Scholars(hip) immersed in forest

No possibilities for continuing thinking clearly

or thoroughly

or in a linear manner

with

the fragmented sentences.

the fragmented thoughts.

the fragmented words

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

But clearness is not that clear, however.

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' (Deleuze, 1994, p. 213).

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

'The principle of the clear *and* distinct' (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*'(p. 213).

That is

' a clear idea is confused because it is not yet clear enough in all its parts' (ibid. p. 213).

And that there might even be a difference

'between the clear and distinct,

not jut of degree but in kind,

such that the clear would be in itself confused

and the distinct in itself obscure?

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

What is this distinct-obscure, which corresponds to the clear-confused?

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

daylight when seeing was possible.

Seeing takes one farther.

Not-seeing takes one closer.

Closer to sensing.

Sensing solitude in silence.

Being alone without being lonely.

Sensing solitude and subtly connecting with the world,

the world of both human and non-human bodies,

bodies "as understood in physics that can be any kind of body; a human body, an organ, an artefact or any kind of matter" (Hultman & Lenz Taguchi, 2010, p. 529).

Solitude in silence – sensing a more complete connection with the world of

bodies,

a connection removed from the sole human perspective,

the totalizing perspectives of signifying, knowing and thinking.

Immersion.

Sensing (also) other solitude souls,

in silence,

in the darkness of November.

Soulbodies,

gather together to create to-gather-ness.

Gathering experiences and experimentations in research practices and research methodologies in order

to open them, let them loose toward

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

Questioning individuality,

linearity,

clarity, celebrating accidental discoveries,

and

unanticipated encounters,

even serendipity.

What they might offer (to us) and prompt (in us)

when thinking about and doing (qualitative) research (differently)?

Barely-seeing thus imagining.

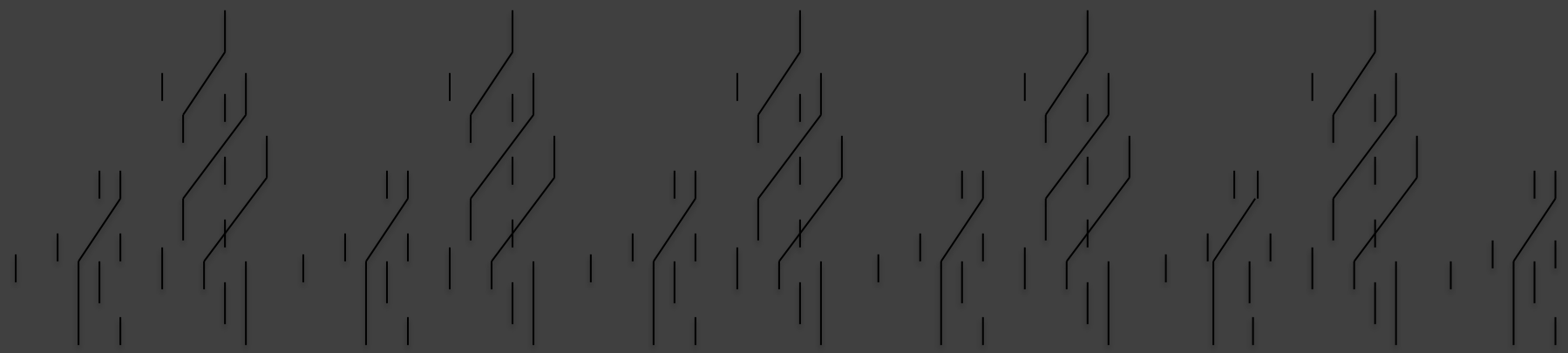
Entering a potential world through imagining,

filling the gaps in seeing by, for example, joining fragmented, barely visible points, dots, to each other,

as a patchwork.

Imaginary world created through

embroidery.



What emerges? A forest, perhaps.

References:

Deleuze, G. (1994). *Difference and repetition*. (P. Patton, Trans.) New York: Columbia University Press.

Hultman, K., & Lenz-Taguchi, H. (2010). Challenging anthropocentric analysis of visual data: a relational materialist methodological approach to educational research. *International Journal of Qualitative Studies in Education, 23*(5), 525–542.