

### Post-Post-Script on Steve Jobs

The addition of the name of Steve Jobs to the names we were dedicating this book to, was post-script to begin with, made when we read his goodbye to his coworkers in Apple.

Same goes with the words of chapter 3 on him as a model who, if associated with the central symbol of this book, the giant-like activist composer Mikis Theodorakis, may inspire next generation's youths to directions that may really change everything on earth. But after recently reading his commencement speech in Stanford (see <http://news.stanford.edu/news/2005/june15/jobs-061505.html> )

we want to add the present post-post-script: Not only do we wish to associate in the mind of the reader in the above way Steve Jobs with the central non fictional hero of this book, but we also want to associate him with the best pages of this whole site and identify him with the best fictional hero of it. Not wanting to make this PPS sound like a commercial for leafing our pages we refrain from giving any indication of who this hero was and which pages he plays in, but we can very well give the name of another fictional hero, not playing anywhere here, but most probably known to both the reader and Steve Jobs:

The protagonist of Tom Robbins' "Still Life with Woodpecker", the book finishing with the famous line: "It's never too late to live a happy childhood". This line Tom Robbins dedicated to his readers and to himself; borrowing it with all due gratitude, we also dedicate it to our readers and to ourself; to Steve Jobs we send our thanks for caring to share with all of us, with his speech, how he made this line work in his life's case....

John Alevizos/Athens/9-18-2011

#### *Post-Post-Postscript on Steve Jobs:*

*Maybe human nature in general, or American human nature in particular, has a tendency to repeat so many variations of a good theme in so short a time that ad nauseam needs no ad infinitum but comes within weeks or even days; or maybe it was through the ease created by internet and Jobs' own adverts in it that the infinitum of almost hagiographic eulogies of Jobs that followed his death some days ago reached saturation in almost no time. To us this feels like a situation in late '60s that took much longer to develop since it was based on seeing a whole film, "Guess who's coming to dinner", and not just quick spots, and also needed much further development of hindsight: Ultimately someone asked about it: "What exactly is the point it makes? That if you're a professor at Harvard medical school and a brain surgery specialist candidate for a Nobel prize then even if you're black you don't have to feel inferior to an average white?" Similarly, what is the way Jobs' life touches most Americans who write tearful praises for him? It releases them, be it momentarily, from the bondage to the American dream by convincing them that living in poverty and even hunger can lead to a creative and happy life, and the way most of them are convinced is that they hear it from a billionaire and not from a creative and happy nobody? That much about what fascination goes on in most of his fans. The fascination that went on inside the writer of the top of the present page was the way Jobs did find his way towards a happy childhood despite the mixed-up-kid syndrome of each the two initial mothers and of the two initial fathers he had (and this part one could well hear from a non-billionaire too! I'm not even sure all readers of Tom Robbins would find Robbins convincing if he had not become rich from his books). And to the readers of the present book who just saw the index and, after reading the first page, came to the present and thought they know what the skipped part was I explain that Jobs is seen here as one link in the tradition of Americans who became "rebels without a worthier cause" despite having been born in the country whose famous Mayday the rest of the world celebrates. Despite his genius and despite his so creative way of dropping out of school (with which his two first sets of parents had such a ballbreaking insistence) and despite his non-trivial way of participating in the "California dream" of his youth and despite his creative and non-detrimental way of contact with LSD trips he remained a man who finally just combined California dreaming with the most traditional American dream. The point of his mention at all in this book (I mean in the main part, not in this added chapter) was, in upshot, that if Jobses of the future take a different course in humanities "in college" they might become rebels with a worthier cause; this hardly says more than the well known point that "if rebels without a cause of the original (James Dean) type receive a type of stimuli different than the usual crap of American TV they will become rebels with a cause instead of heroic/romantic juvenile delinquents". (Obviously the fact that the proposal of pages 32, 33 of Chapter 1 and that the reading of the present book and of the present page would not be conceivable without the Jobses so far born to this world, does not contradict the point that if new types of Jobses, along the lines outlined here, do not show up then the change of world that Jobs introduced will not be very different from other thorough changes introduced by brains without his special life story and without his spiritual adventure with India, LSD etc)*

John Alevizos/Athens/10-10-2011

We thank our friend Hernán Espinoza who, as we have seen, so many times intervened in all chapters of the present book with, so serene as if silent, advice and presence, for just commenting on the book's final pages with the following sequel of the 1<sup>st</sup> chapter's views of Chomsky on education:

## **Chomsky Sessions 3: Education and Economics**

October 2, 2011 By **Noam Chomsky**

[Noam Chomsky's ZSpace Page / ZSpace](#)

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Hernán, thanks once more...