



Let's Talk About Life

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Abstract

The purpose of this paper is to show the importance of a real conversation – something that might be lacking these days. It is important to show that no matter what the context is, a conversation is what can either make us or break us. At the end of the day the most important conversation is the one we have with us, the inner part of us. But in order to reach that level we need to make sure that our own way of communication is placed on the right path, not for the others to follow but for us to be able to express what we really feel or think in a given situation. Talking about life is something that emerges from within because no matter how many books we read or how many people we meet, all with different life experiences, what is really important is how we come to understand everything, how we form our own vision, stick with it and then, only then, emerge into someone else's perception about life, in general. No matter who you are, who you dream to be, who you were or who you are going to become, you need to make sure that you know the real you, that when you are facing your reflection in the mirror you are proud of you, even just for being you.

Keyword: Life; People; Knowledge; Conversation; Perception

Chapter I

We are all given a life. But we are not told how exactly this life is going to unveil or how we are going to cope with it. Starting with our first breath we are faced with different situations that are all new to us. We feel like we are experiencing all of it for the very first time. Maybe we are scared because the unknown seems just so dangerous, or maybe we are just thrilled because we get to experience something completely new and we get to come out with something new when the experience is over – we receive a new perspective over things and a new perspective over us because we've just dealt with something that we have never been true and on top of that we have learned something not just about what happened but also about us.

"No one determinate entity—the soul, for example—lies within everything that lives as what is unchange- able behind a self- altering appearance. It is the mystery of the nature of being itself, the one wise thing, the truly divine, that nevertheless

manifests itself in the sudden shift between death and life. Even death is like an abrupt shift in the appearance of being"¹.

The way in which we discover our own person, the way in which we see ourselves each day every day, the way in which we take in information and what we do with it afterwards are all things that we can learn to control. Life has a unique way of showing us exactly what to do when we expect it the least. But we can at least try and improve that by discussing what we feel like is relevant with the people that are either close to us, because generally those are the people that we trust, or with someone whom we consider to be filled with knowledge so that when we talk about different aspects or different circumstances we feel like we are being listened to, heard and understood.

What is hard to achieve these days is something that was thought to be present from the very beginning some

1 Hans-Georg Gadamer, *The Beggining of Knowledge*, Continuum, New York, 2002, p.64

time ago: trust. Trust is becoming such a taboo that it is not know where to even bring it up or not. Something that used to be just so ordinary is now something that we have to fight wars over. In one way or another this is just like this real life that we are living. We are all humans, each with individuals characteristics. Each with a unique way of seeing everything and another just so unique way of understanding and receiving everything.

“Conversely, if we recognize that our understanding of the inviolable character of human life is an interpretive understanding and that the meanings in question admit of different understandings, then we can acknowledge the legitimacy of interpretations other than our own and even try to see in them insights we may have missed”².

Yet, as human beings we need to socialize, we need to have deep conversations with others, we need to find out what makes them themselves, what is the key aspects that defines them as being different from the rest, what makes them unique. Maybe the reason we need all these information is to be able to make a full picture of the people who we are encountering or maybe is just so that we have just the slightest idea who we are having a conversation with so that we know how to behave or how to give certain answers. But now we are faced with the difficult aspect. Accepting someone else. Accepting the fact that they might have a different background, a different idea about this life, a different purpose and that maybe they are not willing to accept the fact that there might be other ways of looking and perceiving life.

“An experience is as much distinguished from other experiences—in which other things are experienced—as it is from the rest of life in which “nothing” is experienced. An experience is no longer just something that flows past quickly in the stream of conscious life; it is meant as a unity and thus attains a new mode of being one. Thus it is quite understandable that the word emerges in biographical literature and ultimately stems from its use in autobiography. What can be called an experience constitutes itself in memory”³.

The way in which we experience basically everything can either make or break us. How we deal with what we are faced says a lot about us, as an individual, as a whole, as a soul. We emerge from both something and someone. But it is not necessary that we take something with us. Just like that it is not necessary to keep what we take. But it is very hard, indeed, to learn if we did take something and if that is the

case, to learn just how it affected us. Going through different experiences carves someone. We may all be built in almost the same way but we are definitely not the same person. How I go through an experience, what I learn from it is not the same for you or for someone else.

But there is something that we have in common and that is the fact that we learn something from everything that happens with us. As far as I am concerned we all start from the same place: our birth. Yes, it is true that we are not given the same path or the same resources and it is also true that some are more gifted than the others, but we all go through the same experiences. Even if we don't realize it they are just the same. The difference is the fact that we look at them from other angles and that we go through them using our own values. It is the same life but we all learn something different.

Chapter II

“The logic seems to run as follows: we all want a good society; we all have different ideas as to what that good society would be like; let us all go and create a good society on the basis of the fact that we all have different ideas as to what a good society would be like. It is as if the reader is given a destination but no map. Or rather, it is as if every reader is given a different destination and a different map and told to make their way to wherever it is they want to go, all the while assuming that those places will all be the same!”⁴

Although we have spoken about going through the same life but having a different outcome, for some this might be still a hard thing to digest. But we all know that the truth always hurts the most out of everything. The fact that we all have the same start is visible in the fact that in this world in which we are living there are all sorts of people and personalities and behaviors. This can only exist in the same place at the same time if we all started this journey together. And this is the amazing aspect, this is life as we know it: a unit that is composed of billions of other particles, who start at the same time but have their own direction.

“Everything we do, every decision we make, every interaction with others, is part of the process by which we shape our lives. These actions, decisions, and interactions change us and impact others. In terms of organizational life, this will entail asking questions about why we work and how we relate our work to those things we value in life”⁵.

Having the ability to distinguish between what works for

2 The Cambridge Companion To Gadamer, Edited by Robert J. Dostal, Cambridge University Press, p.96

3 Hans-Georg Gadamer, Truth and Method, Continuum, New York, 2004, pp: 58

4 Business Ethics and Continental Philosophy, Edited by MOLLIE PAINTER-MORLAND and RENE' TEN BOS, Cambridge University Press, Cambridge, 2011, pp: 252

5 Ibidem, p.178

us and what does not is a very risky task. We are not always sure about every decision that we take part in but we always have to be a part of it because it is ours. We may not always end up with the result that we are hoping for or looking for but we are sure about the fact that no matter what we have to own it, to stick to it and to keep moving forward. What is important to realize is the fact that a hard period of time or a hard decision does not make us who we are. It is the way in which we handle it the thing that makes the difference.

“Experience brings with it its cumulative disappointments and failures. Experience knows how within a lifetime, valued frameworks of interpretation are undermined by shifts in language and history. Yet experience also brings with it the lesson that no matter how bleak the loss of an interpretative framework might seem, negativity is always of itself limited and never absolute. Negations as well as affirmations of meaning always leave more to be said”⁶.

Just like we do not always share everything, an experience that we are going through will not unveil itself to the fullest. This might seem disappointing. But if we take a closer look at the bigger picture we can come to the conclusion that it is that part, which is not shown to us, the one with the most amazing outcome. And I say this because I believe that life without magic would cease to exist. And I am not talking about magic as in something that is out of this world. I am talking about the magic that we create, the magic that our imagination creates, the magic that helps us when we are left with nothing else. This type of magic might appear as a result to a prayer to some, or as a result to a huge amount of hard work for others, but I also believe that for the most of us this magic stands as hope. Hope for something good to appear, hope for something that will make a difference, hope for a hidden part that makes us believe in something even if we cannot see it.

“There is always within the negation something that is withheld or has been overlooked and that when uncovered is capable of inaugurating a new configuration of meaningfulness. There is no philosophical or theoretical justification for such a hope”⁷.

Conclusion

Talking. The most common action. Maybe the easiest one. Or maybe the hardest. What we do know is the fact that we need to talk in order to exist – not talking as speaking words out loud but talking as a way of communicating who we are and what we feel. Living in this world, as we know it is a very difficult task. We are always faced with strange

circumstances and even if we find it difficult to face them we must do so in order to move forward.

Talking about life, talking about the experiences that we went through, talking about our dreams and desires is something so profound and so deep that is quite hard to explain. Not that we don't want to but we don't always find the right words. That is why we have to be there, in the moment, feeling what there is to be felt, seeing what there is to be seen, hearing what there is to be heard. Living the experience will always trump just a pure explanation of what it was like.

But at the same time, sharing that experience with someone else, talking about it with someone who has been through it, who has experienced it, just like you have experienced it, but not coming out of it the same way in which you did, now something like this will take things to the next level. Not a different dimension or a different world, but a different talking experience, a different understanding of one another, of life, of people, of perceptions, dreams and desires.

Being a human being is hard, but being able to talk about it is even harder. Sharing your feeling, sharing your perceptions, listening to what someone has to say, being there, really there, embracing them for who they are, being open-minded, now this is something that will, for sure, make a difference. At the end of the day it is important not to forget where we all came from, to remember that even though is the same life we all live it in a different way, we have different values, rules, perceptions, and it is important to trust who we feel that has earned our trust but at the same time to respect everyone, even if they do not respect us.

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6 Nicholas Davey, *Unquiet Understanding*. Gadamer's Philosophical Hermeneutics, State University of New York Press, Albany, 2006, p.246

7 Ibidem

