

Learning Approach



guerrilla
/gəˈrɪlɑː, ɡɛrɪlɑː/

noun

learning
a member of a small independent group taking part in irregular **fighting**, typically against larger regular forces.
"this town fell to the guerrillas"

referring to actions or activities performed in an **impromptu** way, often without authorization.
adjective: **guerrilla**
"guerrilla gigs"

FEATURED

Introduction to the learning approach

Uncategorized
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Posthumanism: changing times and self-understanding

Place

The learning will be conducted through face-to-face meetings and this [hub of communication](#).

Context

The human being understands itself as an individual agent and perhaps unique amongst things in that it originates action and is a source of value.

This **modern self-understanding** supports and maintains our theories of justice and rightness (who is to blame?), labour (who produced what?), property (who owns what?), intellectual property (essay writing, artistic creation), talent (who deserves what?), family (genetic choices for offspring), politics (who rules me?) and sports (who deserves to win?).

However, this certainty in one's own place is weakening with the emergence of new technologies and new understandings. Human modifying technology (HMT) impacts (our) "self-understanding" against contexts of technology and changing interests. The main enhancements leading to transformation are genetic, morphological, pharmacological, robotic, intellectual and social and the main effects will be on:



Search SEARCH

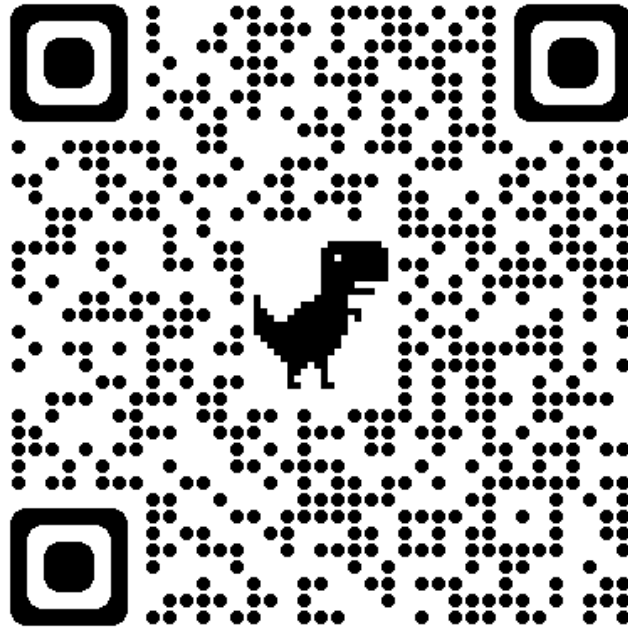
SOME WORDS FROM OUR SPONSOR (THOMAS HOBBES):

... It sometimes happens to those that listen to philosophers and Schoolmen that listening becomes a habit, and the words that they hear they accept rably, even though no sense can be had from them (for such are the kind of words invented by teachers to hide their own ignorance), and they use them, believing that they are saying something when they say nothing.

(Of man, ch. X)

March 2024

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Problem/Overarching question

Knowledge acquisition

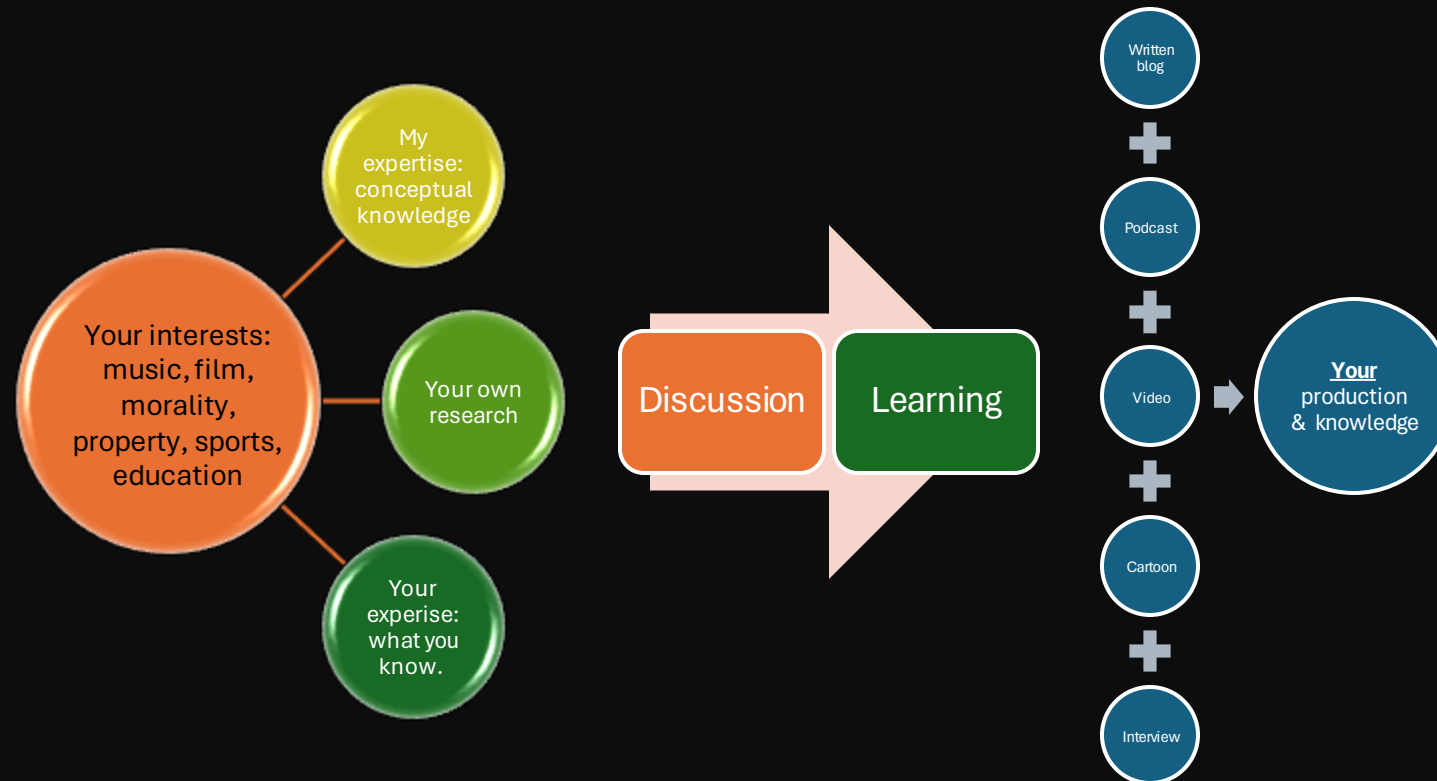
Application

Online materials
live lectures

independent study
reading

Seminar discussions
Flipped lessons
Presentations

General topic: human being and technological change



Why are we doing this?

- Knowledge objectives:
 - to familiarize students with a selection of theories known as posthumanism
 - to demonstrate how these theories intersect and augment students' own disciplinary knowledge
 - to demonstrate the application of conceptual thinking to pertinent issues and topics
 - to analyse the axiomatic presuppositions of accepted theoretical positions.
- Skill objectives:
 - to develop critical thinking in relation to putative explanations in the human, cultural and social sciences
 - to foster confidence in reading difficult text, group discussions and talking conceptually
 - to guide students in techniques in independent research and personal learning



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An example...

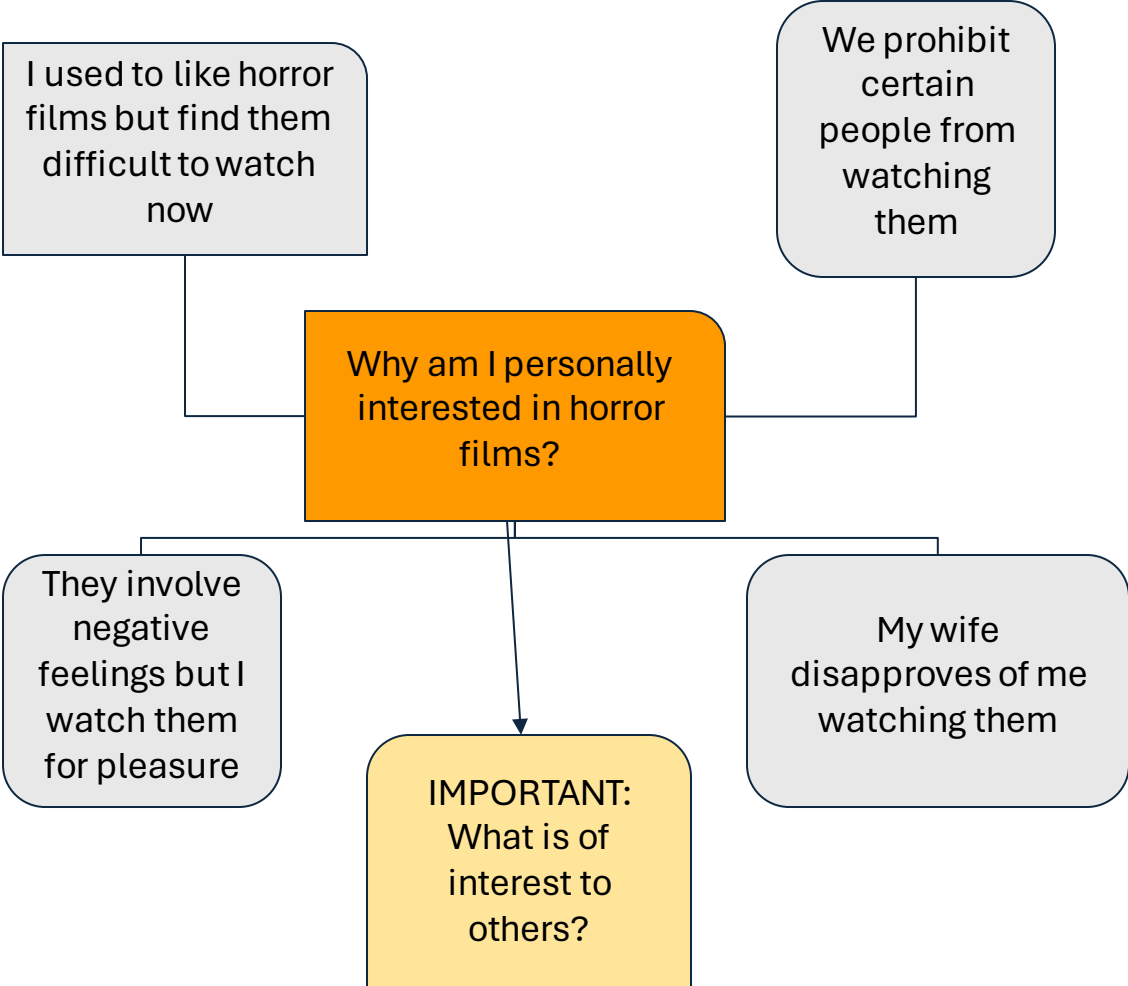
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Working example: Horror films



Working example

Empirical questions

- What are the feelings horror films elicit?
- Why is my disapproval of romantic comedies with Sandra Bullock seemingly different in kind from my wife's disapproval of horror films?
- What is the basis of the age rating? Is it different from substances? Entitlements and rights?
- Can aesthetic images be dangerous?
- How popular are horror films? Is there cultural and historical change? What were/are an ancient world, medieval, Japanese equivalent to horror?

Philosophical questions

- Can taste be rational? Is “you ought not to watch Audition” meaningful?
- Can aesthetic images harm/be dangerous?
- Can one take pleasure from negative emotions?
- Can an agent like and dislike something at the same time?



Concepts and thinkers

- Hume/Hobbes/Smith on taste
- Plato & moral education
- Paradox of horror
- Freud and the unity of the subject

Territory:
Horror

Object:
Audition

Thinkers:
Hume, Freud, Deleuze

Concepts: ego, id, self, desire, taste, paradox of horror, taste

Working Example

Intuition: people enjoy being scared, feeling anxious and if we assume that these are con-attitudes in a singular subject, then we have a paradox (I both enjoy and don't enjoy) but what if the assumption of 'I' being one is wrong?

- The paradox of horror
- Nature of desires/preferences (taste)
- Freudian distinction between id and ego
- Ideas of singular versus plural subject

Working Example

Territory:
Horror

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Audition

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Hume, Freud, Deleuze

Concepts: ego, id, self, desire, taste, paradox of horror, taste

CLAIM

The paradox of horror is based on the idea of a coherent and singular self, a unity, ruled by a rational ego. (Freud/Hume?)
This is a distortion of human nature. Horror films reveal this. I am a plurality not a unity. (Deleuze?)

TITLE:

Being one with horror: how viewing horror films relates to ideas of selfhood.