How children's learning spaces and life experiences are shaped by the policy and practice of early childhood education and care?

Dahlberg & Moss (2005). Ethics and Politics in Early Childhood Education

Projects

Making *discourses* within educational reforms problematic by studying ways of reasoning within these reforms?

Being able to create spaces within which *alternative discourses and practices* can be produced
Knowledge systems of pedagogy and didactics construct the space

Particularly a space whose images function to qualify or disqualify children from action and participation

Tom Popkewitz

ECE as a common good?

as a public space and site for ethical and political practices

. . . in which children, teachers and parents are able to participate in a public talk and in projects of cultural, economical and social value

(Dahlberg and Moss, 2005)
SWEDEN

The logic of the market has started to enter into the discourse

Independent preschools

Profit

Segregation/Exclusion?

The quality discourse

Evaluation as a new device of governing
Diversity Standards

Multiplicity Tests

Autonomy Control

Trust/participation Distrust?

The decades of the problem child?

We “see and observe” more so called problem-children than ever!

Classifying children as at risk and in need – a LACKING child!
is it just another way of taming children’s desires?

TAMING CHANCE?

Is the idea of a competent child just a ‘frizzon’

Sarat Maharaj
The problems are placed on the child and not on

“how children's learning spaces and life experiences are shaped by the policy and practice of early childhood education and care”? 

CAREFULNESS
A new paradigm?

An ethical and aesthetical paradigm

Felix Guattari
Gilles Deleuze
Brian Massumi

The "traditional school" goes further and further down in age?

A B C
1 2 3
More creativity is needed

ONE TWO THREE
DO RE ME

Neuroscience and mathematics
DANA-foundation

A pedagogy of welcoming and hospitality

Begins with LISTENING - not making the other into the same

Emanuel Levinas

An ethics of an encounter and care
Transgress A LINEAR THINKING

. . . in which the pedagogue has already decided what the children are supposed to learn. Knowledge as given – right and wrong

. . . children's own explorations and associations are not listened to

Projettazione – an experimenting and researching attitude in which children and teaches create a problem before asking for the solutions.

Opens up for the unknown and the unexpected

Reggio Emilia
. . . something totally new emerges – something we have never seen and heard before

. . . an intensive state in thought and action

A dynamic vitality (Stern)

En aesthetical vibration (Malaguzzi)
Spinoza

POTENTIA – we do not know what a body can do . . . we never know in advance how someone learns

We become ’affected’ and we ’affect’

Felix Guattari and ecology

Mental (THOUGHT)
Social
Environmental

An ethical and aesthetical paradigm
THOUGHT is:

. . . that which happens when our consciousness is provoked by the encounter with the unknown

. . . not application of a method – it is an unintentional activity

. . . is creative, productive, and ‘problematic’

‘something in the world forces us to think’
The metaphor of the tree – root, trunk and stable - builds on recognition, linearity and progression, but also on origin and blood.

The metaphor of the rhizome – a multiplicity of functioning by means of connections and heterogeneity – not a given construction.

Children are all the time creating connections between different subject-areas – and they make a lot of creative couplings in between them.
Children are transdisciplinary and rhizomatic thinkers

“If you are not allowed to invent your questions from all over the place, from never mind where, if people pour them into you, you haven’t much to say. While encountering others, and while each child is bringing in her/his lot, a becoming is sketched out between the different perspectives. Then a block starts moving, a block which no longer belongs to anyone, but is ‘between’ everyone... Like a little boat which children let slip and loose, and is stolen by others”

Deleuze and Parnet, 1989
Learning as a relational field of potentiality

... a pedagogy of the event and of processes of becoming

Stella Nova

“Children’s traces in Hallonbergen”

Rich children, rich parents and rich teachers
You become what you encounter
An ethics of an encounter

Identity is formed in relations and in exchange in between children, adults and the material environment.

To be allowed to get outside the fence
Abdallah: It starts to get colder
Ibrahim: It’s so ice-cold... I wished I was a house instead:
        Houses do not freeze.
Abdallah: It is very cold, Ibrahim.
Ibrahim: It’s warmer inside.
Abdallah: Yes, but it is freedom when one is outside the
        fence, don’t you think so?
Ibrahim: Without adults?
Abdallah: Yes, then it is freedom!
Ibrahim: We are free now!
...
A gift to the mall and the people in Hallonbergen
A ROBOT!
The robot has to have a food-pistol, so it can shoot egg, milk and pan-cakes to poor countries that needs it. It needs many ears, so it can hear all the way to Gambia and Palestine. It has to have happy colours and it will say nice words. Inside the robot there will be a tape-recorder with robot-music. It will have wheels underneath its feet, so it can move.

Robot-group S5
Children are already “mikro-politically global” – they are already involved and participators in the global community

If childrens protests were heard in kindergarten, if their questions were attended to, then this could explode the whole educational system

Gilles Deleuze