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Scholars(hip) immersed in forest

Published in:
Reconceptualizing Educational Research Methodology

DOI:
10.7577/erm.2026

Published: 01/01/2017

Please cite the original version:
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No possibilities for continuing thinking clearly.

Deleuze (1994) writes how ‘an idea is all the more distinct the clearer it is, and clarity—distinctness constitutes the light which renders thought possible in the common exercise of all the faculties’ (ibid., p. 213).

Following Leibniz, he (ibid.) continues: ‘a clear idea is in itself confused; it is confused in so far as it is clear’ (Deleuze, 1994, p. 213).

The principle of the clear and distinct (ibid., p. 213).

The faculties of imagination, reason and understanding. See (ibid., p. 136–138).

Deleuze (1994) writes how ‘in ideas is all the more distant the clearer it is’ and the principle of the clear and distinct.

But clearness is not that clear, however.

Which are cut by the dark/black/grey line or border on the paper.

The fragmented thoughts.

The fragmented sentences.

With

Or in a linear manner

Or thoroughly
What is this distinct obscure, which corresponds to the clear confused? (ibid., p. 213)

The fragmented lines slow down both thinking and writing.

Taking me back to the forest, the dark forest during the night in November.

The possibility for moving in the dark forest was not similar to walking in the daylight when seeing was possible. Seeing takes one farther.

Not seeing takes one closer.

Sensing takes one farther.

Remote, yet connected. The possibility for moving in the dark forest was not similar to walking in

the dark forest during the night in November.

Taking me back to the forest, both thinking and writing.

The fragmented lines slow down.

What is this distinct obscure, which corresponds to the clear confus-
In the darkness of November
In silence.

Imagining a potential world through imagining.

When thinking about and doing (qualitative) research (different from)
Even serendipity.

Unscripted and unexpected encounters.

and

Curiosity, curiosities, accidental discoveries.

Imagery.

Questioning individualities.

How we might (also) think about doing research or about creating knowledge.

To open them, let them loose somehow.

Research methodologies in order.

Gather together to create, to gather HNRISE.

Gather together to create, to gather HNRISE.

Embodiers.

Imagining world created through

as a partner(s).

Points do not, to each other.

Filling the gaps in seeing by, for example, jointing fragmented, partial visible.

Gathering experiences and experimentations in research (practices and

Soulbodies, gleaming this imagining.

In silence, in the darkness of November...
Scholars(hip) immersed in forest

What emerges? A forest, perhaps.
References:


