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Scholars(hip) immersed in forest

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Scholars(hip) immersed in forest

No possibilities for continuing thinking clearly

of in a linear manner or thoroughly or in a linear manner with the fragmented thoughts. The fragmented words, the fragmented sentences, with the fragmented thoughts. The principle of the clear and distinct (bid. p. 213).

But clearness is not that clear, however. Which are cut by the dark/black/grey line or border on the paper.

Clearness is not that clear because it is not yet clear enough in all its parts. And there might even be a difference. A clear idea is confused because it is not yet clear enough in all its parts.

There is confusion in so far as it is clear (p. 213).

Following Deleuze (ibid.) continues: A clear idea is in itself confused: it is the principle of the clear and distinct (bid. p. 213).

The principle of the clear and distinct and understanding (bid, p. 16-18).

Common exercise of all the faculties (Deleuze, 1994, p. 217).

Clarity distinguishes consciousness in the light which renders thought possible in the world.

Deleuze (1999) writes how, in ideas, all the more distinct the clearer it is.

And that there might even be a difference between the clear and distinct, not just of degree but in kind.

Between the clear and distinct.

And there might even be a difference.

Scholars(hip) immersed in forest.
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 venturing in the dark forest during the night in November.

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

The fragmented lines slow down again.

What is this distinct obscure, which corresponds to the clear confused? (ibid., p. 213)
In the darkness of November
in silence,
embracing

[imaginary world created throughout]

as a partner

points, dots, to each other

filling the gaps in seeing by, for example, joining fragmented, barely visible

entering a potential world through imagining.

[imagine seeing this imagining]

when thinking about and doing (qualitative) research (differentently)

they might offer (to us) and prompt (in us)
even serendipity,

unpredicted encounters.

and

chance, celebrating accidental, discoveries.

linearity.

questioning individuality.

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

[to open them, let them loose somehow]

research methodologies in order

gathering experiences and experimentations in research practices and

gather together to create co-gather-ness.

Souldotes.

Scholarship is immersed in forest.
What emerges? A forest, perhaps.
References:


