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Chapter 1 : Anti-imperialism - Wikipedia

The Interpersonal and Emotional Beginnings of Understanding: A Review of Peter Hobson's The Cradle of Thought: Exploring the Origins of Thinking.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: The Interpersonal and Emotional Beginnings of Understanding: He pulls together work in psychiatry, experimental psychology, and psychoanalysis in a framework that is relevant to issues in the philosophy of mind. We are told much of this in the preface, and it is true. I think it is an excellent book for students and for theorists who have an interest in, but who are not working in the specific areas of, cognitive development. I recommend it highly for those audiences. As someone who has learned a good deal from Hobson and who is in substantial agreement with many of his conclusions, I read the first six chapters of the book looking for something new and exciting, but did not find it. The reader will nonetheless find clear and careful discussions of contributions from evolutionary theory, developmental psychology, and psychopathology to our understanding of the mind. Hobson does tackle the difficult question of why we should include psychoanalysis as part of the investigation. He views psychoanalysis as a kind of experimental procedure. Like the experimentalist, the psychoanalyst "sets up an unusual situation that allows him to observe things that would otherwise remain hidden" p. The analyst has to engage in something like a second-person phenomenology, examining not only the subjective [End Page] patterns of the patient, but also the effects specifically the emotional effects those patterns have on the analyst himself. The outcome of analysis, for purposes of the research project that Hobson is engaged in, is twofold. First, the psychoanalytic procedure reaches certain dimensions of thought and social relationships that seem unavailable to experimental approaches. In particular, there are ways of thinking and relating to people that appear to be more primitive and less rational than we might suppose" pp. The latter point, as Hobson notes, is a central theme of his book. This is all well and good, the experimental psychologist might say, but it seems overly subjective. After all, if the data include the emotional effects that a patient might have on the investigator, how precisely can we make that scientifically objective? Hobson is himself an experimental psychologist, as well as a practicing psychoanalyst and psychiatrist. He balances the claims that he bases on psychoanalysis with results from studies including many of his own studies in experimental psychology and psychiatry. To put it precisely, the task is not to turn the subjective or intersubjective data from psychoanalysis into objective data, but to explore subjectivity which is certainly part of what we want to explain by means of a method that gets at things from a different perspective, but that is also consistent with and balanced by the more objective results of experimental science. My own doubts about psychoanalysis are somewhat mitigated by the balance that Hobson maintains throughout this book. Chapters 2 through 6 summarize a large number of studies that ultimately make the case for the importance of intersubjectivity in the development of mental abilities. Chapter 2 explores the necessary prerequisites for the emergence of thought in infancy. Evidence found in experiments on and observations of the interaction between infants and caregivers, early imitation, and emotional relatedness supports the picture of a mix of innate and acquired aspects that move the child toward thought. Significant emphasis is devoted to the role of perception and You are not currently authenticated. View freely available titles:

Chapter 2 : Autism and the development of thinking | Autism Spectrum Disorders | Children the Challenge

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Theory[edit] German Chancellor Otto von Bismarck repeatedly let it be known that he disliked imperialism, but German public opinion forced him to build an empire in Africa and the Pacific in the s [2] In the late s, the term "imperialism" was introduced to the English language by opponents of the aggressively imperial policies of British Prime Minister Benjamin Disraeli . For some, imperialism designated a policy of idealism and philanthropy; others alleged that it was characterized by political self-interest; and a growing number associated it with capitalist greed. Hobson and Vladimir Lenin added a more theoretical macroeconomic connotation to the term. Many theoreticians on the left have followed either or both in emphasizing the structural or systemic character of "imperialism". Such writers have expanded the time period associated with the term so that it now designates neither a policy, nor a short space of decades in the late 19th century, but a global system extending over a period of centuries, often going back to Christopher Columbus and in some facts to the Crusades. As the application of the term has expanded, its meaning has shifted along five distinct but often parallel axes: Those changes reflect "among other shifts in sensibility" a growing unease with the fact of power, specifically Western power. Imperialism Hobson John A. Hobson strongly influenced the anti-imperialism of both Marxists and liberals, worldwide through his book on Imperialism. He argued that the "taproot of imperialism" is not in nationalist pride , but in Capitalism. As a form of economic organization, imperialism is unnecessary and immoral, the result of the mis-distribution of wealth in a capitalist society. That created an irresistible desire to extend the national markets into foreign lands, in search of profits greater than those available in the Mother Country. In the capitalist economy, rich capitalists received a disproportionately higher income than did the working class. If the owners invested their incomes to their factories, the greatly increased productive capacity would exceed the growth in demand for the products and services of said factories. Hobson was also influential in liberal circles, especially the British Liberal Party. Gann argue that Hobson had an enormous influence in the early 20th century that caused widespread distrust of imperialism: His ideas influenced German nationalist opponents of the British Empire as well as French Anglophobes and Marxists; they colored the thoughts of American liberals and isolationist critics of colonialism. In days to come they were to contribute to American distrust of Western Europe and of the British Empire. Hobson helped make the British averse to the exercise of colonial rule; he provided indigenous nationalists in Asia and Africa with the ammunition to resist rule from Europe. Hobson theorized that state intervention through taxation could boost broader consumption, create wealth and encourage a peaceful multilateral world order. Conversely, should the state not intervene, rentiers people who earn income from property or securities would generate socially negative wealth that fostered imperialism and protectionism. These movements, and their anti-imperialist ideas, were instrumental in the decolonization process of the s and s, which saw most European colonies in Asia and Africa achieving their independence. The anti-imperialists opposed the expansion because they believed imperialism violated the credo of republicanism , especially the need for " consent of the governed ". We hold that the policy known as imperialism is hostile to liberty and tends toward militarism, an evil from which it has been our glory to be free. We regret that it has become necessary in the land of Washington and Lincoln to reaffirm that all men, of whatever race or color, are entitled to life, liberty and the pursuit of happiness. We maintain that governments derive their just powers from the consent of the governed. We insist that the subjugation of any people is "criminal aggression" and open disloyalty to the distinctive principles of our Government We cordially invite the cooperation of all men and women who remain loyal to the Declaration of Independence and the Constitution of the United States. Historians Peter Duignan and Lewis H. American textbooks denounced

imperialism as a major cause of the World War. The uglier aspects of British colonial rule were emphasized, recalling the long-standing anti-British sentiments in the United States. For over a century, back to the days of Adam Smith in , economists had been hostile to imperialism on the grounds that it is a violation of the principles of free trade; they never formed a popular movement. Indeed imperialism seems to have been generally popular before the s. The war was fought against the Afrikaners , who were Dutch immigrants who had built new nations in South Africa. Opposition to the Second Boer War was modest when the war began and was always less widespread than support for it, let alone the prevailing indifference. However, influential groups formed immediately and ineffectually against the war, including the South African Conciliation Committee and W. Much of the opposition in Britain came from the Liberal Party. Intellectuals and activists Britain based in the socialist, labour and Fabian movements generally oppose imperialism and John A. Hobson , a Liberal, took many of his ideas from their writings. Some intellectuals use the opportunity to criticize imperialism as a policy. The French Canadians were hostile to the British expansion while in Australia it was the Irish Catholics who were opposed. The French Canadians would fight for Canada but would not fight for the Empire. They sent thousands of volunteers to fight alongside the British army against the Boers and in the process identified themselves even more strongly with the British Empire. Much of the impetus came from colonial students studying at Oxford and Cambridge, such as Mahatma Gandhi. Marxism-Leninism and anti-imperialism[edit] To the Russian revolutionary Vladimir Lenin , imperialism was the highest, but degenerate, stage of capitalism In the midth century, Karl Marx mentioned imperialism to be part of the prehistory of the capitalist mode of production in Das Kapital â€” Much more important was Vladimir Lenin , who defined imperialism as "the highest stage of capitalism", the economic stage in which monopoly finance capital becomes the dominant application of capital. Hence, the primary purpose of imperialism is economic exploitation, rather than mere control of either a country or of a region. The Marxist and the Leninist denotation thus differs from the usual political science denotation of imperialism as the direct control intervention, occupation and rule characteristic of colonial and neo-colonial empires as used in the realm of international relations. Concentration of production and capital leading to the dominance of national and multinational monopolies and cartels. Industrial capital as the dominant form of capital has been replaced by finance capital , with the industrial capitalists increasingly reliant on capital provided by monopolistic financial institutions. The export of the aforementioned finance capital is emphasized over the export of goods. The economic division of the world by multinational cartels. The political division of the world into colonies by the great powers, in which the great powers monopolise investment. However, anarchists characterized Soviet foreign policy as imperialism and cited it as evidence that the philosophy of Marxism would not resolve and eliminate imperialism. Mao Zedong developed the theory that the Soviet Union was a social imperialist nation, a socialist people with tendencies to imperialism, an important aspect of Maoist analysis of the history of the Soviet Union. The strategic end of this struggle should be the destruction of imperialism. Our share, the responsibility of the exploited and underdeveloped of the world, is to eliminate the foundations of imperialism: For example, Khomeinism historically derived much of its popularity from its appeal to widespread anger at American intervention or influence in Iran and the Middle East.

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Chapter 3 : Blog | Children the Challenge

From feeling to thinking (through others) By RP Hobson. Topics: Other, Thinking, TO.

Eliot , James Joyce , Freud , Marx , Lenin and some of the surrounding literature and modern poetry", as well as " Caribbean literature ". He continued his studies at Oxford by beginning a Ph. He wrote a number of influential articles in the years that followed, including *Situating Marx*: He also contributed to the book *Policing the Crisis* and coedited the influential *Resistance Through Rituals*. Through the 1960s and 1970s, Hall was closely associated with the journal *Marxism Today* ; [19] in 1968, he was a founding editor of *Soundings: A Journal of Politics and Culture*. By the time of his death, he was widely known as the "godfather of multiculturalism". This view presents people as producers and consumers of culture at the same time. Hegemony, in Gramscian theory, refers to the socio-cultural production of "consent" and "coercion". For Hall, culture was not something to simply appreciate or study, but a "critical site of social action and intervention, where power relations are both established and potentially unsettled". This approach to textual analysis focuses on the scope for negotiation and opposition on the part of the audience. This means that the audience does not simply passively accept a text's social control. The media play a central role in the "social production of news" in order to reap the rewards of lurid crime stories. He also widely discussed notions of cultural identity , race and ethnicity , particularly in the creation of the politics of Black diasporic identities. Hall believed identity to be an ongoing product of history and culture, rather than a finished product. In his essay "Reconstruction Work: Images of Postwar Black Settlement", Hall also interrogates questions of historical memory and visibility in relation to photography as a colonial technology. Understanding and writing about the history of Black migration and settlement in Britain during the postwar era requires a careful and critical examination of the limited historical archive, and photographic evidence proves itself invaluable. But photographic images are often perceived as more objective than other representations, which is dangerous. One must critically examine who produced these images, what purpose they serve, and how they further their agenda. For example, in the context of postwar Britain, photographic images like those displayed in the *Picture Post* article "Thirty Thousand Colour Problems" construct Black migration, Blackness in Britain, as "the problem". This discourse had a profound impact on the Labour Party under both Neil Kinnock and Tony Blair , although Hall later decried New Labour as operating on "terrain defined by Thatcherism". Reception theory Hall presented his encoding and decoding philosophy in various publications and at several oral events across his career. Hall takes a semiotic approach and builds on the work of Roland Barthes and Umberto Eco. The first way of encoding is the dominant code. This is the code the encoder expects the decoder to recognize and decode. It operates in tandem with the dominant code. He argues that i meaning is not simply fixed or determined by the sender; ii the message is never transparent; and iii the audience is not a passive recipient of meaning. There is a "lack of fit", Hall argues, "between the two sides in the communicative exchange" that is, between the moment of the production of the message "encoding" and the moment of its reception "decoding". For many black people living in the diaspora, Africa becomes an "imagined community" to which they feel a sense of belonging. Secondly, Hall describes the European presence in Caribbean cultural identity as the legacy of colonialism, racism, power and exclusion. But Hall argues that Caribbeans and diasporic peoples must acknowledge how the European presence has also become an inextricable part of their own identities.

Chapter 4 : Flinching | Trap Shooters Forum

In this article, I consider the structure of interpersonal emotional relations. I argue that current cognitive-developmental theory has overestimated the role of conceptual thinking, and underestimated the role of intrinsic social-emotional organization, in the early development of such feelings as jealousy, shame, and concern.

September 1, It caught my attention because it was written by a mother who had a child with ASD and who said that her daughter , with the help of an Occupational Therapist, is now in Functioning Recovery. The approach included sensory diet, Craniosacral therapy, and biomedical supports. So I ordered the book to see what all this entailed. I must admit that this was one dedicated mother who fought and paid for the supports she felt her daughter needed. Her battles with school personnel is compelling and seems to be very accurate for the schools she had to deal with. I imagine that in parts of the country what she describes is the norm rather than the exception. Her battles were with administrators and some teachers, while other teachers were excellent and supportive. Some of her advices is right on and some of it is not so good in my opinion. I will give you examples of some of my concerns. She quotes an article about how the government is concealing the data to protect drug companies. It is unfortunate that she ignores all the excellent studies that show no link between vaccines and ASD. There is a real concern now that too many children are not getting the vaccinations they need to protect them from some serious diseases. She advocates chelation, an unproven theory and controversial process of removing heavy metals from the blood. She uses CranioSacral Therapy and now is "certified" to administer it. CranioSacral Therapy involves the physical manipulation of the cranium, spinal cord, and the cerebral spinal fluid. It is based on unfounded assumptions e. Some of her biomedical recommendations are unproven but the importance of having a thorough medical checkup is very important. I highly recommend parents go to the Autism Research Institute website and read the summary article on dietary, nutritional, and medical treatments for autism by James. Tami Goldstein, the author of this book, is a strong advocate of sensory integration therapy. Her daughter had many serious sensory processing issues that seemed to be alleviated by this therapy approach. I agree with her on the importance of looking closely as sensory processing issues and wish that there was a stronger research base for the use of the variety of techniques employed. It is difficult to determine which if any of the sensory integration techniques were beneficial or if it was just the intense one on one attention that her daughter received. The research base for this approach is still weak but recent studies and studies in progress are very promising. I have mixed feeling about this book. There are several excellent chapters, especially the one on medical versus educational supports. She is also a strong advocate of parents networking. But some of her advise is misguided and some dangerous if followed. Because of this, I can not recommend this book DocMartin

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Hutto's paper is the pivot around which the expert commentators, enactivists and non-enactivists alike, sketch out the implications of enactivism for a wide variety of issues: perception, emotion, the theory of content, cognition, development, social interaction, and more.

The development of thinking: Thinking emerges out of relations with the world that have cognitive, affective, and conative aspects. Interpersonal relations have a special importance for explaining how this emergence takes place. Martin Buber "In the beginning is relation. There is a contrast between I-Thou and I-It relations. The developmental trajectory of early forms of relatedness: Hobson thinks that critical for the transition to thinking of self and other as discrete persons who live in a share world is the fact that from around 9 or 10 months of age, infants are moved in responding to the attitudes of others. The nature of this movement is what matters. Take the case of social referencing, where an infant is confronted with an emotionally ambiguous object or event e. Infants look and then respond to the affective expression of the parent. By the end of the first year, an infant registers does not understand that this shift in meaning occurs through other embodied persons. The infant is able to identify with the attitudes of others. So the world comes to have meaning according to oneself as identified with the other. Therefore potentially at least the world now has meaning according to oneself. The infant begins to adopt the stance of the other toward his or her own attitudes " which is important for some form of self-awareness. In social referencing, the infant has a kind of double take on the object or event at the focus of attention. He or she has an initial way of apprehending the object or event. In addition, he or she responds to, assimilates, and potentially adopts the attitude of the other. One reason it is so pivotal to human understanding is that it structures social experience with the polarities of self-other differentiations as well as connectedness. The Case of Autism There is substantial evidence that children with autism have impairments in recognizing and responding to other peoples emotional states, not merely understanding some mental-state term Theory of the Mind. The onset of their limitations in joint attention and other kinds of person-with-person engagement occurs well before they could be expected to conceptualize minds. Just what is it that is atypical about personal relatedness among people with autism? Hobson cites extensive research to show that the process of identification is not merely cognitive but also affective and conative In nature. A failure to grasp this fact is reflected within the literature on autism where researchers e. Baron-Cohen question whether children with autism suffer limitations in understanding or affect or motivation. The central idea is that what become the relatively, but never wholly, separate components of thinking, feeling, and willing have their origins in aspects of relatedness between a human being and the personal and non-personal world. It is this that accounts for the connectedness between thoughts and what thoughts are about. Vygotsky -- thoughts are distilled out of relations with the world that are affectively configured. One could not think about self and others without symbols, but one cannot achieve the requisite ability to use symbols without the appropriate kind of differentiation between symbolic vehicles and their referents. Each entails a grasp of what it means to take an alternative person-anchored perspective on the shared world. There is substantial evidence that children with autism are limited in their creative representational play, especially in their spontaneous play. Thinking is intricately linked to affect and motivation. Forms of thinking achieved by individual human beings may be acquired through affective-cum-motivated communicative transactions that are inter-individual in nature, as Vygotsky proposed long ago. Summary of the final chapter VII. The Place of Self in Development. How are children with autism atypical in self-other awareness, and how do they differ from other children without autism in the expression and understanding of social emotions? Children and older individuals with autism show certain striking abnormalities in the qualities as well as the degree of their self-awareness. Overview of results from the studies in this monograph: The nature of the disorder depends on the functional implications of a relative lack of the propensity to identify with others. This impairment may have a variety of sources. According to

Hobson, the intersubjective impairment is the sine qua non for autism, a final common pathway in the pathogenesis of the syndrome. Children with autism are impaired in identifying with others. What they share in common is a disability in a basic and developmentally vital process that renders human-style intersubjective engagement. The Nature of Self To conceptualize the self is to conceptualize other selves: In order to acquire concepts of self and the other, one needs to have a grasp of the kinds of relations that are fitting between selves and other selves. If one had no experience of these kinds of personal relations, and for example always perceived persons as pieces of furniture, then one could not derive concepts of self and other, because it is part of what we understand selves to be, that they engage in personal forms of self-other relations. If one had only a partial experience of the appropriate kinds of relation, one would acquire only a partial concept of self. This is relevant for interpreting the evidence that children with autism may have not only a thin notion of self, but also limited notions of concern, guilt, embarrassment, and so on. What kinds of relation are required for understanding what it means to be a self in relation to other selves? There needs to be a means by which one person apprehends the subjective life of other people directly rather than through a process of inference; and there need to be public and interpretable expressions of at least some mental states, in order for us to come to discriminate particular states in ourselves and others. Noninferential empathy, the direct perception and affective responsiveness to the bodily affective expressions of others, is a principal mode of intersubjective communication. Individuals with autism seem to have some concept of self and some capacity to acquire self-reflection, and yet their concepts of self and their range of self-directed attitudes are limited. Only certain dissociable lines of development to the typical development of self seem to be affected in autism, They include: Intersubjective Engagement At the most basic level there seems to be a developmental dissociation that corresponds with what Buber called I-Thou and I-It relations and what Neisser termed ecological and interpersonal selves. Children with autism are relatively adept in their transactions with the non-personal world. By contrast their intersubjective relations are profoundly compromised. But this picture is too crude. The Role of Identification in Development Identification is what makes human intersubjectivity what it is – unique in the animal kingdom for quality and intensity of interpersonal co-ordination as well as power for promoting social understanding and symbolic functioning. Infant style episodes of affective sharing are considered to have a dyadic structure in which the child experiences such events essentially linked with a special kind of thing in the world, namely the other person with whom sharing is occurring but not conceptualized as such yet. It is critical for the developments in social understanding that the infant should register the shift as a shift across perspective, not merely as a change in the meaning of objects at the focus of referencing. Identification is cognitive since it categorizes persons and things. Identification is affective since it coordinates affective attitudes of self and other. Identification is motivational in nature since the propensity is posited to engage the individual with the bodily expressed psychological orientation of another. Identification is person centered. The process of identifying-with introduces structure to self-other relatedness. This relatedness has a special quality, most simply expressed in terms of sharing of experiences. Identification is an emotional process with its own developmental timetable. This leads to a later phase, beginning around the middle of the second year of life, when infants achieve new ways of identifying with through newly acquired concepts of self and other. In the case of autism, the absence of some but not all of these forms of such experience, appears to have a range of social and cognitive sequelae. This importance might either take the form of concern for the other, or for themselves in the eye of the other, or indeed for what the world means for the other and therefore what it might mean for the self. There are now several strands of evidence to suggest that from early in life, children with autism are impaired in their one-to-one intersubjective engagement with others; subsequently they are limited in their empathy towards others, and in their propensity to engage in sharing protodeclarative acts and gestures; and now there is growing evidence that they are less likely to manifest those forms of social emotion such as aspects of guilt and coyness that implicate potentially reciprocal and mutual interpersonal relations. Bowler has more recent research on this in his two books: *Memory in Autism* and *Autism Spectrum Disorders*. Can a person experience him or herself as having

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experienced this or that event if they only have limited self-awareness or self-relatedness? Bowler finds evidence for such a memory impairment in individuals with autism. Hobson had an interesting phenomenon in one of his studies Lee and Hobson. At the time he did not understand it but commented on it. Several of the subjects with autism but none of those without recalled events from their birth. If people with autism have a difficulty distinguishing between what is recalled as a personal memory and what is recalled as a fact, then no wonder they report items of knowledge as if they were remembrances. If this is so, then it raises the question of the status of their personal memories. It is uncertain how far this is something that many individuals with autism can accomplish. Those features include impairment in social interaction and communication, in creative symbolic play and perspective-sensitive thought and language. They are also limited in their understanding of minds. This compromises their propensity to adopt and conceptualize person-anchored perspectives. Their difficulty in acquiring anything but limited concepts of self and other as persons who have distinct but coordinated attitudes towards the world limits their ability knowingly to engage in creative symbolic play, as well as their Theory of Mind. The very same evidence points to the richness and complexity of the development of self-awareness in typical development and highlights its social-relational underpinnings.

Chapter 6 : Stuart Hall (cultural theorist) - Wikipedia

To enter into thinking processes, on Hobson's analysis, requires that the infant start to access the meaning of the world through the behaviors and emotional reactions of others.

Thinking through the photographic encounter: Engaging with the camera as nomadic weapon. Retrieved [date] from [http: Abstract](http://Abstract) This paper considers the photographic act as an affective and affirmative encounter—a reflexive, embodied, and relational community engagement that may produce a rupture in our habitual modes of thinking. The author uses the Deleuzo-Guattarian concept of the nomadic weapon to consider how the camera may become an affective trigger for self-reflexivity, catalyzing the potential of nomadic thinking in a participatory frame. By transposing uses of photography as visual research method across cultural geography, visual anthropology, sociology, and arts-based educational research, the author discusses shifts in the function of photography from a practice emphasizing image production to an embodied and performative approach to community engagement. Using a photographic encounter with a local taco stand as an example, the piece considers the pedagogical potential of engaging with unfamiliar spaces as a participatory and reflexive photographic process. I had to pick up the kids in an hour, but I hoped I might get in two more categories for my scavenger hunt assignment. The assignment was to photograph thirty places in the Dallas-Forth area, and they were pretty general categories: In the end, we would create a typology of the suburban landscape. One category on the list stood out as my favorite: There was a taco stand right off the highway, about a mile from my house—it seemed like a perfect example. I had driven past it a hundred times since we moved in. There was a small white trailer parked next to an old building that looked like it might have been a chapel at one point. Between the trailer and the building was a makeshift seating area with plastic tables and chairs. They were covered by a tarp attached to metal poles. I never stopped because it always seemed vacant, although the yellow posters with Tacos and Tortas written in black marker seemed relatively new. As I left my house that day, I assumed I would simply drive up, take the photograph, check it off my list, and move on. That had been the process for all of the other categories. I mean there was some time spent considering how to construct the image, considering lighting, focus, perspective, but that was about it. As I neared the taco stand, I realized this was going to require something else. The shots I wanted were not going to come from a passive engagement with this site. My choices were to pull off the road right in front of it or stand across the highway. There was no other place to park. To park in front of the stand meant I would have to photograph it close up, which also meant potentially photographing whoever worked there. I drove about a hundred feet down the road past the taco stand, and stopped the car. Why was I freaking out about this? I knew the food would be good, and I regularly went to local taquerias in town. I felt a bolt of adrenaline and a sense of dread. All the sudden I felt like it was some bourgeois art project, examining the life of others. Up to this point, all of the sites represented my view of the suburbs, but I was drawn to the taco stand because of its difference. Thinking through the photographic encounter 3 Figure 1. Taco Stand, First visit In the end, I parked across the highway and waited until a moment when no cars passed between me, and the taco stand. Even there, I felt strange, like I was surveilling the place. I took the photo quickly, got back in my car, and drove away Fig. As I continued to photograph sites on my list for the scavenger hunt over the following weeks, I recognized how my cultural position as a lower middle-class, white woman seemed to dictate where and with whom I felt comfortable. The sites became nodal points through which an understanding of power relations and cultural context emerged. Something had changed at the taco stand. I eagerly checked off my list of categories and focused my attention on producing an image. After that experience, I began to consider how and why some spaces produced an affective response. How were they different? What assumptions did I have about them? How might the photographic encounter become an opportunity to understand them differently? It produces a cut, a crack. However this is not the end of the story, for the rupturing encounter also contains a moment of affirmation, the affirmation of a new world, in fact a way of seeing and thinking this world differently. It changed my way of

thinking about photography and looking at my community. This paper considers the potential of the photographic act as affirmative encounter—a reflexive, embodied, and relational community engagement that may activate new ways of seeing our everyday environment. I will discuss the potential of focusing on the process of affective engagement as pedagogical and participatory encounter. My argument is not concerned with the photograph as document, but instead the production of affect through the reflexive and performative process of engagement. In this approach, the photograph as document becomes a byproduct, where the embodied encounter is privileged to consider the aesthetics of experience. My experiences with the taco stand revealed the potential for the camera as an apparatus of desire, but not in the colonizing way it has been argued in the past Sontag. In this light, photography becomes critical and affirmative, as my experiences at the taco stand triggered a process of becoming other rather than representing other. As a way of better understanding how this process could function pedagogically, I review a range of uses for photography as reflection and documentation in social science research. My experience at the taco stand may illustrate the pedagogical potential of engaging unfamiliar spaces as an intersubjective photographic process. Place-based research directed at intersubjectivity and community-building have been investigated through a variety of approaches in art education Hutzel, ; Powell, ; Trafi-Prats, ; Trowell, My work applies the Deleuzo-Guattarian concept of the nomadic weapon as a frame to consider how this theory might become activated for learning through community engagement. Engaging the world as nomad reveals our potential to recognize conditions of the royal science, where forces have become normalized, coded, and captured. The nomadic weapon is positioned in the domain of free action, p. The tool is characterized as interpretive, representative, fracturing; associated with the sign, feeling, introspection, gravity, and being all of which reside in the domain of representation. This in contrast to the weapon, which is described as active, engendering, and traversing; associated with potential, free action, affect, projection, speed, and becoming a more performative and process-oriented domain. In other words, the weapon recomposes reality through creative forces, rather than a tool that reconstitutes a predetermined set of conditions. Positioning the camera as nomadic weapon suggests that its purpose is derived first from the subjective engagement of the operator and recognizes the act of doing photography camera as weapon as an affirmative encounter. The camera as tool functions in its more common representational frame. Finally, the nomadic weapon is distinguished by its force of desiring tonality, as affect rather than feeling. By acknowledging my affective response to photographing the taco stand, I began thinking differently about my community and how the taco stand was different. Braidotti highlights nomadic and activated thinking as embodied, creative, and critical, explaining: Thinking can be critical, if by critical we mean the active, assertive process of inventing new images of thought. Thinking is life lived at the highest possible power, both creative and critical, enfolded, erotic, and pleasure driven. Rather than simply collecting images through the act of photography, the encounter produced new ways of thinking about spaces which I overlook or IJEA Vol. The camera acted as a nomadic weapon to recompose my habits of thought and movement. I began to actively look for unfamiliar places in my community and question ways that certain areas felt suspect or abnormal. If we position the camera as a reflexive apparatus, it opens new potential directions for participatory and process pedagogy. To understand the potential of the nomadic weapon, it is important to address the potential violence of the term. She explains that there need not be anything aggressive or voyeuristic in making a photograph. Nevab positions her photographic practice as a form of collaboration through an act of engagement. Rather than positioning the weapon or the camera in terms of violence, we might consider how the act of photography produces new ways of thinking through public participation. While the term, weapon, suggests a violent act, which is not incongruous with a history of violent terminology associated with photography, such as shoot, take, capture, and burn. To then argue for the affirmative use of a nomadic weapon may be counterintuitive. The nomadic weapon disrupts the structuring forms of representation to produce new ways of becoming engaged with, rather than constituting, the consuming spectator. I will examine both the representational use of photography and ways the social sciences have repositioned the practice as a performative and reflexive method. Examining the camera as a trigger for

reflexivity catalyzes potential for active and critical thinking through community engagement. As I researched ways that the photographic act has been interpreted, the photographer is often relegated to the tourist hunter, research re-presenter, or artistic-maker. In each, the product of the engagement is privileged. I would suggest that the camera could become a catalyst for affective engagement. Thinking through the photographic encounter 7 The excess revealed through forces of affect is precisely what was produced at the taco stand. The scavenger hunt project made me more conscious of my environment, as I tried to produce images to fit each category, but the affective excess at the taco stand derived from its difference. At prior sites, I anticipated ways that I might represent a single family home. I was planning how I could represent structures with which I was very familiar. As I photographed, I would compose formal aspects that might communicate my way of seeing the space to construct a particular image. My focus was not on the space itself but what might come after the production of the image. Meaning was derived from somewhere outside of the direct relation. To use photography as a way of knowing our community differently through direct encounters, we can neither anticipate its outcome nor privilege the aesthetic qualities of the document. In both of those scenarios, we are ultimately representing a set of knowledge obtained elsewhere or considering how the document might be read in the future. Representational thought constitutes both approaches. Instead, we might consider photography as a mode of nomadic inquiry, where the power of the camera becomes its ability to take us out, to be in proximity, to invite us to be affected if we become open to the experience of being in relation to rather than the product of it. As a pedagogical project, this type of shift requires thinking that is activated and situated to the place at hand. Pierre describes a subjective shift in nomadic inquiry where, "ethics is no longer transcendental and clearly defined in advance for everyone in every situation. Rather, ethics explodes anew in every circumstance, demands a specific reinscription, and hounds practice unmercifully". The following sections will review a range of approaches to photography as a representational tool in social science research.

Chapter 7 : Anastasia Philippa Scrutton, Thinking through Feeling: God, Emotion and Passibility - PhilPaper

Brereton () suggests in his social mapping hypothesis that dreaming allows simulation of self, location, and awareness of others, including awareness of their internal mental state.

Chapter 8 : 5 reasons why you might feel bloated all the time | Irish Examiner

THINKING THROUGH FEELING: GOD, EMOTION AND PASSIBILITY by Anastasia Philippa Scrutton, Continuum, New York and London, , pp. ix + , £65, hbk.