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**Radical Education**

**By Tushar Jain**

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Radical education - issue of emancipation

The technique of educating a rock, and that of educating a moral soul is analogous - for it is never vital what all is taught, but it is subliminal, what all is primarily, comprehended and substantially, adapted to. Comprehension and rigorous adaptation, the ostensible and grandiose factors that consists education, also form it. Whenever education is devoid of either of these tenets, it is technical and languid.

The pith and essence of relating to anything in its simple, true nature, like calling a table, a table and discerning a pen as a pen, is though not education but is a worldly aptitude towards exactness; however, when we tend to abstract and nullify the pith and essence of a thing with either too many trivialities or far too much profundity, though we dither from exactness, but there forth we are educated. The knowledge that we can be bereft of, is the knowledge we don't need to know. The knowledge that renders one with topics of conversation and only alleviates one's vanity is a knowledge each man can reckon without. The knowledge that is frivolous and charming, the component of identities, terms and realities, is no knowledge at all, it is profanity. The knowledge of substance, of virtuousness, of names, of categories... every type of paramount knowledge except that of prospect, is unruly, amorphous and needless.

The reckless concept of education regresses to not to provide but lies to inflict, to coerce. There are three hundred and sixty five days in a year, the earth revolves round the sun, atoms comprise of neutrons, protons and electrons - when refuted, would a repository of such arbitrary facts instill or emerge as an auxiliary at all to the commercial intellect of the quintessential man? Succinctly put - a historian would have nothing to do with agriculture and likewise, a farmer would atypically benefit from history.

Our ambitions are liberalized, both metaphorically and literally, but this choice is assailed with not our talents, instead is subjugated by the abounding mass of trifle minutiae we entail and inculcate in

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ourselves. Thus, what we procure - engineers, doctors, sensationalism and personnel; what we lack - idealists, moralists, imagination and intellectuals.

Education is reprehensible for what it confers, it besets and what it lampoons, it obliterates. Ergo, from a predilection or a necessity, it surmounts as a compulsion. It is evasive of the urge to evolve or develop, for all it imbibes is a framework where theory is the armature and precision is the infrastructure, and within such constricting peripheries, a thing is curtailed, it is never meant to be outgrown. Its own rigidity commands its motif, its wholesomeness, its credibility and its frailty. Hence, there is no quotient left for a lesser or a greater scope or objective except the only scope that it tends towards. Alas, any ilk of education simultaneously corresponds always to the juxtaposed fundamentals of everything; what are condoned, are the elemental individual aspects.

The circuitous and proverbial trajectory of being educated involves a person to behave and enact as the necessary, exemplary thing that a person is groomed to become. Here, character becomes

hereditary and individuality becomes secondary; the sheer righteousness of how a thing is done is necessitated more than the way it could be orchestrated sated with human faults which are the only accurate lessons and measures that educate authentically and not critically.

The structure of a good education has been browbeaten, desecrated and defiled in so umpteen of modes that true education has gone misbegotten. An indefinite thing like education, when looses such orientation becomes self-contained in its shortcomings. The real and feasible result holds that whatever education exists in lump sums is adequate in its totality; this is forebodingly dismal because true education that enables invention in man is truly great only in its inadequacies and loss of extent.

To each malady, a cure must subsist and prevention must ensue. This ailment of an education system calls for a desperate annulment, and a radical amendment. When a person desires to be educated, he wishes to not be encumbered by the uselessness of figures, hypothesis, worldly histrionics, hypocrite things that are merely effective to talk about and socialize with; he desires the reckless freedom of his own thought and spontaneity, his trade as a living soul, not as a cultivated being but as an arbitrary one. Education should have no motive to command or assert, but merely, to influence. It shouldn't talk of nationalism and patriotism and culture and integrity; it shouldn't be biased to these, either. It should be free, assertive, resplendent and great; a superlative thing consistently being molded with time and change. When such an education prevails, it will not breed patriots, extremists, chauvinists, decadence, conceit, probity, loyalty, fidelity... it will fabricate utterly nothing except men, those with a freer will and blatant choices.

Tushar Jain

Anything misconstrued here, feel free to contact and refer –

**How To Be Handsomely Rewarded in These Times of Astounding and Radical Change**

**By Noel Peebles**

## Radical Education

Do you want to be rich? It sounds ridiculous. Of course you'd like to be rich, wouldn't everybody? But do you want to be really rich? Your words might say you do, but your thoughts and actions very often say something entirely different.

If you are still doing things the same way you've always done things, then reading this could be the most important thing you do all year.

Why? Because your thoughts and actions can be the fuel your business needs to get up and running. Your thoughts and actions can also act like a 'straight jacket' making it easy for competitors to knock you around. However, if you are willing to make a personal commitment to perpetual re-education, you will come face-to-face with the most exceptional opportunities the world has ever seen.

Start by redefining your business to satisfy the wants and needs of baby-boomers (born 1945 – 1965). By doing this you will be handsomely rewarded in these times of astounding and radical change.

We have all been exposed to more change in the last 20 years than mankind has experienced in the past 2000 years. The situation is terrifying, frightening and awesome in its potential opportunity.

We are living in one of the most exciting periods civilization has ever known – the information age. It is a period of astounding and radical change. This is "Frontierland" all over again... only now with computers, jet aircraft, lasers and cellular phones at our disposal.

A phenomenon of modern society is that the rules and boundaries keep changing. Could you look at a map of the world today and name every country? Many geographical boundaries have changed or no longer exist. So too have social, political and emotional boundaries. Think about how attitudes and the world changed after 9/11. Like it or not, the rules and boundaries are constantly changing.

We do need rules, boundaries and structure in our lives. So new ones have been invented to replace those that no longer seem to serve our needs. It seems that as soon as the new rules take hold, they're superseded as newer ones come along to replace them. Even newer ones usually follow these and so it goes on.

Every change seems to bring with it more turbulence and chaos than the one before. We have fewer traditions to hang on to and the world thrives amidst constant turmoil.

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Prepare yourself. That's the message coming out of this volatile environment. We can't change the world, but we can change the way we do things and the way we react to things.

If we are to succeed we absolutely must be open-minded to change and have a personal commitment to re-education. We must be prepared to become a champion of change rather than a victim of it.

Try it, test it and get on with it!

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