but it still may accept inhumanity within a human concerning non-human entities. If humans wish to live in a world where they can prosper as a species, their humanism must transcend to treating the world as a living human being. The waters, air, earth, flora, and fauna deserve humanity’s most humane action.

In closing, I am not asking for someone to join this essay as a signatory, in complete accord with everything put down. I am asking that each human does their utmost to know themselves and use that self-knowledge to know better each human being with whom they relate. You needn’t act on all things simultaneously, but humanity will expand when you focus purposefully on your goal. Learn one thing, ask one question, hold one door, and be the most humane you can be.

Chapter 5

LIBERATION

Introduction

The present work attempts to realize a theory of liberation when placed at the centroid of three points: music, pedagogy, and philosophy. This effort offers an admission to investigate liberation when utilizing the published works of James Hal Cone and Paulo Reglus Neves Freire. Nine works of Cone and twenty works of Freire which were bound and published were consumed and annotated, and every reference to "liber," was extracted for reflection. Each extract is subjected to reflection in order of appearance in the original publishing format. The critical reflections offer interaction with each published volume's most potent extract-reflection. Each critical reflection will pursue a multimodal orientation to provide the most access and accommodation for each entry.

The author's experience, knowledge, and understanding will be reflected throughout this realization. As such, the author offers unfettered access to the self; no object-subject is off-limit. This offering of self is in pursuit of human understanding. So, expressions reflect a lived-living reality that contains all of the humanity available at the time of writing. This endeavor discusses the gestalt of self that a Caucasian, genderqueer, neurologically disabled, queer, thirty-six-year-old. It will demarcate the development of a philosophy of liberation.

This inquiry will join the ongoing liberators, liberty, and liberation of music education.

Cone

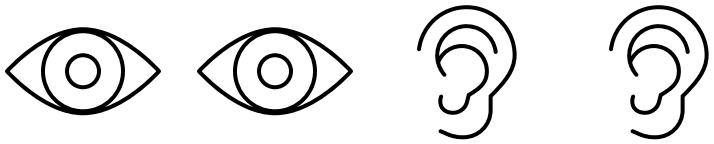
Critical Reflections (selections represent a sample of the total available)

Now, a moment before I begin. What drew me to Cone predates any other authors referenced in this work. I have been fascinated by Cone and the development of liberation theology since my high school years when I finally stopped attending church with my family (age fourteen) and started seeking anything that could feel better than what I had experienced in religious institutions up to that point. That led me to read religious criticism, which primarily existed in the non-Catholic regions, although several monks (different religions) were formerly practicing Catholics.

I wish I could tell you how I got to Cone specifically, but the concept that was fundamentally misunderstood by the majority of churches hit me like a ton of bricks. The words "liberation theology" have been with me ever since because, over and over, I could not escape the understanding that Christianity must be liberation theology, for Jesus Christ delivered the Jewish people to liberation through their works on earth. It made perfect sense when Cone made this clear and immediately made the argument for why that is true for Black people. Cone saw what was true and realized it was also true for them. There was no taking or appropriating; Cone looked like a group of oppressed people, became liberated, saw themselves similarly, and thus realized the promise of this experience and understanding. That is how I view Cone. Cone wants every last one of us to get free. Their works progressively show growth that it was more than "Black liberation theology" at the end; it was every-last-person liberation theology. That is how I dare to share space with this man, who showed me that a queer, genderqueer, white, disabled human being can find liberation by these means. For if you are oppressed, there is deliverance to liberation awaiting.

A Black Theology of Liberation

> The legitimacy of any language, religious or otherwise, is determined by its usefulness in the struggle for liberation (1970).



Now, I can admit to my trepidation with this sentence. I cannot speak to the greater linguist-philosophers of time immemorial. However, I have spent a large amount of time in music dealing with the communication and understanding of words, not only in my mother tongue but in languages found on six out of seven of the earth's continents. So this will be the tact I take, to be clear.

The idea of "language" is fundamentally odd in that a language is a creation of humankind in relativity to understand relativity. Some languages, over time, were paired with persons and peoples of some groupings that dominate other peoples and their languages. So, over time, we experience language growth, entropy, and extinction, much like any population found in the wild. So, languages we have--have functioned, at times, as supremacist forces (at the hands of the user population) that have resulted in abuse, genocide, execution, murder, slavery, suicide, and other atrocities in the face of humanity—languages capable of setting people [free] can-are-have been used to oppress, a fact we cannot escape.

As to a language's "usefulness," I will counter Cone, enrobing myself with as much of Nikki Giovanni's[12] love for James Baldwin[13] as possible so I may best respect Cone. I cannot imagine a language that isn't capable of liberation, in that languages, the world over, have some inescapable realities, like being able to tell someone how they act, feel, and think. The presence of present tense for the human individual [I] has equivalence across time and space and accompanies relational understandings of others. Now, I wish I could say that there is a wonderful example of [love] as the most common word across languages, but conceptually, that is a bit outside of what is most likely true. Think of anyone learning a new language; they will experience confusion. The phoneme of /huh/ is most likely the dominating linguistic bridge. A simple interrogative likely stands at the most central point of all languages. Because to wonder if you heard correctly, understood correctly, are doing correctly, and more are all common for any language user. A simple interrogative, one phoneme-one syllable is almost not even a word. And it's likely use will be in the supermajority of existing languages.

So, to Cone, I reply, if another language can eradicate a language, how useful can the extinct language have been? I hope without assumption that Cone would realize that language expresses human supremacist practices. And I want to take Cone to the MET and the Smithsonian and have a conversation that the Benin Bronzes[14] are finally being repatriated to their creators' rightful home. For then, we could discuss the idea that one language likely

[12] Nikki Giovanni is an American literarian, activist, and educator. Giovanni gained prominence during the Civil Rights and Black Arts Movements. Their works, over time have explored, and continue to explore race, gender, and society. The living legacy of Giovanni is one ofAfrican American identity, transcending academia, resonating through literature and activism.

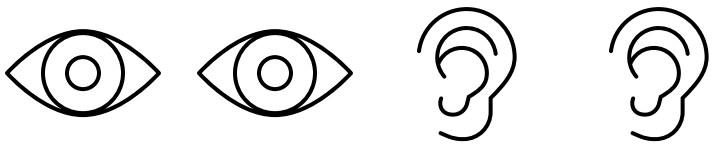
[13] James Baldwin was the property of no human and no nation, but for was a citizen of the world. Known for literary works, Baldwin plumbed the depths race, identity, and society. The challenge Baldwin present to the world was contrary to prevailing norms and prejudices, making him an irredescent figure in human history.

[14] https://www.britishmuseum.org/about-us/british-museum-story/contested-objects-collection/benin-bronzes

created the modern bronze age, and hundreds of years later, another language came and not only destroyed a population (leaving few and little behind) but stole their creations from them. I cannot fathom a language's usefulness when it can become extinct at the hands of humankind. I have a sneaking suspicion that the extinct languages might have been more useful than we could imagine, part of why they had to be made extinct.

Black Theology and Black Power

> Speaking a true language of Black liberation, the Black church must teach that, in a white world bent on dehumanizing Black people, Christian love means giving no ground to the enemy, but relentlessly insisting on one's dignity as a person (1969).



Again, we have some beautiful choices manifest in using a single "a" with references to language. This slight opening is the fundamental that opens the rhetorical door to formant frequencies that allow languages not first considered in the reader's mind to enter. The willingness to hear more than just the voice of the author and/or the reader must be part of the calling for liberation; if we are not willing to let the languages of all oppressed people be spoked, heard, and listened to, then we have failed at the outset of our liberatory goal.

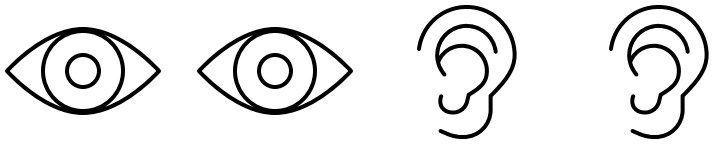
Here, we do see Cone's absolute truth in one case, which, when applied throughout with the same level of inclusion, though the incisive nature of the adaptation is state-worthy, does not in any way make Cone's given statement false, it cannot do so. [Speaking a language of liberation, humankind must teach that in a world bent on dehumanizing some peoples,

humanity means giving no ground to the oppressor but relentlessly instating the humanity of every person]. The idea that Black liberation theology belongs to the Black person must in some way be inclusive of the literal and the rhetorical. Suppose Cone's Jesus was a real person. In that case, the person's Blackness must be couched in the reality that this Jesus was a man born on the Asian continent, in what we know as the Middle East, and would most likely have dark eyes, dark hair, and olive-brown skin tone. Still, it neither affirms nor denies the Black identity of Jesus. But in the way broader society received Jesus, the figure may as well have been more alien in appearance than anyone ever has been because they treated this man with such disdain for teaching the essentialist lesson of [don't be a dick]. Society Blacked a man's life who wanted nothing more than to clothe, feed, heal, and share with those who needed these most. Cone's imperative to [Become Black with God] can just as easily bear the marks of society that were thrust upon Jesus Christ.

My brain may produce this, but this is not exactly easy for me because I believe a message lies between the two, which can focus specifically on the religious: [In a world bent on the dehumanization of some peoples, the religious must speak a language of liberation, proclaiming humanity means giving no ground to the oppressor, but relentlessly instating on the humanity of every person]. Cone would be willing to hear such an argument, but I wish to be as non-inflammatory as possible here, so that I will forgo the C.S. Lewis style critical appraisal.

Cross and the Lynching Tree

> They identified God's liberation of the poor as the central message of the Bible, and they communicated this message in their songs and sermons (2011).



Now, this will go left because I want to talk about something, and Cone gives me the slightest opening here: “They communicate the message in their songs.” I have learned many spirituals that were, by their sanctioning in publication, referred to as “Negro Spirituals” (examples)[15] as late as 2015. I have never understood the idea that the only way into the domain of vocal education found for Black persons has been almost to exclusionary means, only that of the spiritual. I have sung countless spirituals by greater composer-conductors. Still, I cannot remember a single time I was allowed to sing their “classical” music, and such music does exist.

What is more confusing is that it seems as though the white faces of choral music are willing to engage in spirituals, even in their least authentic authority, in the choral settings. Still, hardly a single singer sings them in the confines of solo voice education. Non-Black educators have a fundamental aversion-fear to the possibility that in assigning such works, the result will fail regardless of its meaningful results.

This fear is one of the areas from which my desperate desire for a pedagogy of liberation in music education springs. The world of vocal music seemingly is willing to throw English-language-dominant populations into languages they don’t know (e.g., Spanish, German,

[15] Burleigh, henry “Harry” Thacker: https://www.youtube.com/watch?v=7BWVdmYwcaY
Dawson, William: https://www.youtube.com/watch?v=51rIXqGxLOk
Hairston, Jester: https://youtu.be/7dpYx_NDFrY?si=lLAY5vM01XVMPvHJ
Work, John Wesley III: https://www.youtube.com/watch?v=tIf8EV_04Yg

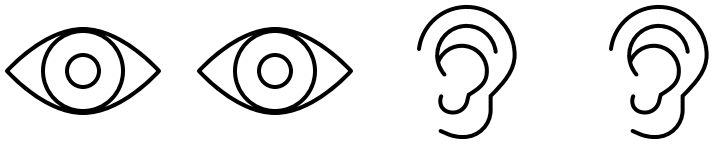
French, Italian) but aren't as willing to do so for similar languages (e.g., Portuguese, Danish, Welsh, Irish, Gaelic, Czech, Russian, Latvian, Estonian, Lithuanian, etc.). And I would note that, with the exceptions of French, Portuguese, and Spanish, white-skinned populations dominate these languages. The idea of, in turn, getting any first people's languages or languages from the African continent is entirely sidelined. If we want a liberatory world, that must include one of the few realities of all cultures to understand we all make music.

Cone's conception of the liberatory message within songs shows the potential for a vocal music pedagogy of liberation. If songs can carry the message of liberation, then they carry the possibility of liberation to a population already possessing the potential of liberation. Should not all the songs be seen as liberatory, given this possibility? Does this not move all compositions into the realm of [worthy of study], rather than /Well, that's just folk music/?

The liberatory potential of a song is mainly untapped, in significant part due to the need for acknowledgment of such. If we seek liberation for any person, we must seek liberation by every means possible, for there is no guarantee that Liberation Style No. 2 of 3 will work for 33.3% of the population. Still, Liberation Style No. 957-857-357 will likely work for someone where the others could not. Liberation must be sought via every route imaginable, not just the ways we are willing to recognize and sanction. We must embrace the liberatory possibility of a song; Cone showed us the doorway through which to walk...

God of the Oppressed

> Truth is a liberating event, a divine happening in the lives of the people (1975).



No dissent found, but it is an understanding worth digging into. “Truth is a liberating event,” how? Is it in speaking truth, hearing truth, being truth, writing truth, etc.? And as for an “event,” the concept is clear, but circumstances have a social component. Is the event possible outside of the social understanding? And as to the latter half of the sentence, “a divine happening in the lives of the people,” as the happening is “in,” is it not of, or is the event of and in, neither? These questions are not asked out of derision but begging for clarification, as my brain is apt to do, and others will also find themselves here.

Truth is largely waiting to be observed (clarification: not exclusively to be seen, to be clear). The truth exists before observation, as observed, and after observation. But is the liberation in observation and acceptance of the truth in affirmation, re-affirmation, etc.? The relational reality of the truth is necessary for liberation to occur; what goes unwitnessed can-is not be measured. Therefore, how could one measure the movement from oppression toward liberation? This idea benefits greatly from using “a,” indicating that it operates generatively-iteratively so that liberation is not a singular event but an ever-present event when the work of liberation begins as practice. But how that even takes place requires action (of some kind) between the truth and the person.

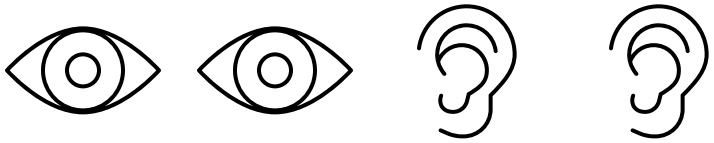
Now, as to the “happening,” I would like to clarify a bit of language. In French, they often associate with [imperfect] tense. The idea that something in the past was, and in the grammatical reality of the sentence at hand, is still going on. Now, building on this concept (and

away from the French example), let us build from the past, the present, and now into the future. “Happening” in this sense would be exemplified by [it has been happening since before anyone was born], as an illumination that is started and has not stopped. In this sense, Cone’s happening is the truest possibility. There is a slight philosophical bend with which Cone may disagree that, thermodynamically, truth is happening, liberation is happening. However, we do not continually intersect with it; it is “a” when we intersect with it, though it was, is, and will remain after our intersection.

Lastly, the great Christian conundrum of [in-of]. Now, God is everywhere, but some would character that God is not of this world. Now, there have been some throughout time and space (and multiple religions) who have readily (and continually) posited that God (whatever God that was for each person) was in this world and, thereby, within this world, making them of this world; for God was all things. This question is a worthy contemplation for anyone, much like [having a conversation with or talking to]. Does the understanding of the subtle differences clarify the concept? If we accept that the happening was, is, and forever shall be, then it is constantly in and of people’s lives, but we are not engaged with its existence. There, we find the reality that liberation is waiting for us to choose.

Martin & Malcolm & America

Malcolm X was killed by the Blacks he loved and was seeking to liberate from self-hate (1991).



It is odd to know that someone is real but still finds them so distant from the embodied knowledge of that truth. My introduction to Malcolm X was first through the biographical film[16] from the 1990s and then the numerous rereleases of their writings. I know this person most certainly existed because people who knew the person were alive, but everything I encountered was more extensive than I thought humanly possible. As much as I have done to come to an understanding of who this person was, I do not have a fundamental experience to aid my understanding that they walked on this earth, the same earth we inhabit (at the time of writing).

Now, I tread as lightly as I am capable. In the autumn of 2021, both previously convicted individuals were exonerated for the death of Malcolm X. In a way, I wish Cone were there to see it and respond. And I wish to bring this quote back to Cone and ask if, like all their other writings, they wished their past works to remain as a testament to their growth as human beings, full of ever more experience and understanding. In light of this reality, I will let that which precedes the "and" lay in a rhetorical state.

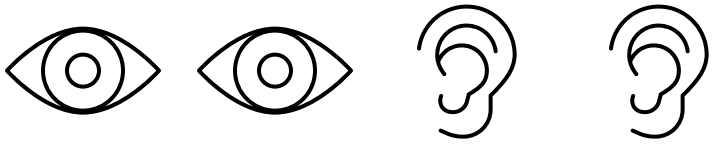
Malcolm X wanted to reach as many people as possible and present another way towards liberation. I have never accorded the idea that there is a wrong way to get free because the reality of oppression is inhumane; at times, escaping inhumanity requires acts that no one should have to succeed in trying. For some liberation, people may scar themselves, something they will contend for the rest of their days; if justice does exist, I pray they were freed from the scar. Wanting something for someone is dangerous, but an everyday reality for human beings. History proves that those who work in service of others tend to die in service of

[16] https://www.imdb.com/title/tt0104797/

others because those who serve tend never to be able to stop. Was it Malcolm's time? No. Are we living up to the promise lost? I hope I am around to find out.

Risks of Faith

> Martin had to reinterpret a white religion, designed to enslave Blacks, into a religion of Black liberation (1999).



There is a duality that exists between the characters that comprise this sentence. First, the idea of "had to," and second, the idea of "had" as possession. The sentence remains the same but reads as written, using either subtext, both, or none of these options.

The idea that Rev. Dr. King "had to" is odd, as I don't imagine anything being able to force this human into doing anything. If there is a [have to,] then I imagine it was from a stimulus within themself, compelling from inward impression to outward expression. If either or neither is true, there remains something imperative: King made a choice. And dare I say; I do not believe the choice was a reinterpretation; this is founded on the idea that songs long-sung songs are rarely re-interpreted in their re-presentations. In this case, the choice was to affirm that God belonged for-in-to-with King and those like them, staking a position of clarity but not antagonism. I cannot say that King's religious work was interpretive because I frankly do not buy into the Christianity of the Church, comprised of people who do not see themselves in the Bible and do not see the Bible within themselves. King's interpretation is King's incontrovertible truth that no one could take away from them.

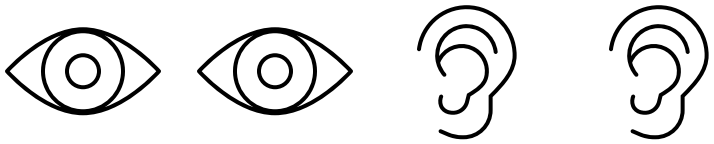
To the idea of "had" as a possession, I must admit that adherence to this idea is partly due to the comfort it brings me. I don't believe King had to, in this sense, but possessed what would become King's Christianity. As such, there was no interpretation but a liberation of what already existed within themselves and the choice to communicate it to the world. It is hardly escapable within myself that Martin Luther King Jr. was kin to Martin Luther[17], the original man who knew Christianity differently than what was publicly understood. Now, Luther was not a great man in the test of history, but they, too, were human, and so are we all. But King's expression of Christianity was simultaneously as revolutionary as it was benign as the birth of Christianity; [don't be a dick]. What was revolutionary to the world was that the messenger possessed qualities unexpected by the dominant population. Still, nothing in King's Christianity differed from those who considered, prayed, and studied their religion as deeply as possible. King arrived at a truth found by other people, in other faiths, in different locations, across time; they all discovered the truth within themselves. [We can liberate ourselves right here, on this earth; this place can become a paradise promised in the afterlife if we make that choice].

Said I wasn't gonna tell nobody

> She (Delores Williams[18]) knew the biblical evidence, and Black women's experience had much to add that we had not noted. "Furthermore," she said, "Moses and Israel's liberation out of Egypt led to the genocide of the Canaanites, which is what happened to Native Americans in the United States." Liberation is a deeply problematic theme, with

[17] https://guides.loc.gov/martin-luther-priest-heretic-outlaw/
[18] https://utsnyc.edu/the-legacy-of-dr-delores-s-williams/

> many ethical and religious contradictions. Although it's a prominent biblical theme, I now clearly saw its ambiguities (2018).



THIS. THIS. THIS. This is how you call yourself to task while honoring those who provided the stimulus for catalyzation; you name it, quote the author, and recognize their statements as accurate and valid. It is not that Cone's conference in this way was necessary, but doing so, even at this moment, shows growth. Cone's continual willingness to not re-edit past publications is on display with this reality, where in implicit terms, Cone states that there was much that [had not been noted], specifically concerning "Black women's experience."

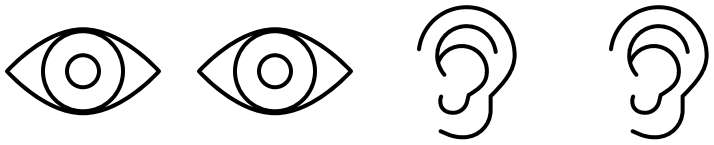
Following this dissertation, I firmly placed Rev. Dr. Delores S. Williams into my self-required reading. I am glad to have found that someone, long before I did, wondered about the atrocities that came with the Jewish people's liberation. The Old Testament is replete with a fair amount of death, disease, famine, plagues, and smite; nothing about that ever occurred to me as anything other than fear-mongering. Williams' connection to Cone about the fate of the Canaanites and the North American indigenous population is searing then and may even be more searing now.

And while it goes beyond the scope of this extract, the idea that Rev. Dr. Williams raises brings with it the idea of "Black liberation theology" being possibly [Black men's liberation theology, as the voice of the author was most likely to resonate with a population that bears similarity to them. As such, Williams's singular flag-raising argues that we cannot overlook the

horrors of any action, including our actions. With such a perspective, “Black liberation theology” must be willing to include all that was Black on a rhetorical spectrum from Cone to Williams. The potential for a receptive audience almost certainly doubled as “Black liberation theology,” moved towards [every-Black-human liberation theology].

Spirituals and the Blues: An Interpretation

> If the words did not sound right, feel right, and move smoothly from the lips, then how could they be an expression of the soul's yearning for freedom? Freedom was the mind - and body in motion, emotionally and rhythmically asserting the right to be. Language could not describe that reality unless it too was liberated to become what the people felt was consistent with the soul's yearning for being (1972).



This extract is here to have Cone’s words explain the author who writes this effort today. I struggle to find the “right” words, and when they are the [best fit] words, I feel free to believe I might have communicated what I was thinking as effectively as possible. And whether or not it remains true a second after it’s written was of no consequence because I was able to achieve it, even for a moment. The freedom cannot be understated here, as I do not feel human, but getting human understanding across in words felt like an achievement.

I don’t know how to cast the idea in titanium that [freedom is the mind]. While breaking the sentence, beauty is the “body in motion,” I have never felt free in my own body. But I have

felt free in my mind; my mind could learn, which dwarfed that of my body. And regardless of how much I learned in either arena, it never had the same pace of uptake in efforts.

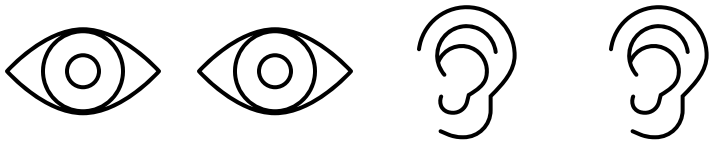
The idea of language being full of emotion and rhythm is odd to me, as I don't associate either as a focus of thought in my attempts at communication. I hardly feel anything, and I do my best not to let the absence affect my words, though I can sometimes admit to understanding the "cold" temperature of my words. As to rhythm, I am a singer, and to embrace one assumed characterization as accurate, singers are not the best with rhythm. However, what is front of mind is the idea of order; /in what order is the most stable communication found?/ In this way, it felt as though I was picking a lock, and in turn, the door was open and would remain open unless it was closed. If I could manipulate my brain into language that could open this locked door, perhaps I could be free.

And I agree with Cone that the language of liberation suffers unless the world in which it exists finds liberation. However, the attempt at liberation via language under such circumstances is fundamentally the work toward liberation. I will attempt vaingloriously to combat the world's reality with words, for at least I will have done something, and though unlikely to be witnessed, the words will have some effect. I may not be accessible yet, but I am freer than I have ever been; to be clear, that is to say, things have gotten more accessible, but that does not necessarily mean that things are better in correlation-causation. In my work for freedom, I find a greater ability to deal with the world as it is; something that once would have found me bedridden now requires a bit of a pause—improvement where it's found.

Freire

Learning to Question: A Pedagogy of Liberation

> In liberating education, we do not propose mere techniques for gaining literacy or expertise or professional skills or even critical thought (1989).



While I so wish that it is possible to propose techniques that would unlock the goals from which they germinated, I don't know of any instance where that works in any domain or field. I do wish that, as a whole, education can come to blows with itself to affirm that each human being is separate and different from one another, and as such, any instruction that believes it can capture more than one person inexorably slides to failure in the room in which it appears. Education must realize that communications, intelligences, and modalities are all at play, even in a one-to-one setting, so most certainly, it is at play when it is an educator and any number of students.

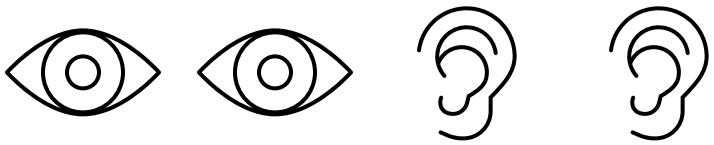
I will use myself here as an example of proximation. I do not find myself particularly special, remarkable, or extraordinary. Now I understand I am not ordinary, but I also would say that I wouldn't wish my life on another living person across all of time and space because I don't want to be here; why would I condemn someone else to live this life, I say. But on the occasions I receive compliments, I am so committed, hardworking, consistent, and brilliant [at enter specific here]; never once have I resonated with any of these statements. My days are erratic at best, and if someone must watch me work, that is evident, but when I am behind closed doors, that goes unseen. My commitment and consistency are nothing over which I have much control; because of affective neurology, I find it difficult to care about areas beyond

where I feel I have near ultimate control. The hardworking persona is a double-edged sword because I barely function at fifty percent most days; it is just that I relentlessly seek not to fall below that. I don't know the last time I worked hard, at least according to me. And as for brilliant, no; my brain's arrangement has abilities that, as far as I am concerned, were given to me in a card game, meaning, in the right contexts, I might have the winning hand, and in others, it might mean I go bust.

I have read more than most people in some kind-hearted attempt to heal-teach myself what seemingly was never received in classrooms. What changed my world was a professor in undergrad asking if I wanted to do an Independent Study. Moving my educational context to a one-to-one setting, I realized that this is how my body is wired to learn. I could freely express myself, ask the questions I had within me, be vulnerable about what I did and did not know, and openly say that I wasn't following. When given individualized attention, I realized I wasn't the underachieving student I had been my whole life who "have promise" but never achieved it. One-to-one education is a luxury that worked for hundreds of years before it was done away with by economic "necessity." The rekindling of this old fire holds much promise if we remember that each of us learns and teaches differently.

Pedagogy of the Heart

> Their hopeful discourse is not that of someone intending to liberate others, but that of someone inviting others to liberate themselves together (1997).



My neurological divergent self, balks while understanding what Freire attempts in this sentence. Let me use myself as an illustration. What is hopeful, the rhetorical you is guaranteed to be hopeful for the actual me. That being said, I don't want to hear anyone talking about their intentions; I want to see a person in action who tells me what I need to know most primally. I do not wish to be [invited] by anyone to do anything; I have an amount of anxiety that essentially foreswears invitations. To get me to do something, you have to trick me into showing up, throw me in the pool, and give me a minute to figure out I need to start swimming, rhetorically.

The concept of hope is odd, much like a sibling to the word of dreams. If it is a human reality that we are all capable of dreams, then it is reasonable that dreaming has been a developing part of languages across the globe. As such, if someone dreamed something they wanted to make manifest in their life, would that not be what hope is? So, hope, too, must have developed in languages worldwide. But if hopes and dreams are linked, then each individual has their hopes and dreams, and while collective hopes and dreams may be true for some segment of the population, an absolute like the [collective unconscious] of Carl Jung[19] is unlikely.

The idea that someone talking about what I could do, would do, should do, will do, won't do, want to do, need to do is interminable. The only thing that talking is good as illustrating is an ability to talk, and I mean in a specific setting to the moment. Speaking in one

[19] Carl Jung was a Swiss psychiatrist known for founding analytical psychology. Jung explored the unconscious, bringing forth the concept of the collective unconscious and archetypes. Divergent from Freud, Jung emphasized spirituality in psychology. Jung's impact extends beyond psychology, influencing literature, anthropology, sociology, and religion.

venue does not mean speech-making on national television to the world at a moment of galactic first contact. What is evident, to and for me, is that I can learn best of what you are capable of by witnessing you in action. I cannot judge dancers' ability to dance in conversation, but I can watch them dance. Thus, listening to a liberator talk only provides me with an estimation of a liberator's ability to talk, not their ability to liberate.

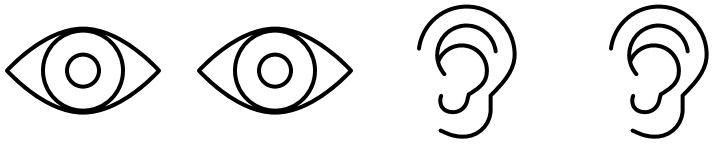
If I have learned anything from music, it bears witness to group dynamics when leaders attempt to lead persons of all ages and varieties. The leader's attempt to command an ensemble into action may rhetorically beat their ensemble into submission, but it will be by compliance, without regard for the student's intent. The leaders who attempt to invite an ensemble into action will likely garner greater engagement when compared to the commanding leader; however, the invitation will not be received by some and will be refused by others. The only way I have seen that approaches [best practice] is to do the work in parallel/in tandem with the ensemble; living a pedagogy of, [I will not ask the ensemble to do anything I am not willing to do alone, and willing to do with them]. This level of praxis consistently (for thirty-ish) years is repeatedly proven to garner the highest engagement. And here is why: music leaders who vanish into the ensemble illustrate respect in a manner that few can; they give respect by giving respect and joining the ensemble in every effort.

If you want to liberate people, don't talk, don't invite; begin liberation without exclusion. Model and practice what self-liberation looks like. Model and practice what supporting others in self-liberation looks like. People will ask questions they want to have answered, and speak then. And you may find, in your ponderous silence, that you have

questions for yourself, and you may have questions for your students. And you can model and practice that as well.

Pedagogy of Hope: Reliving Pedagogy…

> The liberation of individuals acquires profound meaning only when the transformation of society is achieved (1992).



Now, here, we have one of the times I will say Freire was wrong, and not because they knew better; I firmly believe that they had not yet learned this lesson. The sentence should read, [The liberation of individuals acquires profound meaning,] period. To say that societal "transformation" "is achieved" when profundity is acquired is ludicrous. Again, Freire hadn't come to experience and understand this lesson (as we see in later works).

A (singular of infinite) liberation(s) of any individual is profound, whether or not it has acquired that meaning. It does not require anyone to know the profundity of what has occurred; the liberation alone is profound. As the individual liberated comes to see the liberation that profundity will change, gain dynamic, and grow; as that individual touches individuals, that light will shine brighter from them and into the worlds of others. Every relation in the life of a single liberation is profound because a seed has been planted in a person; it does not have to be the world's tallest tree right now.

I cannot understand Freire, let alone anyone who conditions liberation in any such manner. The practice of Buddhist teachings has moved me away from such a perspective, but I

do not know concretely. Because it is quite present in the teaching of Buddhist thinkers, but it is also understandable through the world of science.

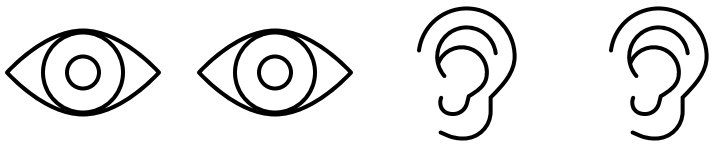
Imagine a 100’ x 100’ x 100’ room. The room is bare; the walls are white cinder blocks, and the ceiling, exposed metal ducting, skylights, and metal roofing are all without paint. The ground is a clear epoxied cement. There is neither light coming in from the outside nor sound from the outside; you stand in the dark, in silence. Now, choose a light or an audio speaker; the light will be a single lightbulb of 100w equivalence, and the speaker will drone only middle-C (C4) at a standard 60 dbs.

Place your choice at the dead center of the room. Please turn it on. Take a moment and mindfully take in what is happening. Now, place a second, turn it on, and mindfully take in what is happening. Third, mindfully take in what is happening. Fourth, mindfully take in what is happening. Now, keep going. Eventually, parts of the room will flood with light-sound, and it may feel bright-loud nearest the lights-speakers and quieter-darker farther away. But as the room fills up with more lights-speakers, it feels brighter-louder, even though the lights-speakers aren’t changed-changing.

This phenomenon is the escapable physics of liberation (and thus transformation). If we don’t witness, we often discount, but if we take time, we will begin to witness noticeable change for-in-with each and every liberation. The light of one liberation and another liberation grow brighter, just as the sound of liberation and another liberation grow louder. It might be a small difference from one to the next, but if we grow a temporal appreciation, we may find the world is blinding with light and deafening with sound; we can make that choice...

Literacy: Reading the Word & the World

> Put another way, liberating remembrance, and the forms of critical literacy it supports expresses its dialectical nature in both "its demystifying critical impulse, bearing sober witness to the sufferings of the past" and in the selected and fleeting images of hope that it offers up to the present (1987).



The idea of Freire's construction of [reading] in its multitudes is the enchanting aspect of their understanding of liberation. The clearest imagination in one's mind of reading certainly brings up a moment in one's history. For some, reading was complex; for others, it came almost super-naturally. The idea of reading, however (even more so than writing), opened a (rhetorical) door (for me) of self-direction that fundamentally changes the possibility of person-world interactions. Learning to read almost makes sense in anticipation of learning to write, but whichever comes first, the world is most certainly changed.

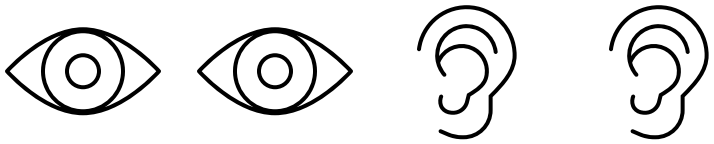
The idea of liberation is too frequently associated with literal rather than rhetorical associations. However, liberation is something that can occur for far more than the living organisms of this world. The idea of freeing information from its silo, making it available to the world for the first time (or again), is liberation. The idea of reintroducing the natural boundaries of rivers, lakes, and streams, making them more closely resemble what they were before the human interruption, is liberation. So, in education, the possibilities of liberation are endless, far more than just the living humans inside of it.

Liberating the self is far more than a single liberation, though conceptually, if that works for someone, let them have it. The idea of liberating remembrance (memory) is incredibly evocative, given that it leads to a thought of some form of oppressed memory. However, the liberation surrounding the self comprises everything that makes each human quintessentially them. Liberating the memory is equally important as liberating the awareness or the futurist working of the self. To come to liberation, one may (rhetorically) travel by any mode, but the advent of critical theory is a welcomed-honored guest. In viewing one's oppression, critical theory offers the self to ask, [why must this be], moving the idea towards [why can't this be]. While critical theory might suggest objectivity, it thrives in human hands that have access to the whole of one's humanity. Please do not believe that one must stay where they are because they cannot detach enough to liberate adequately; liberation stands ready and available to anyone-everyone who seeks it, regardless of what anyone says should or should not, or can or cannot.

Daring to Dream: Toward a Pedagogy…

> While I was speaking about that here, about this right to change the world, which goes through the right to change production, the productive act, the right to intervene in the production process, the right to say no, that is not what will be produced, the right to deny certain greedy minorities that they produce what seems right to them; that is why education associated with human rights, within this perspective that goes through an understanding of the social classes, has to do with education and liberation, rather than simply with freedom. It has to do with liberation precisely because there is no freedom,

> and liberation is exactly the struggle to restore or institute the joyfulness of being free that never runs out, that never ends and always begins (2007).



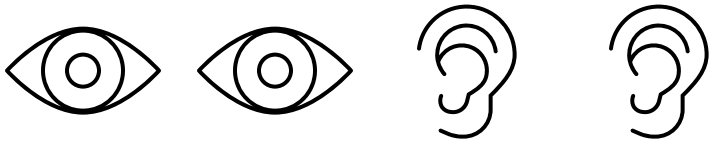
Looking towards a "right to change the world," I hesitate because I do not come first to the high-minded lofty ideals that come to fruition, but how the world changed by malevolent action. As such, I can't entirely agree with being classified as a "right," but I can justify that everything made of universal elements has an interdependent reality, from which changes may result from a change somewhere else within the rhetorical system. I know Freire means nothing ill in these words, but I balk, too, at the use of "productive" because words like that (e.g., efficient, etc.) should rightly be followed with, [for whom?]. Because I can imagine some horrible crimes were considered productive for a particular population but not for most of the population.

As to the second sentence of the extract, I hesitate at the conception of "joyfulness of being free that never runes our, that never ends and always begins," in large part because none of that is my lived experience; I am not, however, disagreeing with Freire, but excepting myself. It is only logical-rational-reasonable that someone oppressed experiencing liberation would be joyful; however, in my liberation, I always come out the other side(s), being fearful of what lies on the side of liberation I have yet to come into contact with. In some ways, it is quite comfortable to remain in oppression when you can utilize experience, knowledge, and understanding to make sense of reality. But in liberation, there is much more than hasn't been

experienced, and by comparison, I have lesser relative experience, knowledge, and understanding than I did before I liberation.

Education for Critical Consciousness

> Sectarians can never carry out a truly liberating revolution because they are themselves unfree (1965).



I wade warily into the rhetorical waters of this sentence. I find the waters troubled as I wade because this sentence invites misunderstanding of this author-reader. In turn, it has happened to others before, is happening to others now, and will happen to others in the future. It is not that Freire is wrong, but perhaps the choices made in this sentence have betrayed the esteemed Freire.

Let us dispense with "never;" show me a zero-percent or one-hundred-percent, and I will show you a false statement. To guarantee an absolute is a fool's errand, as absolutes can only be approached, not reached; this is in accord with physical and thermodynamic laws, and we would do well to all learn this lesson. Thus, let us tweak to better accord the sentiment with the known laws governing our universe. [It is highly improbable that sectarians can carry out a…] would be a better fitting, as it realizes the approaching of zero, but not attainment. In short, we do the same with "truly" on the same grounds as above. "True" implies absolute agreement, whereas its complement, [false], implies absolute disagreement; as absolutes, they cannot be attained but merely approached. Thus, let us tweak to better accord the sentiment

with the known laws governing our universe. [It is highly improbable that sectarians can carry out a liberating revolution…]

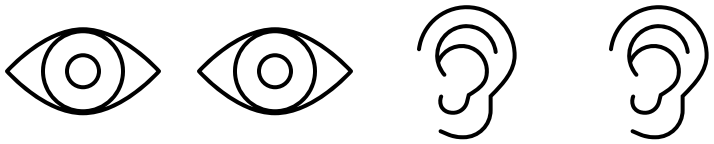
Now to the subject "Sectarians" and "they." [Sectarian] is a word with a heft that applies to just about any person, place, or anything; in absolutes, such can be quite ill-advised. And if anything is educational by witnessing sectarian language as recorded, it often comes with the words [they, them, their,] or the repulsive, [those people]. So, let us caution ourselves even in pronoun usage here. If sectarianism can apply to a neighborhood, an educational institution, or a religious group, we would be wise to be clear about what we mean by sectarian. If we are to use such a word, sectarian, sectarian is not sectarian, which, as far as I am concerned, is worthy of being stricken from the lexicon; people are not labeled well in such a fashion. A person practices sectarian principles of exclusionary nature (see also prejudice, bigotry, discrimination).

A truth at the end of this sentence is overshadowed: [they are themselves not free]. But I say this with no ill will in my body: if you regard another person and find yourself with the belief that [they are not free,] that belief is within you, and you are just as bound by it as you believe they are. In witnessing and sensing oppression, one cannot exclude oneself; no one is free unless everyone is free. That is the best way to be inclusive, to realize your liberation is their liberation; their liberation is your liberation; there is no liberation without everyone.

Letters to Cristina

> Liberation is a possibility only because domination may prevail in its place. That is why, in a dialectic, non-determinist perspective education should become more and more

identified with the experience of decision, rupture, right think-ing, and critical knowledge (1994).



I am willing to contend the first sentence and dare state that liberation's possibility does not arise from the possibility of oppression (e.g., domination). A core belief within myself is that nothing is as simple as a singular or a double manifestation; the individual manifestation begs for the complimentary second, and with the second, the brain leaps to believe a single linear spectrum at which either choice is an extreme opposite of the other. There is no definite answer found here, but to state that possibility is dependent upon possibility, in this case, has no foundation on which to stand.

As to the "dialectic, non-determinist," I find the clarification unnecessary. It is not that the clarification is superfluous; it is simply that the weight of the message falls to the front end of construction rather than to the positive declamation of where education should forge ahead. Focusing on the affirmative message of what education does is a fundamentally engaging and persuasive message, and the idea of belaboring the [launch] of the sentence is simply a rocket sitting on the launch pad longer than necessary. The imperative falls upon the growth of "more and more identified with the experience of" as a roiling energy-filled reality. In turn, delivering the idea of "decision, rupture" does not continue this same energy, and "right thinking, and critical knowledge," befuddle the message separately.

The conversation over words like “liberty,” “choice,” and “decision” abound in the working groups that study sentiment and messaging surrounding the political reality of a United States reproductive person’s right to bodily autonomy. Time and again, the lesson we learn with words is, [when they are in contentious political use, they are ineffective in engaging and persuading without contentiousness]. As such, one should herald “decision,” but I take the fundamental understanding of activity from the reader’s mind. The reader thinks of a decision as occurring between one’s ears, where a choice is an action that moves from within to without. Let us restore [choice] to be complimentary to our next subject.

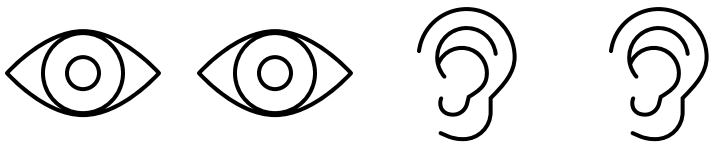
“Rupture” is not a word that I believe most non-medical personnel encounter daily. However, an argument can be made given that the number of medical procedural television programs of the last twenty-plus years may have impacted the opposite anticipated direction. As such, if a person has heard the word, it is likely in a severe medical context of [a ruptured spleen] or a [ruptured Achilles tendon]; neither sounds like something you want to choose. In this case, Freire wants rupture to reference a change of direction within the status quo, breaking free of what was. As such, [change] becomes an option, but there is a more friendly alternative, [growth]. So now we find [more and more identified with the experience of choice, growth].

When considering “right thinking and critical knowledge,” I must admit to adoring the construction of “right thinking” as it is present in generations of Buddhist teachings preserved by masters and students. However, its combination with “critical knowledge” complicates the matter by bringing “thinking,” and “critical” into proximity without their formation of [critical thinking]. In this construction, critical thinking covers the objective of right thinking and critical

knowledge in that critical thinking produces knowledge through critical experience and understanding. So we find, [That is why education should become increasingly identified with the experience of choice, growth, and critical thinking].].

Pedagogy in Process: The Letters to Guinea-Bissau

> In truth, the process of liberation of a people does not take place in profound and authentic terms unless this people reconquer its own Word, the right to speak it, to "pronounce" it, and to "name" the word: to speak the word as a means of liberating their own language through that act from the supremacy of the dominant language of the colonizer (1978).



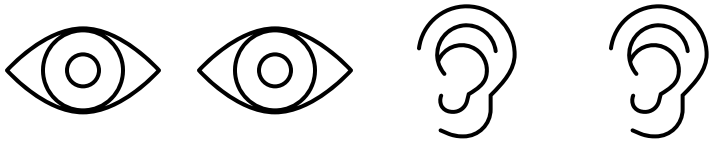
I can logically-rationally-reasonably understand Freire's conception here; the man fundamentally reflects a near-five-hundred-year history of Brazil's struggle for rule under its democratic power, as well as a fundamentally Christian manifestation as old as that struggle. As such, Freire's focus on the "Word," follows firmly from the often-intoned John 1 (Bible). Taking the sacredness of the "Word" from a Biblical conception, it is reasonable that Freire sought out the people's language as the fundament of who they are that would be capable of shaping the firmament.

I cannot disagree with Freire here, but I can push to broaden the conception of the "Word," While the religious concept may be workable for some, it is likely exclusionary in a manner that would not be appreciable. The idea that the literal word would mean language is

also a fair concept but still too limiting in Brazilian history. The idea should ideally come to rest in the cradle that is possible communication, not that of accepted communication. For Brazil's right, before Portuguese colonialism began, they were a first-nation's-people and were subject to a torrent of [not good enough]. The best way to reclaim what was a product of cultural genocide is to understand that all possible definitions of the "Word," are accommodated. In the broadest (yet specific) sense, that would include all languages, dialects, art, practice, movement, music, culture, spirituality, religion, and more. Only in the liberation of all forms of communication can the word begin to manifest in any way it sees appropriate...

Pedagogy of Commitment

> I must confess that I can't understand, I just can't understand how a woman can fight for the liberation of peasants, but not for her own liberation (2014).



Now, Freire is well-documented by others for a lack of inclusivity of experience and understanding; I will not do that here. However, I will look at the companion in this dissertation arena of "liberation," Dr. James Hal Cone. Cone was most certainly a contemporary student of the life and works of Freire. That is evidenced by Cone's publications and their recorded audio and video. And Cone did not revise for republication, as they thought it better to demonstrate that they grew and changed. So, I extend Cone's graciousness, as Cone would want me to do that.

While this sentence may not make Freire manifest well, we will re-appropriate it to the author's personal. It will remain accurate, but you can attack the author (read: me) instead of a dead guy. [I must confess that I can't understand, I can't understand how a person can fight for the liberation of the LGBQ but not for Trans liberation]. This sentence boggles me and sends me into a rage that Andrea Dworkin[20] would likely find to be too much.

How can one believe that marriage equality is right because all people deserve to marry the person they love, but they will not fight for the affirmation of a person's identity? I say this knowing that this makes sense to me and may not make sense to anyone else. But in the spectrum of liberation, is not equality, equity, and justice on the way to that achievement? If liberation can manifest in marriage equality, it must manifest within the two people celebrating the marriage; it has to. I cannot believe that a person wants to argue that marriage is the only way to liberation or that two people are the only way to liberation because that means we damn all un-married and all single (by any means) persons. So, what is left is the individual; the individual must be capable of liberation within themselves and, thereby, not impede.

But that is not what is currently happening. This statement may date poorly, but take it as a missive from the past. People are fighting against a person being called by the name they choose, by the gender with which they associate, and to express themselves externally in accordance with how they feel internally. That. Is. Not. Liberatory. Here is where we'll get something clear about this. Tricia wants to be called Trish, great; Edward wants to be called Adina; this is perfectly equal to the latter, so this is also great. Matthew is perfectly fine being

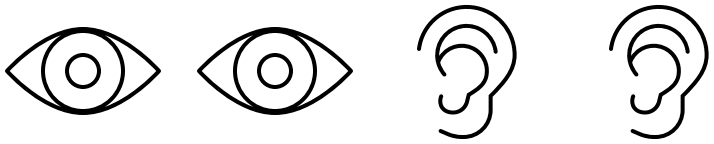
[20] Andrea Dworkin was an American feminist known for her critique of pornography, and advocacy on domestic violence. Dworking argued that pornography perpetuates misogyny and violence, while their work work intersected with issues of sexuality, gender inequality, and social justice

called he/him/his because that is how they feel, great; Ashley prefers being called they/them/theirs because that is how they feel; this is perfectly equal to the latter, so this is also great. Katie dresses exclusively in their favorite color and always in dresses because they feel the best in them and think they look the best. Kevin will wear anything so long as it is black because they not only feel the best in them, but they think they look the best in them; this is ideally equal to the latter, which is also great. Finally, Maria stands in the mirror and finds their nose masculine for its otherwise feminine appearance, so they go to a doctor to change their nose to one that affirms their totality of themselves great. Parker doesn't feel feminine or masculine and prefers to appear in accordance with that, so they go to a doctor to change their appearance to one that affirms the totality of themselves; this is ideally equal to the latter, so this is also great. It is this simple.

The fight for liberation is odd because sometimes, human beings aren't logical, rational, or reasonable. Occasionally, human beings do things that countermand almost everything they have done before that moment. As human beings, our job is to not be inhumane to one another; that's the whole gig. So, if someone is working for someone else's liberation, support them in that work and encourage them that they, too, can be liberated if they make the choice.

Pedagogy of Indignation

> I do not believe in loving among women and men, among human beings, if we do not become capable of loving the world. Ecology has gained tremendous importance at the end of this century. It must be present in any educational practice of a radical, critical, and liberating nature (2004).



These two disparate sentiments are presented as you see them here and thus remain here. But I will take them separately: first, the first sentence; second, the following two sentences.

I can follow and believe I can reasonably understand Freire's state belief, but I do find it befuddling. In one way, it is perfectly reasonable to believe in "loving the world," but it is incredibly myopic in its belief that that must precede all other love(s). It recalls a bit of [civilization] that seemingly sweeps across many domains, in that there is an enlightened and unenlightened understanding when, in reality, the person has not experienced all understandings presently manifested or presently possible. In reality, expecting someone to "love" the world who does not, or possibly cannot, know the world is counterintuitive. It is possible to love one's world, but I do believe that Freire would indicate that it is not enough to meet their stated criteria.

The above shows me that in a manner of speech-understanding, there is a stratification of love in Freire's conception, to which I must stand in opposition. Love manifests where it manifests; there is no way to anticipate the what of it all, and to attempt to impose order on it is to attempt to oppress love's existence where it does not meet one's expectations. A similar reality at times exists within devout religious communities where their own beliefs and practices become a rule for judgment of those who do not adhere to regulations that are beliefs and practices of the devout. I dare [refinance] such impositions of reality because I will

not believe that the thing standing between a religious person and their afterlife is a single rule. Some Jewish persons do not keep kosher; there are Catholics who do not confess; there are Buddhists who do not beg for alms; and many more religious persons who do not practice certain aspects; none makes them more or less worthy of love. If that person manifests love in a way that is contrary to their god's desires, will they be sentenced to being cast out? I hope that such a god does not exist, and if they do exist, I hope the god who sees the love in one's heart, however it manifests, is welcoming of those persons.

The latter two sentences share a single sentiment I cannot believe exists within the confines of Freire, as I had not witnessed even a hint of it anywhere else in their works. Ecology's gained importance may have been the reason for its inclusion. Still, I would contend that ecological models at the level of theory should be immediately included within education frameworks because the theory is supported by other domains, even if it has yet to be "proven." An ecological pedagogy or a pedagogy of ecology is a fundamental choice in how one wishes to view their use; a pedagogy of ecology can undoubtedly exist within a domain, though an ecological pedagogy can be a manifestation that marks a pedagogical as ecologically sound within itself. Both are demonstrated brilliantly in the pedagogies sprinkled across the United States.

If either is adopted, I applaud the efforts. Still, I must admit to a preference for a pedagogy of ecology existing within a domain, as its explicit nature lends itself readily to direct discussion and relation between the educator and the students. However, a manifestation of ecological pedagogy offers a fundamental shift in conversations that I cannot deny. Ecological models and thermodynamic models have a fair amount of crossover. As such, I have long

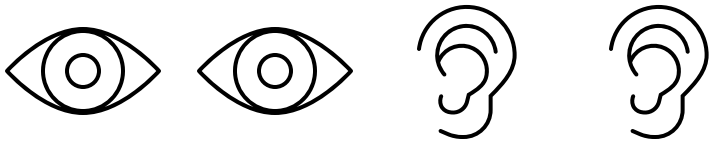
adopted thermodynamic models as a testing ground to prove my ideas (try as I might, Bronfenbrenner's[21] ecological theory remains relatively impervious to my cognitive self).

I will contend that ecological realities should manifest throughout all of education. There are very few things on which many United States publicly educated persons look back and say, [oh, I did use that every day like they said I would]. From this journey's end, it is hard to reflect on what is taught and say that some isn't necessary for human development. Regarding ecological frameworks and theories, I cannot imagine something more relevant to developing human literacy. The ability to manifest ecological understanding is fundamental to living in the world and bearing witness to its realities. The opportunities for shifting the foundations of human, animal, plant, and mineral understanding abound because understanding the relationship of the ecology of a closed system is the individual, and the ecology of an open system (relativistic-ally) is the world. We aren't necessarily teaching anything new by foregrounding ecology, but we are providing tools and the opportunity to grow one's skills in their use...

Pedagogy of the Oppressed

> If they are truly committed to liberation, their action and reflection cannot proceed without the action and reflection of others (1968).

[21] Urie Bronfenbrenner was an American psychologist best known for an ecological systems theory, emphasizing environmental influences on human development. Bronfrenbrenner posited that individuals interactions with various systems, offered opportunities for development. Bronfenbrenner's work underlines that understanding ecological systems in paramount comprehending human development(s). Bronfenbrenner's impact reaches beyond death, and into the fields of psychology, sociology, education, and child development.



I do need to challenge the understanding of this statement far more than I want to challenge the choices and structure of this statement. I will do both, but I am willing to admit beforehand that I can foresee a struggle in my ability to make this clear myself, and thus, that may very well translate into a lack of clarity for a reader.

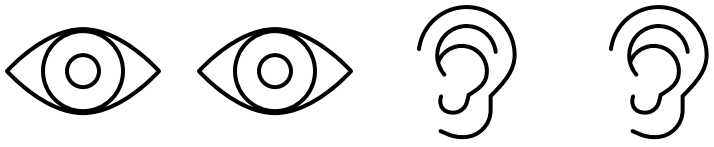
There isn't a "truly committed" because that means a [falsely committed]; such judgments, even when made internally, serve no purpose other than to stratify the good from the bad—the right from the wrong, that serves no immediate aid to anyone. What is at hand is a question of self and, if asked, a counsel of others; [could I be more committed to liberation?] There, the purposeful use of reflection is manifested in experience and understanding rather than exercising judgment, which is neither helpful nor necessary to anyone's life.

The idea that the individual "cannot proceed" depends upon other's participation in the same; no, absolutely not. An individual can proceed individually, the agency of that situation remains valid, and the contexts surrounding the individual are dynamic. As the context around the individual changes, the individual must practice a grounding of self, to not forget that the context may shape the way they think or feel, but that they remain a whole sovereign individual regardless of the context. If one wishes not to choose, one can undoubtedly let the context act upon them and be changed, but just as readily, one can choose to affirm that one is not one's context.

There is something to this brand of thought that makes me hesitate because it starts activating parts of my brain that I do well to inhibit. There is a sectarian-tribalist bit of myself that wants to attribute such a thought to illogical, irrational, and unreasonable flights of inhumanity within myself; I say that here to illustrate that I am not victorious over my basest selves, but I practice a bettering version of self. This statement, though, does lack one thing I have seen throughout humanity that I do not understand: if humans are so powerful as to be able to be richer than any kingdom, eradicate a species from the face of the planet, or make the world so uninhabitable as to risk human life, then how is not one human viewed as capable of the same? Suppose one person amongst many can be a part of such a movement. In that case, one person can do unimaginable harm, and just as well, one person choosing to work in opposition to these forces is not to be underestimated. The individual alone, for better or for worse, is more powerful than we have yet to understand; we would do well to remember this for ourselves and all people.

Politics of Education: Culture, Power, and Liberation

> The fundamental role of those committed to cultural action for conscientization is not properly speaking to fabricate the liberating idea but to invite the people to grasp with their minds the truth of their reality (1985).



For me, Freire's supposition is dense in a manner that feels like something lost in translation (this is no shade of the many wonderful translators of Freire's works, just a natural

byproduct of second-language realities). However, I must do away with “not properly speaking to fabricate the liberating idea but” for my brain to feel I can speak coherently. The ideas I hear within the adjusted extract are two-fold: one, “invite;” and two, “grasp with their minds.”

The word “invite” comes with a contention that the person receiving the invitation does not feel the agency to go without an invitation. While this is wholly conditional, the reality is that when we receive an invitation, we know we are eligible to attend. If we do not, we do not know if we are eligible to attend, though we assume that we are not in some manner. As such, those with invitations arrive at the set place-time and are welcomed by the host-cum-inviter. It is that person’s job to welcome the invited into a space where they have been given access by someone else. This reality, to me, is not compatible with conscientization.

The phrase “grasp with their minds” is yet another two-fold: one, “grasp;” two, “mind.” First, to grasp, in this case, take a moment, and using what can be conjured within yourself, tell yourself the conditions sensed when the word “grasp,” is used. Do those conditions meet the expectations one should hold for another in the reality of Freirian works? For me, a grasp is over-extended, vascular, desperate, exhausting, and straining; this is not something I want to associate with any action. And as to understanding “mind,” is that the only way to know “the truth of reality?” That feels far less human than the reality that humans can know in multiple manners, with multiple modalities, with multiple intelligences, far beyond one person’s imagination. To know only with one’s mind is to know from the mind to the rest of the self; what is to stop the rest of the self from that same knowledge? Why can it not reside in the feel, the heartbeat, the ears, the fingertips?

For God's god-sake, tell me why it must be with the mind. Or the words. Or the voice. Or the hands. Or the feet. We do not all have the same body, so why should anything be housed in the same place? It shouldn't. Conscientization is far more than a reality of the mind; it is a human reality. It is humane and has no home within the human but a home in humanity. I will not let anyone stand in the way of the liberation of a single person, for the only person who dares to stand in one's way should be themselves; any other circumstance is oppressive and must be abolished.

On Music Education

Now, I am fully willing to say that the idea of liberation and music education may not sound normal to the ears of music educators, but I would dare posit that the idea of liberation and education sounds familiar to many educators across the academy. If history education, language education, and science education can be a liberatory practice, then surely music education must too, hold the possibility.

Music education of music educators holds a mandate (in the United States) of requiring a certain number of hours of one-to-one personalized applied study on one's primary instrument[22]. And dependent upon one's philosophy for such spaces, the idea of liberation most likely would be associated with, "freedom." The idea being, that developing a technique for one's instrument is a necessary skill to perform any piece of music communicatively and freely without hindrance. This is where liberation can most readily be found, and in turn, can most readily germinate for musicians.

[22] Voice, piano, trumpet, clarinet, percussion, etc.

Three historical vocal pedagogues[23] have greatly contributed to my personal belief that there is not a single person on earth who is incapable of music-making. Despite this belief, many musicians across the world are told they cannot sing, they cannot play, they will never be good enough, or will never have what it takes to really make it professionally. I most forcefully disagree. Every person is not only capable of making music, but growing towards liberation through music, regardless of whether they choose music as a profession.

I can sing. I have studied it for more than twenty-two years (as of 2024), and while I do not sing professionally, I know that I can sing. However, I also know that my neurology sets up certain barriers for others, that in turn run afoul of their expectations for what a musician-singer should be able to do. They may characterize my performance, as lacking in emotion, facial activity, and body language--these are but a few visible manifestations of my tri-part diagnosis. These three diagnoses are not in fact limiting my ability as a musician, but rather, they are indications of my specific humanity.

Where I find difficulty, music education demands liberation, however, where music education finds difficulty, I have found, and in turn, demand that music education liberates itself. While many may not characterize my diagnoses as having [positive benefits], I could characterize the following as having some benefit: the ability to recognize small changes, the ability to distinguish sensorial differences, and easy to synthesize-embody-integrate information—these are but a few of my less visible manifestations. I may not be able to explain my neurology to others, but while I may be blind to others' emotions visually, my ears are not;

[23] Frederick Husler , Yvonne Rodd-Marling, and Anna Schoen-René

while I am hindered in social interaction, my thoughts are not; and while I am unsure of own knowledge, my gestalt-somatism is not.

So often in music, we are engaged in a practice of liberation, which rarely speaks its name aloud. Teachers attempt to free students from imbalanced vowels and unproductive diction and release musical communication, but they do not call such practices liberatory. For me, I was explicitly told that learning to sing, practicing, rehearsing, and performing should constantly be a work of liberating one's self better-farther-further-greater-more each iteration. However, that is not how I experienced my practice.

I am and was beset by complications in practice, which in turn gave way to the problematization of these difficulties, directed towards possible solutions. That is not to say that I learned to solve every one of my encountered obstacles, but I did learn how to not let them stop me cold. I learned that when I ran and run into a wall, that the wall can be proximally-taken, distally-taken, and laterally-taken—that is not to say the wall can be destroyed, given the right means and context. This practice showed me that liberation was still possible, just simply by looking for another route, rather than assuming the end before its arrival.

If music education wishes to, it can begin-to-solve not only its problems of oppression, but it can begin-to-solve broader-deeper-wider problems of oppression. Take stock for a second of the reality of a music classroom, where else can a student encounter history, language, culture, art, and religion in one place?—the only thing that compares, as far as I am concerned, is cuisine. Music education has the potential to banish ignorance of history, as much as any history lesson; familiarize with language, as much as any language lesson, introduce cultures as

much as any social science lesson; encounter art, as much as any art lesson; and familiarize religion, as much as any religious lesson. If we wish to ameliorate human friction, many of the issues humanity creates can be mitigated in the music education space.

I may not be the ideal here—I am most certainly not—but liberatory practices have made me more interested in music, not for the sake of music. Not only do I want to visit every country on earth, see every city-town-village, eat every cuisine and dish, know-traverse every path, hear every languages, witness every religious practice, and be invited to share in every culture, but I want to do it by focusing on out little blue marble in the context of an incomprehensible vacuum of the unknown (and known) possible-universe. In the context of the greater possibility, it is difficult to see why fear, hatred, ignorance, and intolerance are viable when we are universally so limited. When, if we wish to live up to a theoretical potential of one species on this little dot, we must certainly grow much more than we are today, if we are to even register on the scale of what may be.

A Pedagogy-Philosophy of Liberation

(a final reflection, for now)

To begin as I will end, liberation has posed and continues to pose the most meaningful quandary I have ever encountered.

For all my life remembered thus far, I have not wanted to be alive. Looking back, I may have wanted to be alive, but I have no memory of ever wanting or being such. Long have I felt that I wasn't quite human, or that if I was human, I was something quite different than the rest of the population, perhaps something older or younger. My life has continually felt and cumulatively felt like an exponential growth further and further from my living human-shaped

companions. I don't want to say that this is oppressive, as I cannot say that it is beyond a reasonable doubt, but I certainly know that I do not want to live, and if I must, I do not want to live with this feeling.

It is a long journey for any human to try to live, but the reality is each and every life will experience some form or manner of adversity that very well may manifest the symptoms of oppression. It is hard to imagine that life could be lived without such a challenge, primarily due to an ingrained Darwinian platitude along the lines of [what doesn't kill you makes you stronger]. However, if you have been a human, I cannot imagine how this could be true. I saw far too many people die early in my life without their consent, and as I got older, I watched people consent to end their own lives at a rate that I hope no human being should ever know. The reasons for nonconsensual death, at times, may prove benign, but I have never encountered a single life taken of its own accord that doesn't fracture me to a microcellular level. In fact, as someone who has had a history of suicidality, I would say even from the first thought of my own to the reckonings of today, the pain has only grown.

When I consider oppression, it manifests in my upper nasopharynx; everything seizes, resulting in a squeak that I can feel throughout my entire body because oppression will always bring silent oppression within the self before any others. It is the oppression I have known the longest, and it is the oppression I have lived with the longest; it is only natural that it holds this premiere place within me. Every other oppression I have encountered sits quite separately from this premiere spot, as other oppressions, I believe, have personal possibility for liberation; I do not yet believe that to be true for my neurological oppression.

I realized before I was nine that Christianity had an issue with its population in practice; it wouldn't be until years later that the word Christocentrist entered my vocabulary. What came next in my personal experience was the awareness that I was not heterosexual, and this pushed me further into self-conflict. The Christianity in which compulsory participation actively condemned something about myself I knew to be accurate. However, it would be years until homophobia entered my language and even longer until homomisia joined the former. When I left religious practice, I realized that, in turn, a majority white population had perpetrated a similar domination of other people, though this takes numerous forms; in this case, it was white-racial supremacy. The next period was the most prolonged period of singular growth, as I grew into the knowledge and eventual diagnosis that I was neurologically disabled; what was most stinging was the ableism I witnessed in retrospect. From the moment of receiving my first diagnosis, another door opened that in my non-humanity, I was neither male nor female and that the title of genderqueer was the most relevant; luckily for me, I knew of transphobia and transmisia going into this new period.

I have lived a life I would not wish on anyone. Yet, I know I have primarily benefitted from systems of oppression, given my assumed identifiers by other people with whom I related. I am simultaneously liberated and oppressed by oppression; I, frankly, want neither. This neither is where my pedagogy-philosophy of liberation is rooted.

The idea of liberation moves unimpeded from the above; life on this planet knows oppression, in some form, by virtue of the status quo of existence in this solar system, outward to the universal barrier. There is no reason for anyone to deny this oppression's existence, for to deny the truth adds not to this shared reality. The possibility of liberatory education is.

Personally, the most hopeful form of education possibly imagined. In this possible liberation, education has not only begun to achieve liberation but is in a constant state of preparation for, action toward, and recovery from liberation. In this case, the total life as an object-subject is accepted and viewed through the lenses of known oppressions and thus conceptualizes efforts to liberate every oppression in that life.

The idea of liberatory education at its earliest would help students to distinguish identifiers of themselves and, in turn, have students act as peer educators to distinguish self-authored facts by their classmates. From there, students would encounter a greater variety of identifiers beyond their classroom, and discuss the identifiers found outside their personal experience. From this point, the student's relational realities would be the object-subject for discussing oppressive behaviors without labeling them as such. This education of identifiable characteristics will serve as a basis for later recognition of systems of oppression.

The liberatory education at secondary levels will be one of human-systems contextualization. In this case, the similarity of identifiers would find consensus populations. In turn, using reality-based examples, one could define humans and their subsequent systems of identification and oppression. These examples work through contemporary, historical, futurist, and geographically-distant systems. For every system encountered, it would be at the root and the leaf, about the humans who are a part of the creation and function of the oppression.

A post-secondary liberatory education does not diverge as so many other systems do, as oppression is of human systems; however, systems of oppression may be ever-present, but there are specific manifestations to domains beyond one's field of study. The work of every college, department, and program would be to actively embed discussion of the systems that

interact with each course while participating in that course. The idea of historical oppression could discuss the historical oppression of peoples, animals, and crops and the reality that certain people's histories are oppressed by being kept out of textbooks and discussions. The idea would be that oppression remains ever-present, and we must always be enabled to recognize, identify, and disempower it.

What is missing from the above is the liberation; who-what-when-where-why-how. I cannot give this to anyone else because I do not yet know myself. The closest I have come is to understand that if we educate on real-life oppression, it becomes far more accessible to grapple with each day; when a population does not have a language to [name] their oppression, it is far more difficult for such a population to defeat it. But I know that even in an environment of benign existence, oppression may cease, but liberation has not yet come. What I hope is what I have learned personally: work for liberation wherever you may; if that means working on the liberation of others or the liberation of self, do that. It is not that one is better, but that one will feed the other, for no one is free unless everyone is free.

There are many pedagogies and philosophies to consider in the education world. While I am still beginning my journey, I do not see the limit to the possibility of liberatory education. Liberation can apply to the animate and inanimate, the living and non-living, the universal and the specific; liberation is possible for all people, places, and things. But, the one caution I have for liberation is that it is a singular reality because a moment of liberation implies the end of liberation; liberation must be an active and dynamic activity where one gets free, remains free, and enables those around them to get free. Liberation is ongoing, which means if we want to be part of it, there is no end to this work.

This pedagogy-philosophy still needs to be done because it is in this finite-fixed dissertation. This moment is only the beginning of this work and the beginning of my possible understanding. My liberatory experience, knowledge, and understanding are my own; mine, however, cannot and will not be exclusionary of anyone else's. Liberation belongs to each atom in this universe, so long as this universe is. And while the road may never cross a finish line, the work of liberation undertaken each day by understanding that every molecule of oppression removed makes room for every liberation achieved.

To end as I began, liberation has posed and continues to pose the most meaningful quandary I have ever encountered.

Chapter 6

Transformation

Introduction

The present work attempts to realize a transformation theory at the centroid of three points: music, pedagogy, and philosophy. This effort offers an admission to investigate transformation when utilizing the published works of Jack Mezirow. Every work published by Mezirow was consumed, and annotated, and every reference to "transf," was extracted for reflection. Each extract is subjected to reflection in order of appearance in the original publishing format. The critical reflections offer interaction with each published volume's most potent extract-reflection. Each critical reflection will pursue a multimodal orientation to provide each entry with progressive access and accommodation.

The author's experience, knowledge, and understanding will serve as object-subjects of reflection, upon which throughout this realization. As such, the author offers unfettered access to the self; no object-subject is off-limit. This offering of self is done in pursuit of human understanding. So, expressions reflect a lived-living reality that contains all of the humanity available at the time of writing.

This endeavor discusses the gestalt of self that a Caucasian, genderqueer, neurologically disabled, queer, thirty-six-year-old. It will demarcate the development of a philosophy of transformation.

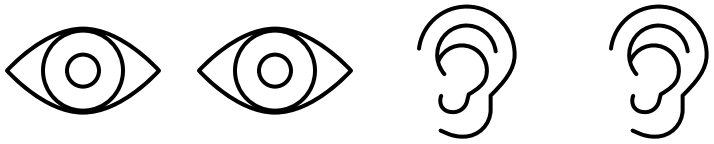
This inquiry will join the ongoing transformers and transformation of music education.

Mezirow

Critical Reflections (selections represent a sample of the total available)

Fostering Critical Reflection in Adulthood (quote one)

> Transformation of perspective has cognitive, affective, and conative dimensions. Taking action on a new transformative insight can be blocked by external or internal constraints (or both), by situational and psychic factors, or simply by inadequate information or lack of skill to proceed (1990).



I am more metaphysical-mystic than I find Mezirow to be, so I am unsurprised that I have an addition-substitution for the extract. I agree that there is a conative manifestation. However, I believe there is an overreliance on the [psyche] in the realities Mezirow illuminates; as such, I believe "conative" should be replaced with [somatic]. I can understand the cognitive-affective bifurcation, as I live with it most thoroughly. Still, that development has given me a pronounced awareness of the somatic self, without which I would be lost.

I understand hesitation at bringing in the somatic manifestation when discussing perspective transformation; however, from the most literal to the most rhetorical, what is a transformation of perspective if not somatic transformation? The idea fundamentally of a change in perspective, when prescribed, is rarely taken literally; this reality is noteworthy. Changing the perspective with which one views anything can most certainly have an impact if one is open to engaging.

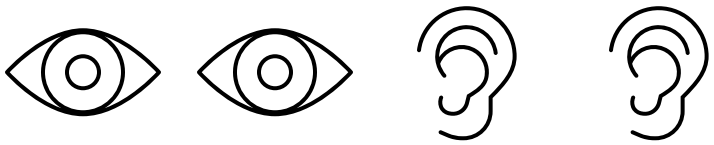
Transformation of perspective manifests not only from the cognitive-affective appreciation but also in the body's motor functions, which can influence backward from the

object of attention to the feeling of gravity pushing one's feet into the soles of one's shoes. For instance, I used to love dancing but was not very good at it (I'm not saying I am good at it now). But I had been focusing so literally on making my body do what the body was supposed to do that I didn't look comfortable (surprise, I wasn't). What was transformative was a choreographer asking me to step out, watch a section rehearsed through, and give feedback; right before the count-off, they asked me to watch the space, not the people. It was as though I had never seen it before because I do not believe I had ever focused on the negative space of movement.

Today, I am far more attentive to how I use space (active and passive) because of this. I don't so much see a classroom as the distance between objects-subjects. Suddenly, the literal space where matter is not is akin to a rhetorical silence where music is at rest. It is the space around a body that dictates its shape because the body is a miracle and can do unfathomable things; so, too, in music, it is the silence that makes the music, for if there is not silence, the cavalcade of sound will inure one's self into endless noise.

Fostering Critical Reflection in Adulthood (quote two)

> Because of professional or institutional constraints, an educator may be unable to provide emancipatory education across the entire process of transformational learning involving sociocultural distortions (1990).



A philosophical challenge is fundamentally at hand underneath the argument made here by Mezirow. While [institutional or professional] constraints are undoubtedly present contexts for the educator at hand, it is improbable that any educator could provide a liberatory education in totality for even one student, let alone more than one student. The idea at hand is that while the power of transformative learning is within each individual, the idea that a single teacher will be able to stand as a resource throughout the entire process is illogical, as it has two major flaws: one, the influence of other educators; and two, the temporally finite reality of the teacher-student relationship.

The idea that a single teacher can stand as a resource for transformative learning as a whole means, in a manner, that no other resources must be engaged or are found unavailable. While that is a possible reality, it is likely not the majority of realities, as one does not have to be an educator to be in educational contexts where one person can learn from another. Also, it is just as unlikely that no past educator's influence is present within the student practicing transformative learning, so in reality, one educator may be current. Still, many educators have indelibly marked the student's education, and they too are transitively present in that student's education reality until the day they exit stage right.

As to the other glaring asterisk, temporality is a finite resource; transformative learning cannot be dictated to be true or false based on temporality (e.g., it is only transformative learning if the transformation occurs within 12 months, etc.). As such, we must, in turn, recognize the temporality of the relationship between the transformative learning educator and the transformative learning student is also finite, as education is not a process based upon

having this teacher present for all time. The teacher will only have this student for some time. Now, pardon my leap into neurology, but it helps illuminate my understanding more fully.

I had only female identified-presenting educators in elementary school; I have no idea if they are still alive. I had a majority of female identified-presenting educators in intermediate school; I have no idea if they are still alive. I had a majority of male-identified-presenting educators in my freshman school; I know one of them is still alive. I had a majority of female identified-presenting educators in high school; I know one of them is still alive. I have never had a teacher from my education knowingly die; most have not maintained relationships. I carry at least one lesson from every teacher I have ever had, positive or negative. I continually marvel at the seeds planted by one, from which they benefited nothing, though I benefitted from their growth later.

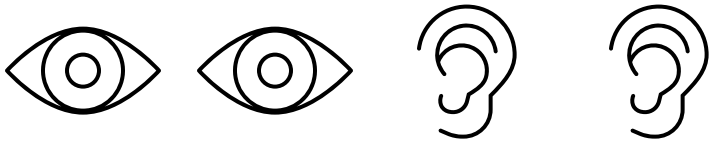
I have lost quite a few of my classmates over the history of my education and a few of my students. In my case, every last one chose to cease existence for themselves. I have also witnessed the lives of fellow students in my institutions who did not choose, but someone else made that choice for them. I do not remember every one of them—and I believe there must be a reason my brain does not wish to remember them.

Teachers and students cannot be liberated from the realities of temporality and finite truth. To expect that any teacher will be present for the totality of a transformative learning instance is wonderful and is possible, but it isn't probable. Very little on this earth makes sense if one sets down to the place and time to consider it. And it is in this light that perhaps we can understand that statements of absolute are possible-though-improbable. If we are lucky

enough to experience or witness one, maybe we should do our best to realize the sheer numerical reality of that manifestation.

Handbook of Transformative Learning (quote one)

> We need to focus on who is doing the learning and under what circumstances to understand the transformative learning process (2012).



Point of order. The only thing "we need to focus on" is one's self. Because without that first understanding of self, it is far more likely that one's relations will not manifest as internally imagined. To best relate to someone, it is advisable to know your circumstances and contexts best, as then you are more capable of recognizing in others and how you may adjust yourself to interact best. If you firmly understand the who-what-when-where-why-how of one's self, communicating with others will be far more accessible, even if their whole self is not yet situated.

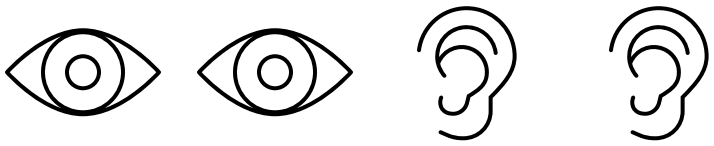
If one focuses on "who is doing the learning," the answer should be everyone. I am not a fan of should, but it is a personal choice in this case. If you are not [growing], you're dead, and since humanity's growth is firmly bell-curved, another metric may be helpful: enter stage right, learning. If you want to know you're alive, I would suggest checking with yourself at the end of the day and asking, [what have I learned today]? Answering this question will begin to impact how you sense your growth, not only at the end of the day.

Now, “under what circumstances,” one learns—every circumstance, please. I support that every bit of one’s experienced reality can be a subject-object of reflection, which reasons that every circumstance is one from which one may learn. To be clear, it does not have to be in the moment [pardon me, I have to learn right now], but more akin to the idea that there are lessons in every moment if we choose to take note of them, and then choose again to engage with them.

And as for the attempt “to understand the transformative learning process,” I bid you good luck. It is not that one shouldn’t try, but I don’t think that setting out to understand is a goal befitting transformative learning. If you want to understand the fullness of transformative learning, including its myriad manifestations, then engage with it and bring with you the whole awareness of which one is capable. Transformative learning breaks the differentiation between educator and student. If you want to understand something as personal as transformative learning, it must be through your experience, knowledge, and understanding; anything else will merely be partiality...

Handbook of Transformative Learning *(quote two)*

> Although Habermas suggests a third learning domain, emancipation, transformation theory redefines this as the transformation process that pertains in both instrumental and communicative learning domains (2012).



Given the specificity of my triptych in this effort, I think Mezirow may have misunderstood the opportunity in this statement. Habermas posited "emancipation," regardless of all else. Mezirow chooses to internalize this emancipation in the understanding of transformative learning. This moment is not to say that Habermas[24] was correct, and it is not to say that Mezirow was right; this is to say that there is a misapprehension.

The idea that transformation includes emancipation is well and good. Still, by internalizing it without giving proper credit to the basic etymology at hand in "emancipation," a greater understanding is missed. So, to be clear, transformation may include emancipation, but I contend that emancipation may consist of transformation. There is no guarantee of anything in life, so neither direction in the rhetorical equation may result in both being present, but their transitive possibilities are stable within one another.

What is fundamentally at question in this dyad is the idea of what emancipation is and what transformation is. Do the dyad's definitions shift when one couches within the other? While a philosophical question, this understanding of each individual with these words in many ways dictates how they interact with the concepts that bear the names. I would say that transformation is found within emancipation and is less likely if the positionality was that emancipation is found within transformation, due to my own experience.

[24] Jürgen Habermas is a German philosopher-sociologist known for theories on communication, rationality, and the public sphere. Habermas emphasizes how language and communication shape society and democracy, meanwhile advocating for rational discourse for social progress. Their works impact the fields of philosophy, sociology, political theory, and cultural studies.

I have never been able to garden (in any sense of the word) successfully. But my parents were excellent gardeners and transformed the garden from bare to fecund yearly. But as the plants grew, I never understood a transformation underway, and I still don't embody that, though I can understand it now. But within myself, the same could be said; I was undergoing a transformation that was not registering, but each time I got a little bit more coordinated in my changing body, it was like I got a little more free each time. I noticed the emancipation and transformation are a fundamentally personal process because I lived in internalized oppression.

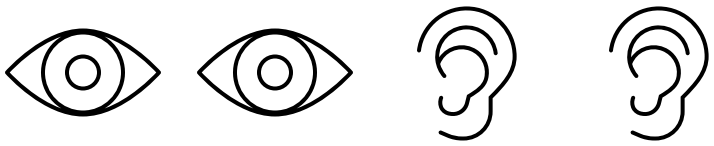
At question to me is a silly debate over words, which are created by humanity, used by humanity, and discarded by humanity. As such, the words are human-made and less durable than many things on earth. But, I cannot deny the power of the word "emancipation" when encountered; this may not be true for those who did not have the Emancipation Proclamation[25] drilled into them by required recitation, but it is true for me. The idea that the United States' transformation with the emancipation of the enslaved fell far short of what was envisioned. And each time the civil rights movement has pushed the conversation back to the center stage, wins are made, but they too are not as transformational as initially desired.

What can't change in the ringing of the bell of emancipation? When any human gets a taste of something withheld from them, it will not soon be forgotten. To attempt to deny them that choice again will meet fierce resistance, as it should because there is no un-ringing the bells of emancipation. People may try to roll back progress, but that freedom cannot be stripped away. Because when they realize they are capable of having it, it is much harder to convince them that they do not need it.

[25] https://www.archives.gov/milestone-documents/emancipation-proclamation

Learning as Transformation: Critical Perspectives… *(quote one)*

> Over time, a series of these transformations in point of view about oneself as a learner ("I can understand these ideas") may cumulatively lead to a transformation in self-concept ("I am a smart, competent person")—a habit of mind (2000).



Such a transformation as above could take place. However, it reasons at most fifty-fifty. I don't say this to be discouraging. Still, I point out that humanity does not drop the context in which they exist while participating in a transformative educational experience. The world does not stop and cannot be shut out, and as such, the brain's idea of trying to draw a straight correlative-causative line would be better off as a hedge maze of right angles and dead ends. The transformation in context will take the time it needs, but it is happening, even if not achieved.

I do not doubt certain things are true. Humans benefit from drinking clean water, being outside in the sunshine, and having clean air to breathe; if one tends to a five-foot-by-five-foot plot of land, that person will experience growth as part of their efforts. It may not be the picture within one's mind, but it will grow. Part of transformative learning's absolute potential is an education of belief and hope in the power of educational transformation. Being able to counsel oneself in this manner is a well-worth opportunity, with or without transformation.

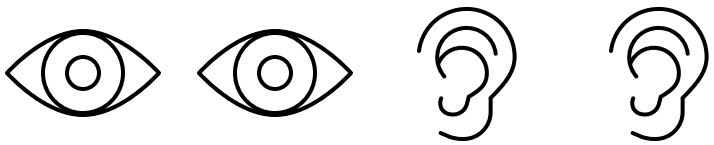
And finally, to self-talk, the idea that one can practice one's self into a better self-conversation is accurate. However, this goes beyond education into anthropology, psychology,

and sociology. While possible one can bring about changes within one's self, one must keep in mind that there are forces beyond our knowledge (at every moment in our lives). For me, it is a neurology that is more capable of drastic change from the inside than I am from the outside. This chemical reality can destroy my meds already ingested, blowing through the guardrails I have practiced and built and reducing me to what feels like my most diminutive possible form.

There are forces outside and inside of us; the idea is that we can't forget that sometimes, it isn't as simple as it seems. That means a fair amount of, /I am not sure I understand anything/, /keep going/, /there is too much to learn/, and /all things in time/. I have been working on getting to this level of self-conversation for twenty-four-plus years. And yes, I wish I were further down the journey, and everything would go faster, but that's not where I find myself. The idea, which feels garish but necessary, is that it is the idea of, surviving isn't an easy task; don't put yourself in a position where your expectations for yourself make you feel like this isn't worth it.

Learning as Transformation: Critical Perspectives… *(quote two)*

> Even partial autonomy requires communicative competence and transformative learning (2000).



I am willing to step from autonomic understanding to transformation, but I am not willing to leap from "autonomy" to "competence." Mezirow, here, shows a bit of an unsurprising Caucasian, male, heteronormative reality that I sometimes forget does overlap

with their existence. The idea of “communicative competence” is functionally not what it once was, and we should all be thankful for that. As teachers once mandated that students pursue grammar and rhetoric and prescribed manners, they also mandated that students with anything outside of what they deemed normative were incorrect and wrong. Thus, one could find someone needing a speech-language pathologist working with a speech therapist and someone with an accent considered unacceptable in a given teacher in the same room with another speech therapist.

Let us first dispense with competence in this context; it is trash. Communication itself depends upon broadcast and reception. Thus, there must be at least two functions, one that emits and one that receives; ideally, what comes out is identical to what comes in. But in reality, we know that what is produced is very often different from what is taken in by the hearing-listening party. In this way, we have a communication breakdown, not an issue of communicative competence, because both parties are present in communication. Thus, both parties are responsible for the communication, not just one side being blamed. As such, competence follows the piss-poor tradition of humans thinking they can externalize that which makes them uncomfortable, deeming the problem to be outside of themselves and not within themselves. The question of competence is merely a rip-cord so that someone doesn’t get their hands dirty.

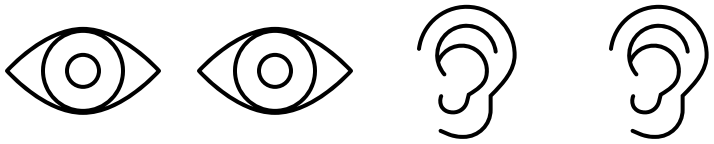
Finally, the idea of [partiality] needs redress, and I will do my best to make this understood. No one is partial, and thereby, no one is impartial; the reality made manifest is that in the grand chaos of humanity, we are born with all of the information within ourselves to live our lives from birth to death. As such, we are born whole. To attempt to remove or reduce

a person is fundamentally inhumane; when the universe acts in its manner that at times results in literally removal and/or reduction of a person, that is inhumane, but then too, they are no less human, for they still contain all of the information to live a life until their death. To allow for partiality to exist in the minds of humankind is to allow for the reductive possibilities of weaponization by humans against humans.

And given that partiality, the argument exists in the achievement and failure of wholeness, which too must be eradicated in the lives of humankind. Any autonomy gained is discovered within ourselves, not granted from outside ourselves. Refuse anyone who enshrines partiality, for they enshrine inhumanity with it.

Transformative Learning in Practice *(quote one)*

> Learning occurs in one of four ways: by elaborating existing meaning schemes, learning new meaning schemes, transforming meaning schemes, and transforming meaning perspectives. The most personally significant transformations involve a critique of premises regarding the world and one's self. A transformative learning experience requires that the learner make an informed reflective decision to act or not (2009).



Every one of the illuminated possibilities of education is an actual possibility. However, this does not mean that these are the only four or that any person can dictate how learning occurs, thereby limiting how learning does not happen. Just as well, to dictate the most personal learning transformation is foolish, as each person must define what is individual for

themselves. As for the transformation, there is now a necessity in the transformation, including [informing] or [reflecting], which is so far as to be understood as [transformational.]

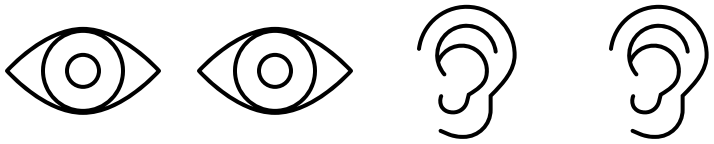
What is likely to be the most personal for each person is decided by each person. I state this oddly because of what is present now rather than what is within the extract. I cannot tell you what is closest to my definition of self. However, I can tell you I don't know how anyone can know such a thing. But I have witnessed people whose "personal" has nothing to do with their choices but has everything to do with a received tradition that has passed from one generation to the next. Just as readily, I have seen that some people devote themselves entirely to forces beyond their control and are willing to subjugate the self in the interest of the outside force. Being willing to put something before the actual life lived may not make sense, but certain people are willing to see their own life's demise before they are willing to see the demise of what they believe. There, we have a literal-rhetorical contradiction regarding what can be personal.

As can be found in other writings, the concept of positive framing of information is laden with frictional possibilities. One needs to be made aware and then informed, which differs from what is happening. One is taking in new information, and once that information is consumed, it does not mean that the person is informed, but instead, they have been informed. They are actually in the process of informing (akin to becoming-making), where the information they have received must be synthesized, integrated, and embodied; there is no guarantee that they are informed. Because there is no end to the road of informing, just as is valid with becoming. While counter to most communication science, the negative framing is helpful; what is occurring is an abolishment-by-abolishment of ignorance-by-ignorance. There is no moment

of no longer being ignorant, but there is a continual remedying of one ignorance, then another, and another, etc. The idea is that there is always more to learn, there is always more information, and there is always greater enlightenment available...

Transformative Learning in Practice *(quote two)*

> This differentiation between perception and judgment is close to transformation theory's differentiation between learning outside awareness through intuition and learning within awareness through critical reflection on assumptions (2009).



Mezirow's conception here is wholly their own, belonging to no one but the author, Dr. Jack Mezirow. "Perception and judgment" may manifest in life, but to say they are akin to learning [external and internal] awareness is overly prescriptive for humankind. While one can certainly learn to perceive and judge independently of one another, I cannot imagine learning awareness of any kind without awareness of every kind.

Fundamentally, I attempt to empty myself for my and everyone else's benefit. I know that judgment, for me, is preceded by examination, assessment, labeling, and perception. However, I honestly practice inhibition as long as possible to delay the beginning of that process and to bring it to a halt as quickly as possible once it has begun. I do not wish to reach judgment if I can, so I practice as stated.

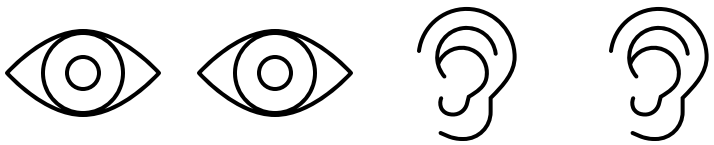
The comparison to external and internal awareness learning is incomprehensible to me. I learned to dance by following positive forms, while my peers learned to dance through

internal forms, and others learned to dance by negative forms. Aesthetics, athleticism, instinct, and kinesiological endowment drove some dancers. But I gained far more awareness of the external by pursuing the internal than I ever did pursuing one-for-one, on either end of the spectrum.

Part of learning to dance has translated heavily into other areas of my life, specifically about manifestations external to me and ever-present within me. I rarely reflected on myself, people, places, and/or things. However, I had developed an incredible awareness of being able to see my body outside of itself, how it moved, how it behaved, how it succeeded, and how it failed. By training myself, I could better witness myself and others by learning to read the "word" of the human body long before I ever read the human mind. I do not know that I could not have traveled farther and further with greater critical awareness, but I know I got quite far without it. And if it was possible to develop internal and external awareness without such, for me, it must be possible for others...

Transformative Dimensions of Adult Learning *(quote one)*

> Action in transformation theory is not only behavior, the effect of a cause, but rather "praxis," the creative implementation of a purpose (1991).



The man who created transformative learning positing the action definition can't be refuted as wrong because that guy would know. However, the action doesn't provide a

temporally inclusive framework for continuing transformative learning's potential. It is through this lens that this statement is considered.

[Action is not only behavior] is a wildly true sentence upon which Mezirow applied their experienced and understood truth. But the sentence structure muddies its message for this reader because I can more easily understand the sentence: [action in transformation theory is not only behavior but rather "praxis," the creative implementation of a purpose]. The above being actual for me does not indicate truth for all people, but numerically, it does indicate truth for more than myself. I pursue a more inclusive understanding of what is said.

So, reconsidering [action is not only behavior], but we can also find equality in effort is not only behavior. Now, considering that action is often associated with /action movies/, /action sequences/, and /action stars/, we can posit that action in this relation can also muddy the meaning. This type of action is captured in media by externalized movement as the dominating force, forgoing the internalized action in humanity. So, we reframe for effort, [effort in transformation theory is not only…] then driving to the understanding of "behavior."

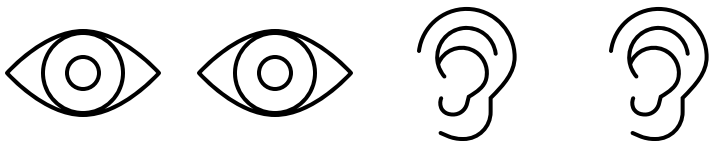
In this light, we can begin to attempt to understand what the intention is using "behavior." For this reader, the invocation of the "word" brings up the judgment of how one is supposed to behave in contrast with how one is present. The judgments were overwhelming admonishments for not doing what you were expected or supposed to do. As such, the idea of who I am and who I was to pretend to be is at the forefront of "behavior." But just as easily understood is [effort in transformation theory simultaneously external and internal…]. This statement could be reframed, [effort in transformation theory simultaneously quantifiable-and qualifiable…]. The idea is that that which is seen is made manifest from within and that the

presence of nothing to see does not mean that something is not made manifest from within; effort is the gestalt understanding, not the exclusive definition.

"Praxis" is a somewhat dangerous conversation as the definitions are not viewed as definitions for oneself, authored by oneself; a helpful framework to remind humankind of their agency and sovereignty. As such, "the creative implementation of a purpose," is needlessly defined and possibly received as prescriptive. In my case, I don't think I am creative, I don't think I have ever implemented anything in my life, and my primary purpose is to welcome death as soon as it comes for me, so I should live in a way that means I will be happy when it arrives. Nothing in that extract feels correct to me. So, what would be something akin to ["praxis," when one's thoughts and actions are consonant]? To me, praxis isn't challenging to understand, mainly because the difficulty of praxis is in its achievement, like all things we strive for. We can approach the absolute praxis, but it will remain elusive; we must choose to pursue it continually.

Transformative Dimensions of Adult Learning *(quote two)*

> Mindfulness is described as being aware of content and multiple perspectives. It is what transformation theory calls reflective action (1991).



This extract is where I believe Mezirow suffers from a domain's growth beyond the moment of authorship. And to be fairer, Mezirow's understanding of mindfulness is their own

mind's understanding; it need not be for anyone else; that is how mindfulness is practiced, by recognizing the self, the other, the other in the self, and the self in the other.

However, this statement is less accurate than can be made, as I would counter that reflective action and mindfulness are quite different, at least as diverse as the Buddhist practices, and mindfulness has made clear that they, too, are different from each other. The idea of reflective action here does not serve its purposes as an advocate and would be better served by [reflection]. In contrast with mindfulness, using reflection is a more actual statement than before but still improves. The reality of reflection and mindfulness is that the idea of mindfulness can be (e.g., has been-is-will be) easily found in the mirror metaphor. When the mirror captures the image of a reflection, it contains it, and as it moves out of the mirror frame, it dissipates; there, we find a remarkable similarity between the practice of reflection and mindfulness.

However, to say that reflection and mindfulness are adequate demeans both. In [reflection], one can find adjectives, adverbs, nouns, and verbs, but reflection situates with the form of the noun. While, in [mindfulness], one can discover adjectives, adverbs, and nouns, mindfulness is mainly located with the form of the adjective. The idea is small linguistically but worthwhile when practiced. Mezirow conceives of reflection as part of, but not exclusive to, transformative learning. In their given works, we know that reflection will occur as part of TL but does not have to result in TL.

Now, as set forth by its practitioners, mindfulness must be reckoned with as a force independent of mindfulness. First, if mindfulness is a product of Eastern thinking and a part of the more extensive birth of Buddhism, its roots are traced to Nepal. The previous being true,

we can trace Siddhartha Gautama's[26] birth in Nepal to their death in India. From there, we can find that Buddhist practices developed in community contexts, becoming schools adapted, adopted, and embodied by populations all over the Asian continent. Now, as such, we cannot ignore that the forces that acted upon the East were of Western origin, and in turn, the advocates of mindfulness are primarily Western persons. The lineage of our ancestors may very well have perverted understanding far before it reached up, given their colonial-imperial histories.

As to mindfulness, as I see it, separate from any teachings advocated in mindfulness and Buddhism, mindfulness is a practice. It is the practice within and without oneself to be as aware and inclusive in that awareness as possible. In this way, all available is sensate, and more idealistically, there is no discrimination within this awareness. The practice of mindfulness can be momentary but is typified by a continual state of existence in the practice of mindfulness. The previous exemplifies the idea not of being stoic and unaffected but of being caring and empathetic. In mindfulness, the practice of one moment of mindfulness should lead to another, and another, until which times mindful is the life lead by such a practitioner: ever capable of living a whole life, but doing so mindfully. Therein lies the difference, at least as I see it...

On Music Education

Now, in case it has now yet arrived in the reader's understanding, the author-researcher may be at odds with the Adult Education field of Transformative Learning. However, the idea of the transformational learning potential within music may not fit within the present paradigm of Transformative Learning, but it can.

[26] https://tricycle.org/magazine/who-was-the-buddha/

In music education, there is a lesson that lies in wait, that is available to anyone studying the western musical canon. The lesson of music as an act of creation has no limit, but across time and space, one can speak to musicians about where this lesson was (or was not) brought to attention. For me, this lesson was brought to my attention first in undergraduate with the study of Beethoven's Late String Quartets[27]; the composers' use of silence as a medium of music is starkly available in these last quartets, where instead of the concept of [rests] are the moments between music, it is as though the concept is turned inside-out and upside-down, resulting in the rests originating in music, and the music, in turn, originates in the rest, creating a cohesive whole.

This first encounter gave way to later lessons on how all music can be viewed this way utilizing explicit and implicit means whereby provided by the composer, the author, or the performer. What humans hear is a transformation of silence, whether that is speech, noise, or tone; what was once absence of sound is all at once sound. And as such, there are continual transformations taking place in music, let alone a single piece, a single set, a single work, or music as a whole.

The transformative potential of music is, at its most elemental, a sensory experience. And I say this with caution because I do not want the reader to walk from these words thinking that it is one for only the ears—the sensory experience of music is dependent upon a relationship between the music communicator and the music receiver. If musicians provide a greater possibility of sensory engagement, it is more likely that the total audience participation will be higher, but also, it is more likely that the audience's participation on an individual level

[27] https://music.apple.com/us/album/beethoven-the-late-string-quartets/1452504578

will also be higher. There is no reality where it must be the ears alone, it can encompass as much of human sensory possibility as available in a given context.

Just as in the liberatory possibility, the transformative possibility strikes at the heart of humanity as a whole, resulting in possible liberation. However, something that liberatory practice would benefit from, will also benefit transformative practice—when one is liberated, one is most certainly transformed, and when one is transformed, it is most certainly liberatory; we must only make the choice to discover that for our-selves. If music can liberate, then it can transform; and so to when it transforms, it can liberate.

A Pedagogy-Philosophy of Transformation

(a final reflection, for now)

One of the few constants known to this universe is a fundamental understanding that the variable of change is always in operation. Humans have expressed such constancy of change in numerous ways and pointed to different driving forces that cause this. Whether you accept the reality of universal expansion, atomic life, or any other possible force, change is underway, and that will require radical acceptance on behalf of those wishing to contend with such knowledge.

For the natural world, this change manifests primarily in two functions. However, there are more: first, changes to the natural world made without direct human action, and second, changes to the natural world made with direct human action. In the former, the boundaries of the river's waters continually carve a river into its most fluidly responsive shapes, which may displace animal habitats, trees, plant life, earth, and stone. In the latter, humans will act upon the natural world for habitation, industry, product creation, transportation, and more; the

impact here, too, can displace animal habitats, trees, plant life, earth, and stone, except in this case, the humans can plan for minimal disruption if they choose.

For the human world, change is manifested primarily in two functions. However, there are many more: first, changes to the human world made without direct human action, and second, changes to the human world made with direct human action. In the former, the realities of weather patterns, natural disasters, universal forces, and more can impact human life and that which humans have created beyond human life. In the latter, humans will act upon the human world for purposes from the most virtuous to the least; the impact here, too, runs the gamut from the most broadly beneficial to the most specifically detrimental. Humans, however, can plan if they choose.

A pedagogy-philosophy of transformation starts with the above, recognizing a change in the natural world and recognizing a change in the human world. This reality of constant change often needs to be addressed early on, only to be addressed piecemeal later on, in a one-by-one-manifestation format. Instead, a transformational education would help students recognize change, anticipate it, plan for it, and solve it. No longer would the world stand idly by to ask, after the fact, how that happened, but instead, it would be educating students on the changes that have come, are here, and will come in the future.

In the world of primary education, a transformational education would tackle the changes that impact the students; ideas of weather and natural disasters would be tackled before and as they occur so that the changes can be made manifest as much as possible. Also, students would be engaged in the idea of spotting change in their own lives; topics like clothes,

hair, seating arrangements, food, moods, and emotions would be generated by the students so that they could best illuminate for themselves and their peers the change in their very lives.

In secondary education, the more interdependent ideas of systems of change(s) would be introduced and illustrated as they manifest. The concepts of academics, economics, media, and sports serve as rich material to help identify the change surrounding them. Further, students would generate the changes in the present and their past and hypothesize about the changes in their future. The ideas of aging, geography, growth, nutrition, and personality would be a laboratory for what it was and can be.

The post-secondary education of transformation would focus mainly on expanding from direct action to indirect action. The realities of class(es) would serve as a garden of opportunity to understand how class(es) intersect one another, causing both direct and indirect change to many aspects of human and non-human life (e.g., age, gender, language, religion, social, etc.). Student activation continues refining their understanding of their change and how it interacts with the larger forces of change under discussion.

The future made possible by a transformation education is one where change is radically accepted as a force in the universe, almost to the point of benign truth. Humanity would spend its time recognizing change and anticipating, planning, and solving for change. This continual pursuit of understanding transformation would also bring humanity to reckon with its history and enable them to begin transforming the present and the future to make up for the impacts of the past no longer afforded opportunity. It is not that humanity could transform the past, but it is that humanity could transform the present and future to begin the healing process of the wounds and scars of the past inhumane transformations.

There is a limit to transformation, however, with which we all must grapple; transformational reality comes for every person started before humanity and will outlast humanity. The previous is a less-than-immediate challenge of transformation; however, it has foundational principles for how you relate to the change in your life. There is no slowing down the changes; attempting to do so is to expend energy less and more productively. If one chooses it, the issues of economics, geography, ownership, and politics will all become small in the face of transformational change that will not wait for our agreement to proceed.

In closing, I am asking one thing: please, come to terms with the reality that there are forces beyond human understanding at this time that are acting upon the entire universe, including humanity; they have made change a constant, and please, accept that change is out there, and within you. You needn't abandon whatever practices or principles you have. Still, I ask that you please come to terms with the atomic reality of the universe, for every star that ever existed will be extinguished, and we will be extinguished too; that is the reality of transformation in this universe. From there, see change, hear change, touch change, taste change, smell change, think change—accept change.

CONCLUSION

This is the most challenging part of the dissertation for me. Whatever concept I had subconsciously held about what this would be, it is not. Please proceed, but know whatever comes next is merely an attempt to write in a manner far more precarious than anything else to be found in the more extensive work.

I started my doctoral journey at Teachers College in Autumn 2019 and had one semester of [ordinary] graduate school, and in my second semester (Spring 2020), COVID-19 was

declared a global pandemic. So, getting this degree was different from what I anticipated, nothing like I expected and nothing like I thought possible. The reality of living through the pandemic was a fundamental topsy-turvy-Earth situation. And it does not yet feel like the world has returned to a state similar to before COVID-19 entered our lives.

As part of the doctoral journey, ideally, you are exposed to lots of information you have never encountered. And while I encountered more meaningful literature than I have ever imagined, I encountered a real world that fundamentally changed me, not exactly with my consent. To say that I have learned a lot during this time is wildly accurate, but the combination of formal and informal learning meeting the world during these years may be the most learning I have ever done or will ever do.

Depending on what non-governmental organization you ask, there are as many as nine genocides presently underway across the globe. And frankly, it was not until the last two (Ukraine-Russia and Israel-Palestine) that my body started to react. I am a wildly peaceable person; as far as I am concerned, I would sooner be shot than shoot, attacked than attack, and die than kill. I do not understand human-to-human aggression.

When I was younger, so much of music mattered, but now, it is quite small in the scheme of what matters. These years progressively have inverted the status quo of what is important and unimportant; everything that is small is now big, and everything big is now small. It leaves me questioning if I know anything; I know intellectually that I do, but I do not feel that knowledge in my body.

Part of me has always had a superhero complex; some people take on extraordinary responsibilities to serve others. I have tried to sway myself away from such thoughts and

successfully did so for a time. However, as I have grown older, I have found a pendulum swinging back towards the former position. Regardless of the time left, I wonder if we all wouldn't be better suited to working in service of those who are least like us. And at the same time, the best humans cum best professionals are people who work in service of those who are in closest proximity to them.

Music education is full of wildly successful people, and very often, their humanity does not match the quality of their professional pursuits. I am not expecting parity, but if I have learned anything, inequality is a sign of illness in a system. Suppose I am to continue in this system. In that case, I will focus on this deficit of humanity because I will always want a more human educator instead of a better one. Luckily, I know that some of those unicorns are incredible people who are astonishing music educators. My hope lies in their exhibited possibility.

In the history of music education, a few people are known on a global scale, one of whom is Leonard Bernstein. A few days following the assassination of United States President John Fitzgerald Kennedy, there was an event where Bernstein offered remarks that are memorialized today but often are reduced to a few lines devoid of context. While I could supply you with the four paragraphs in total, I will provide you with the whole fourth paragraph, from which the often-ill excerpt springs.

We musicians, like everyone else, are numb with sorrow at this murder and rage at the senselessness of the crime. But this sorrow and rage will not inflame us to seek retribution; rather they will inflame our art. Our music will never again be quite the same. This will be our reply to violence: to make music more intensely, more beautifully, more devotedly than ever

before. And with each note, we will honor the spirit of John Kennedy, commemorate his courage, and reaffirm his faith in the Triumph of the Mind.

I hate Bernstein for this; I do. It is not that Bernstein is wrong; it is that Bernstein is venerated for these words to such a point that it is forgotten that Lenny is human and thereby fallible. And as a fallible human being like the rest of us, Bernstein's words are also fallible. What Bernstein puts forward is not enough, and to be clear, I am not advocating for a divergence from the nonviolence of music-making.

Yes, the world is reacting constantly to an indefatigably human world that willingly and unwillingly suffers the horrors of humanity with unreasonable constancy. However, even amongst musicians, we are not all "numb with sorrow" or "rage at the senselessness." Dare we admit the truth in the light of day? Most human beings don't find the time to feel the reality of the heinous acts committed on this planet, and if one were to attempt such, they may be hindered by such efforts.

Speaking only for myself, I have found it incredibly difficult to exist within my body, let alone in the world on fire. Over the years, I have made less and less music as music grew more toxic to me, and the earth's promise grew dim. I have no proof they are causative, but the correlation cannot be ignored. This work focuses on absence, and an attempt to rectify such, but the most glaring absence I deal with is the lack of singing in my life. I don't know within myself that there is anything worth singing about. I want to be wrong about that.

I don't think anyone should be denied the opportunity of music education. Still, I have witnessed music education treating students worse than livestock and sometimes reducing them to non-living mechanistic entities. Witnessing what I have, I am hesitant to think anyone

should enter music education based on my experience, knowledge, and understanding. I want to be wrong about that. That's why I am here.

I will spend my life willingly working in service of a broken system that can be better than it is today. I choose to do so because I firmly believe not in the system but in the possibility of the human beings who make music education possible. This culmination of my doctoral education is more than I could have imagined, and still, viscerally, I know that it is minute compared to the work ahead. I know that my exploration of humanism, liberation, and transformation is not changing the world but is where I am starting.

I believe that recognizing one's humanity is required of all human beings, including music educators. I believe that recognizing one's humanity aids one in recognizing any other human being's humanity. I believe, quite sadly, that humanism can solve most of the ills of the world, and that includes music education. And I believe humans are the center of humanity's existence, not finance, power, material, time, attention, or knowledge. Our displacement of humanity from the center of our existence dooms the species.

Liberation is, thus far, the only thing that comes close to explaining why existence is. Whether anyone wishes to admit it, the act of oppression is far more complex than being in liberation; the closest we will come to oblique similarity is the act of moving from oppression to liberation. The universe was-is-will be free to develop life as circumstance(s) permit(s). Thus, the natural state of that life is inexorably circumstantial and most likely to mirror the free state of the universe; doing otherwise is to refuse a truly universal lesson.

Transformation is a fundamental truth of this universe, as every atom is in motion and subject to thermodynamic principles. Humanity has forgotten that not only is the universe by

definition transforming, but in fact, every human and their body is, by definition, transforming. When witnessing transformation, few pursuits offer the phenomenon that music does. Music creation is transformation; music study is transformation; and music performance is transformation. If humanity wishes to know if it is possible for human efforts to transform the universe, it would be wise to turn to music to see what is possible.

Music education can offer humanity, liberation, and transformation, and to the universe if we choose. Music education is not alone in this offer. However, it is the object-subject which I offer here. Music, at one time, was the center of my universe, but as a human being, I developed and grew, and music is now this abstract and nebulous concept by which I understand the known universe. Music has taken its place, no longer at the center.

I am not asking you to agree with anything I experience, know, or understand. Please take a moment to realize music depends on existence. Everything known and/or unknown is dependent upon existence. If humanity continues to act in opposition to existence, everything will come to an end far sooner than desired. The universe can choose to accord itself with existence; I hope it does.

For myself, now, I want one thing only. I want to sing again, no; I want to want to sing again.

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