

Chapter 1 : a Foucauldian approach to discourse analysis | patter

The term discourse has several definitions. In the study of language, it often refers to the speech patterns and usage of language, dialects, and acceptable statements, within a community. It is a subject of study in peoples who live in secluded areas and share similar speech conventions. A.

The town of La Haye, which lies 47 kilometers south of Tours, has subsequently been renamed Descartes. When Descartes was thirteen and one-half months old, his mother, Jeanne Brochard, died in childbirth. But he did not neglect his birth place in La Haye: He followed the usual course of studies, which included five or six years of grammar school, including Latin and Greek grammar, classical poets, and Cicero, followed by three years of philosophy curriculum. By rule, the Jesuit philosophy curriculum followed Aristotle; it was divided into the then-standard topics of logic, morals, physics, and metaphysics. The Jesuits also included mathematics in the final three years of study. Aristotle himself frequently discussed the positions of his ancient predecessors. Within this framework, and taking into account the reading of Cicero, Descartes would have been exposed in school to the doctrines of the ancient atomists, Plato, and the Stoics, and he would have heard of the skeptics. Hence, although scholastic Aristotelian philosophy was dominant in his school years, it was not the only type of philosophy that he knew. His family wanted Descartes to be a lawyer, like his father and many other relatives. To this end, he went to Poitiers to study law, obtaining a degree in But he never practiced law or entered into the governmental service such practice would make possible Rodis-Lewis , 18â€” Instead, he became a gentleman soldier, moving in to Breda, to support the Protestant Prince Maurice against the Catholic parts of the Netherlands which parts later formed Belgium , which were controlled by Spainâ€”a Catholic land, like France, but at this point an enemy. Beekman set various problems for Descartes, including questions about falling bodies, hydrostatics, and mathematical problems. Since antiquity, mathematics had been applied to various physical subject matters, in optics, astronomy, mechanics focusing on the lever , and hydrostatics. Beekman and Descartes brought to this work a commitment to atoms as the basic constituents of matter; as had ancient atomists, they attributed not only size, shape, and motion but also weight to those atoms At this time, Descartes discovered and conveyed to Beekman the fundamental insight that makes analytic geometry possible: Descartes himself did not foresee replacing geometrical constructions with algebraic formulas; rather, he viewed geometry as the basic mathematical science and he considered his algebraic techniques to provide a powerful alternative to actual compass-and-ruler constructions when the latter became too intricate. Descartes attended the coronation and was returning to the army when winter caught him in the small town of Ulm or perhaps Neuburg , not far from Munich. On the night of November 10, , Descartes had three dreams that seemed to provide him with a mission in life. The dreams themselves are interesting and complex see Sebba Descartes took from them the message that he should set out to reform all knowledge. He decided to begin with philosophy, since the principles of the other sciences must be derived from it 6: In , he recalled 3: Francisco Toledo â€”96 , Antonio Rubio â€” , and the Coimbra commentators active ca. And in he was able to rattle off the names of recent innovators in philosophy 1: He was in France part of the time, visiting Poitou to sell some inherited properties in and visiting Paris. He went to Italy â€” Upon his return he lived in Paris, where he was in touch with mathematicians and natural philosophers in the circle of his long-time friend and correspondent Marin Mersenne â€” While in Paris, he worked on some mathematical problems and derived the sine law of refraction, which facilitated his work on formulating mathematically the shapes of lenses later published in the Dioptrics. His major philosophical effort during these years was on the Rules, a work to convey his new method. In the Rules, he sought to generalize the methods of mathematics so as to provide a route to clear knowledge of everything that human beings can know. His methodological advice included a suggestion that is familiar to every student of elementary geometry: But he also had advice for the ambitious seeker of truth, concerning where to start and how to work up to greater things. Thus, Rule 10 reads: These faculties allow the seeker of knowledge to combine simple truths in order to solve more complex problems, such as the solution to problems in optics By the end of , Descartes had abandoned work on the Rules, having completed about half of the projected treatise. In that year

he moved to the Dutch Netherlands, and after that he returned to France infrequently, prior to moving to Sweden in In Summer, , an impressive set of parhelia, or false suns, were observed near Rome. When Descartes heard of them, he set out to find an explanation. He ultimately hypothesized that a large, solid ice-ring in the sky acts as a lens to form multiple images of the sun [6: This work interrupted his investigations on another topic, which had engaged him for his first nine months in the Netherlands 1: The metaphysical objects of investigation included the existence and nature of God and the soul 1: Subsequently, Descartes mentioned a little metaphysical treatise in Latinâ€”presumably an early version of the *Meditations*â€”that he wrote upon first coming to the Netherlands 1: While working on the parhelia, Descartes conceived the idea for a very ambitious treatise. This work eventually became *The World*, which was to have had three parts: Only the first two survive and perhaps only they were ever written , as the *Treatise on Light* and *Treatise on Man*. In these works, which Descartes decided to suppress upon learning of the condemnation of Galileo 1: These works contained a description of the visible universe as a single physical system in which all its operations, from the formation of planets and the transmission of light from the sun, to the physiological processes of human and nonhuman animal bodies, can be explained through the mechanism of matter arranged into shapes and structures and moving according to three laws of motion. In fact, his explanations in the *World* and the subsequent *Principles* made little use of the three laws of motion in other than a qualitative manner. After suppressing his *World*, Descartes decided to put forward, anonymously, a limited sample of his new philosophy, in the *Discourse* with its attached essays. It offered some initial results of his metaphysical investigations, including mindâ€”body dualism. It did not, however, engage in the deep skepticism of the later *Meditations*, nor did it claim to establish, metaphysically, that the essence of matter is extension. This last conclusion was presented merely as a hypothesis whose fruitfulness could be tested and proven by way of its results, as contained in the attached essays on *Dioptrics* and *Meteorology*. In his *Meteorology*, Descartes described his general hypothesis about the nature of matter, before continuing on to provide accounts of vapors, salt, winds, clouds, snow, rain, hail, lightning, the rainbow, coronas, and parhelia. He presented a corpuscularian basis for his physics, which denied the atoms-and-void theory of ancient atomism and affirmed that all bodies are composed from one type of matter, which is infinitely divisible 6: In the *World*, he had presented his non-atomistic corpuscularism, but without denying void space outright and without affirming infinite divisibility Indeed, Descartes claimed that he could explain these qualities themselves through matter in motion The four Aristotelian elements, earth, air, fire, and water, had substantial forms that combined the basic qualities of hot, cold, wet, and dry: For earth, that activity is to approach the center to the universe; water has the same tendency, but not as strongly. For this reason, Aristotelians explained, the planet earth has formed at the center, with water on its surface. This form then organizes that matter into the shape of a rabbit, including organizing and directing the activity of its various organs and physiological processes. Although in the *World* and *Meteorology* Descartes avoided outright denial of substantial forms and real qualities, it is clear that he intended to deny them 1: Two considerations help explain his tentative language: In , Descartes fathered a daughter named Francine. This was the *Meditations*, and presumably he was revising or recasting the Latin treatise from In the end, he and Mersenne collected seven sets of objections to the *Meditations*, which Descartes published with the work, along with his replies , Some objections were from unnamed theologians, passed on by Mersenne; one set came from the Dutch priest Johannes Caterus; one set was from the Jesuit philosopher Pierre Bourdin; others were from Mersenne himself, from the philosophers Pierre Gassendi and Thomas Hobbes, and from the Catholic philosopher-theologian Antoine Arnauld. As previously mentioned, Descartes considered the *Meditations* to contain the principles of his physics. Descartes and his followers included topics concerning the nature of the mind and mindâ€”body interaction within physics or natural philosophy, on which, see Hatfield Once Descartes had presented his metaphysics, he felt free to proceed with the publication of his entire physics. However, he needed first to teach it to speak Latin 3: He hatched a scheme to publish a Latin version of his physics the *Principles* together with a scholastic Aristotelian work on physics, so that the comparative advantages would be manifest. For this purpose, he chose the *Summa philosophiae* of Eustace of St. That part of his plan never came to fruition. His intent remained the same: Ultimately, his physics was taught in the Netherlands, France, England, and parts of

Germany. The Principles appeared in Latin in 1644, with a French translation following in 1647. He also presented an image of the relations among the various parts of philosophy, in the form of a tree: Thus the whole of philosophy is like a tree. The roots are metaphysics, the trunk is physics, and the branches emerging from the trunk are all the other sciences, which may be reduced to three principal ones, namely medicine, mechanics and morals. His intent had been also to explain in depth the origins of plants and animals, human physiology, mind-body union and interaction, and the function of the senses. In the end, he had to abandon the discussion of plants and animals. Nonetheless, he was drawn into theological controversy with Calvinist theologians in the Netherlands. Already by 1640, Gisbert Voetius, a theologian at Utrecht, expressed his displeasure over this to Mersenne. Controversy brewed, at first between Regius and Voetius, with Descartes advising the former. The controversy simmered through the mids. Descartes replied with his Comments on a Certain Broadsheet. In the mids, Descartes continued work on his physiological system, which he had pursued throughout the s. He allowed his Treatise on Man to be copied. During this period he corresponded with Princess Elisabeth, at first on topics in metaphysics stemming from her reading of the Meditations and then on the passions and emotions. Eventually, he wrote the Passions of the Soul, which gave the most extensive account of his behavioral physiology to be published in his lifetime and which contained a comprehensive and original theory of the passions and emotions. In 1650, Descartes accepted the invitation of Queen Christina of Sweden to join her court. On the day he delivered them to her, he became ill. He died on 11 February. Readers of the philosophical works of Immanuel Kant are aware of the basic distinction between his critical and precritical periods. Readers of the works of G. Leibniz are also aware of his philosophical development, although in his case there is less agreement on how to place his writings into a developmental scheme. In effect, he adopted a hypothetico-deductive scheme of confirmation, but with this difference:

Chapter 2 : René Descartes (Stanford Encyclopedia of Philosophy)

The Secrets Behind Discourses Using Gee and Cuddy on How to Enter a Discourse Defining Discourse. Everyday interactions occur between people who share similar thoughts, ideas, and values that make.

These 10 animal facts will amaze you The term discourse has several definitions. In the study of language, it often refers to the speech patterns and usage of language, dialects, and acceptable statements, within a community. It is a subject of study in peoples who live in secluded areas and share similar speech conventions. Sociologists and philosophers tend to use the term discourse to describe the conversations and the meaning behind them by a group of people who hold certain ideas in common. Such is the definitions by philosopher Michel Foucault , who holds it to be the acceptable statements made by a certain type of discourse community. This explanation will primarily consider the definition pertaining to sociology. A discourse community can be defined as people who share similar thoughts and ideas. The fan base of the Rolling Stones for example, might constitute such a community. Within this fan base, certain attitudes would be considered unacceptable and outside of the community. For example, someone who did not hold the song Brown Sugar in the same high esteem as other members might be summarily tossed out on his ear. Ideology defines what can be discussed. Thus early analysis of the Rolling Stones is as valid as opinions held today by modern fans. When discourse applies to a larger philosophical ideal, like Marxism , that explaining Marxism, predating Marxism, and applying Marxism to today would all be part of the community, and some study the history of such discourse. It is flexible to the degree to which a discourse community allows such. For example, the discourse of the post-structuralists tends to be wide open to new interpretations and ideas, as well as vehement attacks on the contribution of others. As long as some members of the community accept new conversation, then it forms part of the community and thus exists without a time line. Rhetoricians and philosophers often speak of competing discourses. We can see such an example in the Christian right movement and the liberal left. Each group has a discourse that competes with other thoughts and beliefs and each has a history. Some study the times when certain competing discourses begin to emerge and become more popular. For example, a philosopher or political scientist might look at the predominant religious right and question how this discourse influenced presidential elections. The same analysis of competing discourses might be applied to approaches to literature or art. For example, for a while, post-modernist discourse tended to be most influential in the study and interpretation of art. This has led to a backlash from formalist critics and their community. Philosophers like Foucault see competing discourses as something akin to war. In fact, real war can be often attributed to this competition. Others liken discourse and its communities to an essential need for humans to express belonging and share beliefs. Evaluation of discourse helps us to discover trends in all such communities. Studies may also exist to determine how words within discourse can express viewpoints. The words couch potato has negative connotations and is primarily employed by those who view watching television as an inferior activity. Contrasting this to the words avid television fan shows how feelings about a subject are often expressed in words. A liberal person might employ the term bible thumper, where a person belonging to the religious right might employ the term religious right. Language choice frequently defines where our thoughts and allegiances lie. Some effort has been made to nullify insulting language and discourse communities through what is frequently termed political correctness. However, the language of political correctness is now its own community. Those employing this language believe that words should exist without sexism or racism. By using politically correct speech, such members actually are making statements that sexism and racism are not acceptable. Anti-politically correct discourse communities now battle it out with those who consider themselves politically correct. Thus, the two communities are very much as Foucault described, fighting wars of words to express ideology.

Chapter 3 : Transgender Fury: So Much for Civil Discourse

all, even though science teaches us that the "real world" is the material world made up of atoms and energy, in a real way the world for most of us is a world of colors, emotions, ideas, and life.

VIII, Autumn 1, pp. Analyses tended to be either confined to evolutionary interpretations of human sexuality or framed according to psychoanalytic hypotheses see Symons 1; Devereux 1 for examples. The more sophisticated anthropological statements of the social construction of human sexuality avoid the simplistic notion that sexuality is simply an epiphenomenon of social forces. For example, Carole Vance 1 In the following I explore an approach to the study of human sexuality that recognizes the interconversion between the body and the social. Being a cultural anthropologist the research strategy outlined below focuses more on the cultural and social than the biological. My analysis is guided by the assumption that human sexuality sits precariously on the divide between individualized sensations and culturalized meanings making it both preeminently social as well as physiological. If human sexuality inhabits two worlds—the biological and the social—the major question for research concerns whether there is a feedback relationship between the two. If there is such a relationship, and I strongly suspect there is, the task of research must be to examine how physiologically-based sensations, social forms, cultural meanings, and historical discourses are imbricated in a mutually constitutive system with internal feedback loops. In the following I suggest a theoretical and empirical framework for examining the inter-relationship between social, cultural, and ethnohistorical dimensions of sexual behavior. At the core of this framework is the use of discourse to study the socio-cultural and historical framing of human sexual behavior under the assumption that discourse reiterates the norms, roles, identities, ethos and gender-based power associated with sexual relationships. On theoretical grounds I assume that sexually based relationships enacted in public settings serve as models for gender and sexual identities. These identities convey a host of messages including gender-based power relationships, which in any society may be highly variable ranging from shifting to fixed and associated with complementary, egalitarian or asymmetric gender relationships. The ethos of desire is also communicated through public sexual discourse. Like music in any culture, desire may be represented as diffuse and gentle, throbbing and cathartic, yearning and full of loss, possessive and demanding or passive and yielding. Discourse shapes the sexual ethos and character of sexual relationships by providing discursive and performative models for sexual behavior helping individuals to translate physiological sensations of desire into acceptable expression. Discourse also sits at the divide between sexual desire and sexual expression by guiding individuals in the selection of appropriate partners. The feedback between the physiological and the social is always a two-way street. Just as individuals subvert sexual desire to norms for socially defined expression, the physiological dimensions of desire can move into the realm of culture by being taken up in a socially circulating discourse. Of interest is under what conditions some sensations make the leap from the individual to the social. This question is best addressed by taking a historical view. In the following, I suggest that sensations never make their way onto the plane of the social *sui generis* but are filtered through a social context. The interweaving of the social and sexual is illustrated below through an examination of change and continuity in the American sexual discourse showing that the social organization of male dominance and bonding in early America provided the grounds for translating male-centered sensations into the publicly circulating sexual discourse that survives to this day see Sanday 1 for a fuller treatment. To highlight variability cross-culturally I end with a brief discussion of the results of my ethnographic fieldwork among the Minangkabau of Indonesia. Sexual desire refers to the inchoate physiological sensations that may be conscious or unconscious, diffuse or specifically focused on an object. Sexual expression deploys polymorphous, diffuse sexual desire in a given social relationship. Sexual desire and sexual expression are associated with individuals. Sexual culture is associated with a community and, like culture in general, is localized in socially circulating discourse. Two general realms of discourse must be distinguished when discussing sexual culture. One the one hand there is sex talk, how partners talk and act in relation to their sexual activity. On the other, there is the metadiscourse of sex, how members of a community characterize or represent the sex of sexual relationships and reach

judgments about these relationships, valuing some, tabooing others, or remaining neutral about still others. This paper focuses primarily on the second realm of sexual discourse because this is the realm that determines how individuals model to themselves and their partners how to think and act when they are being sexual. In societies like the Minangkabau, sexual behavior is more likely to parallel individual sensations rather than social expectations and hence these sensations remain more private than public. However, even in such cases the ethnographer is able to identify publicly accessible signs mediating sexual messages. Foucault is thus more sensitive to the social forces disciplining a constant desire than he is to the social cues that make desire intelligible to the individual. The distinction Urban makes between the duplex nature of discourse allows us to distinguish between the individual and the cultural, between private sensations and publically circulating meanings carried by discourse. Urban notes that on the one hand, there is the internal intelligibility of the world to the self, constructed through inner speech, and, on the other hand, there is the speech of others about the world *ibid*. Such a distinction has obvious parallels when applied to sexual discourse. Sexual desire can not be separated from social and cultural considerations for several reasons. First, the inchoateness of desire requires a template for expression. The words or actions through which sexual desire is interpreted or evaluatively framed in specific acts of expression brings us to the realm of metadiscourse. By speaking about something or enacting it, metadiscourse frames and interprets it. To be of public interest, and thereby to be considered as constitutive, metadiscourse must be encoded not just in publicly accessible, sensible sign vehicles, it must socially circulate in the community. Some metadiscursive formulations may be more convincing than others and hence more widely shared see Urban | The fixation and circulation of discourse and its metadiscursive framing is intimately tied to social relationships. According to Urban *ibid*. In the context of the American sexual culture, one can note a close interaction between sexual behavior, sexual discourses, and social relationships. For example, the primary social relationship for some men is male bonding achieved through a publically shared sexual discourse such as seen in symbolic homosexual hazing rituals in college fraternities meant to coerce pledges into obedience and cement them to the brotherhood. The metadiscursive framing of this discourse represents this kind of behavior as natural to male sexuality, as seen in the boys-will-be-boys argument. Elsewhere I argue that this discourse, not testosterone, explains the high rates of sexual harassment and acquaintance rape reported in recent years Sanday |; | In his discussion of the two faces of discourse—sensitivity and intelligibility—Urban reserves analytic space for the concept of individual experience devoid of public meaning and intelligibility. Translating this idea to a discussion of sexual culture, one could argue that at the sensory level alone there is wide latitude for private, spontaneous sexual experiences falling outside public discourse. Interestingly, in the development of the American sexual discourse historically sexual spontaneity became one of the primary metadiscursive principles. Early in the twentieth century the argument was advanced that because sexual repression was induced by cultural restrictions on sexual expression all restrictions should be lifted and sexual spontaneity encouraged. While some might take this as an example of the biological moving into alignment with the social, it is important to note that the value attached to sexual freedom and spontaneity at this time reinforced a prior pattern of male sexual dominance. The social meaning of gang bangs is palpable whenever I mention this topic to certain groups of males who immediately smile knowingly and glance out of the corners of their eyes at one another. It is the smile and the glance that clues the anthropologist to the presence of intelligibility. The metadiscursive messages of pornography are filled with social meaning. Pornography eroticizes male dominance and bonding through representations of the luscious female body primed for male sex, ever ready and willing to serve, always wanting it, primed to explode into pleasure at the slightest touch. Being the subject, the agent, and the viewer the male body is rarely represented. Being the object, the female body is usually depicted as already sexually receptive. One never sees the non-desirous female being brought to readiness by the male, for this is usually the job of another female illustrating once again the basic social principle of pornography that females are to nurture sex while males have it. He suggests that we think of the fundamental principles that convey intelligibility in any society noumena as being like DNA in its capacity to carry meanings into the future. As noted above, Americans have defined human sexuality so as to make the spontaneous expression of so-called biological sensations normative. This did not happen overnight in the history of the American sexual

discourse. The early Americans had a much different conceptualization of male and female sexuality than we have now. They came to these shores with the belief, characteristic of Western thought prior to the 18th century as far back as Aristotle and Galen, that men and women were basically alike physiologically speaking. Women had the same genitals as men, with the difference that the male organs were outside and the female organs were inside the body. As Cynthia Russett | Women did not have sufficient heat to transform inner fluids into the more perfect form of semen. Men could turn into women and women into men just by associating with the opposite sex or by emulating the behavior of that sex. A penis could spring out from the girl who was too active. By consorting closely with women men might lactate or lose their hardness becoming more effeminate and like a woman see Laqueur According to one-sex thinking, it was routine for both sexes to experience orgasm during conception. The seat of sexual pleasure for women was located in the clitoris centuries before Masters and Johnson rediscovered the clitoral orgasm. In the second century A. Aristotle regarded the possibility of women conceiving without pleasure as highly unlikely. The American sexual discourse began by positing this equivalence in male and female sexual desire. How this discourse played out in American history can not be separated from the fact that although males and females were thought to be alike in body, they were different in social status. Although woman was like man, she was part of not equal to man. In the course of American history this principle affected female social and sexual status changing only as women fought for equal sexual and political rights in the nineteenth and twentieth centuries. The following summary of change and continuity in the American sexual discourse is based on examining public sphere discourse in three arenas: From this analysis I posit four general, overlapping patterns of noumenal postulates see Sanday | The first pattern "observable in colonial New England" was associated with a low incidence of rape. Women married to an impotent husband could sue for divorce on those grounds alone. If a woman was raped, community officials tended to believe her because of the belief that a woman would have no reason to lie. If she said No, a man was more likely to desist from making sexual advances. While the conception of male sexuality remained the same, the conception of female sexuality became dualistic: While males were expected to be as lustful as ever, proper females bore the burden of giving the new nation a semblance of respectability. At a time when male licentiousness in the cities was well known and poor women often turned to prostitution as their only source of income, chastity became the dominant symbol of a polite, refined America. True womanhood gave women of means moral superiority but its definition robbed them of a sexual appetite. In the public domain of 19th century sexual culture, the expansion of the culture of pornography and prostitution deepened belief in the inherent lustfulness of men and their female companions in the bawdy houses of the times. Public women served men, while private women nurtured their moral backbone. The tenacity of these suspicions is seen in the legal ruling of the nineteenth century that complainants had to provide evidence of having resisted to the utmost. Activist women the term feminist had not yet been adopted by the American sexual discourse argued for more sexual autonomy and started a sex rights campaign. In true backlash fashion, the science of sexology was born at this time and ushered in the third period in the development of the American sexual discourse. Basing his position on Darwinian thought, Havelock Ellis, one of the founders of the American sexology movement, glorified male sexual aggression as a biological, evolutionary necessity. As women rediscovered lust, to ensure female sexual subordination Ellis and later Freud defined the female sex drive as inherently passive and responsive to forceful male seduction "even rape. Freud defined the sex instinct as a basic biological drive, which in its active form was masculine and in its passive form was feminine.

Chapter 4 : Discourse - Wikipedia

Moreover, because a discourse is a body of text meant to communicate specific data, information, and knowledge, there exist internal relations in the content of a given discourse; likewise, there exist external relations among discourses.

Indeed, all the people targeted are seen as opponents of the president. The reaction to the bombs is illustrative: After a pause to condemn the attacks, various factions began blaming favorite targets “ from the president to the media “ for reckless rhetoric. You have to do everything possible not to incite something like this. Brennan, who served under six presidents, told an audience at the University of Texas in Austin Wednesday night. On Wednesday, President Trump condemned the attacks. Of the total of 10 suspicious packages that have been found, none have detonated and no one has been hurt. Law enforcement is searching for the suspect, whose motives remain unknown. Risk of a new civil war? But the incidents, which have been widely condemned, offer one of a growing number of examples of how virulent rhetoric can go from viral to real. Trump coming in for particular criticism. The reaction to the bombs themselves is illustrative: After a brief pause to condemn the attacks, various factions immediately began blaming favorite targets “ from the president to the media “ for reckless rhetoric. There also was a healthy helping of conspiracy theories bruited about, another common feature today, where dialogue has given way to division. Hate-crime researchers have found distinct patterns linking rhetoric to violence, rooted in crime data, that suggests that patterns of hate-filled violence are shifting. The country has seen four presidents assassinated, and one, President Ronald Reagan, nearly killed by a bullet. During the civil rights movement, bombings were frequent, with black churches targeted for destruction by white supremacists. More recently, politicians such as former Rep. Gabrielle Giffords, a Democrat, and Rep. Historic equivalents also include Southern leaders during the civil rights movement who opposed desegregation, historians say. The cold war era also featured Sen. Joseph McCarthy and his search for hidden Communists, resulting in the demonization and black-listing of fellow Americans. And after other inflection points, Americans have found ways to help people think through change without lashing out “ first verbally, and then actually. The extent to which political rhetoric stirs the pot and injects moral certitude into political violence cannot be pinned on any one person. The president, though, has mocked and belittled opponents in ways that previously had been considered unpresidential. And last week, he praised a Montana representative who body-slammed a reporter for asking a question “ an act for which the representative pleaded guilty. Take for instance, violence against African-Americans during the Jim Crow era. Understanding the seasonality of hate may help authorities and Americans in general to address the threat of political violence around them. Get the Monitor Stories you care about delivered to your inbox. A History of the United States since So we have no idea where this came from. It could be a mentally unstable person, it could be a Democrat. But dehumanizing the person you are attacking is an essential step in an act of political violence.

Chapter 5 : Five Discourses of Matthew - Wikipedia

Dissecting Discourses Mechanisms to acquire a Discourse. Everyone has a unique set of ways to do things and express themselves. In addition, everybody has a different set of values.

A few teaching strategies to help your students think like optimists. We want to take a vacation, throw a party, or make a major purchase, and we research our options before making a decision. Use that same pattern of behavior with your students. In math class, have students plan a fund raising event for a cause they believe in. Use Primary Source Documents This term is familiar to social studies teachers; it means a document, photograph, etc, that was created at the time being studied. For example, the Declaration of Independence is a primary source document. Some primary source materials will be too difficult for younger children, but keep in mind that the Diary of Anne Frank and the Little House on the Prairie books are primary source materials, too. These documents can make history come alive! Observe the World Around You Teach your students how to conduct a scientific observation by taking them out to the playground to observe the plants, birds overhead, or ants on the ground. Better yet, bring in a well-trained dog or cat and have students observe its behavior. The students will be thrilled to have an animal in the classroom and will be more attentive because of the novelty. If you teach English, use the same process but have students write a descriptive passage about what they observed – a great way to reinforce adjectives and adverbs. For example, if they were psychiatrists, what would they say about Oedipus or Macbeth? If not, what kind of disorder or mental illness do they have? This exposes students to different career fields and areas of study and puts a unique spin on the old book report. Bring in advertisements from the newspaper and tell students: Pick out a game from the ads and figure out how many weeks Joey will have to save his allowance in order to pay for the game. Use the News Find ways to use news stories to make connections between your curriculum and the real world. For example, some news outlets have recently done follow-up stories on Hurricane Katrina, which hit four years ago. Reading about the storm can make a great connection for younger students studying hurricanes or for older students who might be reading books that discuss issues of poverty, racism, etc. These stories can help students recognize that the concepts they learn about in the classroom really do affect the outside world. Even younger students can manage this if you give them a pre-formatted document and just have them fill in the blanks. Show a Documentary Of course, TVs should be used sparingly in the classroom. Nature documentaries or historical footage are two perfect examples. Simulate a Real-World Experience Simulations require planning and preparation, but they can be extremely effective. After your students read Lord of the Flies, put the boys on trial for the death of Piggy. Ask them to serve as lawyers, jury, etc; have them dress appropriately, provide evidence, give opening and closing arguments. Or have them start their own country in your social studies class. What laws would they create? How would they govern their country? Bring in professionals to help students evaluate or revise their work on a major assignment or project. When a student realizes his grammar mistakes might cost him a job or a math student understands her miscalculation could make a building collapse, they see their homework in a new light. Choose a topic that will interest your community: You might create a class blog, which you control, for the community to read. You might have students work together to create a handout or flyer that can be distributed in the community. Students should then have the opportunity to receive feedback from the community on their findings, whether informally as they pass out the flyers or through a formal feedback process that you control. Whichever approach you try, incorporating the larger world into your classroom is guaranteed to be a memorable experience for you and your students. How do you bring the real world into your classroom? Share in the comments section!

Chapter 6 : Discourse Communities! by on Prezi

Discourse on Emptiness in the True Sense of the Word Posted on October 7, by Than Nghiem Posted in Sutra This translation of the Discourse on Emptiness in the True Sense of the Word has been prepared by Thich Nhat Hanh from the Samyukta Agama,

Chapter 7 : A Discourse-Centered Approach to Human Sexuality | Peggy Reeves Sanday

The first discourse (Matthew) is called the Sermon on the Mount and is one of the best known and most quoted parts of the New Testament. It includes the Beatitudes and the Lord's Prayer.

Chapter 8 : What is Discourse? (with pictures)

world), and the player as a member of real-world universes of discourse. It is this final component of the framework that is the most important: because the player is a member of real-world universes of discourse, they themselves are the connection between.

Chapter 9 : Top 12 Ways to Bring the Real World into Your Classroom | TeachHUB

Practice "Real World Research" Adults do research all the time, though we may not call it that. We want to take a vacation, throw a party, or make a major purchase, and we research our options before making a decision.