



Contents lists available at ScienceDirect

International Journal of Educational Research

journal homepage: [www.elsevier.com/locate/ijedures](http://www.elsevier.com/locate/ijedures)



## The embodied rhythms of learning: From learning across settings to learners crossing settings

Kevin M. Leander<sup>a,\*</sup>, Ty Hollett<sup>b</sup>

<sup>a</sup> Vanderbilt University, 230 Appleton Place, #563, Nashville, TN 37203, USA

<sup>b</sup> The Pennsylvania State University, Department of Learning and Performance Systems, Learning, Design, and Technology, 226 Chambers Building, University Park, PA 16802, USA

### ARTICLE INFO

#### Article history:

Received 31 October 2015

Received in revised form 24 October 2016

Accepted 14 November 2016

Available online xxx

#### Keywords:

Embodiment

Rhythm

Space-time

Mobility

Affect

Feeling

Wayfaring

Crossing settings

### ABSTRACT

What does it mean to take an embodied temporal approach to learning crossing settings? What role might the analysis of rhythm have in such an approach? We address these issues in this paper by discussion theoretical connections between Ingold's (2011) embodied, emergence perspective and Lefebvre's (2004) rhythmanalysis. Next, we move into a sketch of some of the ways in which embodied temporality, and especially rhythm, has been understood and researched thus far in relation to learning, within and across settings. After these discussions of theoretically framing and related literature, we turn to (researched) bodies we have tried to attune to or feel alongside, sharing segments of data and analysis from our own previous research where we have taken up rhythmic approaches. Finally, we move into a synthetic discussion of these data and theory, opening up the discussion to offer new directions in research methodology that may more fully appreciate the functions of rhythm in learning crossing settings.

© 2016 Published by Elsevier Ltd.

### 1. Introduction

While much of the nascent research literature on learning across contexts has emphasized connections or networks of learning, bringing a spatialized perspective to learning, less of it has dealt with what we might term a human “time-geography (cf. Hägerstrand, 1970) of learning.” The spatio-temporal dimensions of new learning geographies have been theorized and studied in importantly productive ways; still, a perspective that is underdeveloped in learning across settings is to provide more robust answers to Hägerstrand's (1970) question—“what about the human in [regional] science.” What about the human in the spatio-temporal perspectives on learning we presuppose, and even more directly, where is the human body? Currently, while we represent the spatial connections and, to a lesser extent, the actual movements of learners across contexts, the time-space experiences of learners *as they move* are much less considered.

Perhaps the most familiar approach to learning across time-space(s) are variations on the idea of repeated activities of individuals that evidence the development of engagement, identity, and learning. Forms of repetition may offer sociocultural or practice theory alternatives to cognitivist views of transfer, looking not at the repetition and development of mentalists states, but the accrual of practice, the development of interest (e.g., Barron, 2010), or the sedimentation of identity (Wortham, 2006) over time. Temporally, speaking, sedimentation perspectives also allow us to consider the role of

\* Corresponding author.

E-mail addresses: [kevin.leander@vanderbilt.edu](mailto:kevin.leander@vanderbilt.edu) (K.M. Leander), [tyhollett@psu.edu](mailto:tyhollett@psu.edu), [ty.hollett@gmail.com](mailto:ty.hollett@gmail.com) (T. Hollett).

nonhumans as connecting embodied practice across time, also as serving as records of the transformation of practice. Moreover, Lemke (2000) has importantly theorized how nonhuman actors not only traverse time and thereby connect moments of learning and activity; rather, they also function to connect various time scales, from micro to macro. Lemke (2000) helps raise questions about what forms of action, and what material artifacts, make their way through from smaller to larger time scales.

In addition to these developing perspectives on sedimentation, the traversals of humans and nonhumans from practice, sociocultural, and actor network perspectives, and the development of multi-scalar analyses (e.g., Lemke, 2000; Scollon, 2005) as well as critically analyzing space-time scaling practices (Nespor, 2004), in this article we move toward a more fully embodied analysis of time. We hope to challenge our own and others' perspectives of imagining learners, or their tools from some distance off the ground, and conceiving of our analytic goal as "connecting the dots" of their activities that exist in different time-space bubbles. Rather, we strive to begin with the embodied experience of time itself, and ask how understanding this experience, as it moves, might yield insights into the broader theoretical and methodological challenges of understanding learning across settings. To that point, the angle of vision and feeling of the world we develop here may be better described as the "learning body crossing settings" rather than "learning across settings."

What does it mean to take an embodied temporal perspective on learning crossing settings? What is the potential importance of such a perspective, and what are significant ways of describing temporal experience, including (but not limited to) rhythm? How do such perspectives inform research methods and representations in research? What might be some new directions for research and research methodology in these veins? We take up these questions in this paper by first considering relevant theory, within and beyond studies in educational research, and second, by drawing on extended illustrations from our past research.

As a beginning point to evoke a shift toward embodied temporalities (the learning body crossing settings), we draw on Ingold (2007) to evoke an emergence (wayfaring) perspective on human activity, pushing away from static representationalism. We bring Ingold's emergence (and its connections to Deleuzian theory) into contact with Lefebvre's rhythmanalysis—bridging new anthropological work on embodied experience with Lefebvre's larger project on the production of social space (1991) and on spatial practices (1994), which has yet to be fully grasped or appreciated in the educational sciences. Next, we move into a sketch of some of the ways in which embodied temporality, and especially rhythm, has been understood and researched thus far in relation to learning, within and across settings. After these discussions of theoretically framing and related literature, in the main body of the paper we turn to (researched) bodies we have tried to attune to or feel alongside, sharing segments of data and analysis from our own previous research where we have taken up rhythmic and other temporal perspectives. Finally, we move into a synthetic discussion of these data and theory, opening up the discussion to suggest and offer new directions in research methodology.

## 2. Theory to the fore: following the wayfaring, rhythmic body

Research tends to freeze these texts, and as well as the movements of people in relation to them, in time. Time-space, in this view, becomes figured and perceived as petri-dish like "slices" of connected realities—slices through time. Massey (2005) argues that this kind of cutting away of time from social space is associated with the drive toward representationalism. In this mode, the circulations between realities are collapsed or abstracted into a priori networks. To work out a critique of this tendency to kill lived experience, we turn to Ingold's (2011) conceptions of multiple lines coming together in "meshwork". The critique replaces a static conception of the network with "meshwork," and its attendant focus on process, movement. "Wayfaring" describes the form of this movement and its association to learning, over and against "transport," which empties out or collapses the journeys between people and texts, or texts and texts. This focus on process and movement disrupts the static representationalism that would want to interpret and even meanings off of texts located online in a mode of collecting and organizing perceptions, however rich such meanings may be.

One of the stated goals of Ingold's work over time is to shift anthropology from the fixation on images and objects "toward a better appreciation of the material flows and currents of sensory awareness within which both ideas and things take shape" (2011, p. 10). This movement toward affective relations to texts and objects is also evident in affective, embodied, and more broadly post-structural turns within discourse and virtuality studies. In contrast to static analysis of the image or text, movement is placed at the center of his thought, by which Ingold means not only that texts are on the move, but also that perception is caught up in movement (mobility) as well as being moved (affected). Perception of this kind is not distanced from the object, but is immersed within it, and sensations and meanings that emerge from these movements or disturbances. Mediating on Deleuze, Ingold invokes a strong image: researchers tend to focus their attention on the banks of the river (that which is solid, form and substance) and entirely lose sight of the river (that which is fluid): "To regain the river, we need to shift our perspective from the transverse relation between objects and images to the longitudinal trajectories of materials and resources" (2011, p. 14). In researching learning crossing settings, we might ask ourselves what the rivers or flows are, and, in contrast, what the river banks are that capture our attention (but which would not even exist without the river!)

The term "meshwork" is not unique to Ingold, but is borrowed from Henri Lefebvre (1991), who observes that the movements of both humans and non-humans on the earth produces a kind of inscription on the earth, like a form of writing of lines—a texture: "Practical activity writes on nature in a scrawling hand" (p. 118). Somewhat like Deleuze, but with more focus on perception over affect, Ingold's vision of the interactions one has in the course of wayfaring describes things as

Download English Version:

<https://daneshyari.com/en/article/4938585>

Download Persian Version:

<https://daneshyari.com/article/4938585>

[Daneshyari.com](https://daneshyari.com)