Common Worlding with(in) Early Childhood Education: (Re)situating Everyday Pedagogies

by

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Bachelor of Arts (Honours), University of Windsor, 1998
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We acknowledge with respect the Lekwungen peoples on whose traditional territory the university stands and the Songhees, Esquimalt and W̱SÁNEĆ peoples whose historical relationships with the land continue to this day.

Supervisory Committee

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Abstract

Children of the 21st century are inheriting catastrophic ecological changes resulting in biodiversity loss, ongoing acts of colonization, displacement of human and multispecies beings, and pandemics brought about by zoonoses. Educational approaches grounded in Euro-Western developmental, linear, individual, and static practices are no longer an option. What if we shift the anthropocentric gaze commonly taken up in early childhood education to think with common worlding (Taylor & Giugni, 2012; Taylor, 2013; Taylor et al., 2013), *with* more-than-human, as active participants in the co-shaping of our relational understandings of the world in which we are enmeshed? How might this shift in perception change our engagement and pedagogies *with* children, place, materials, and other beings? How might this shift in gaze create possibilities for learning and living differently, with a shared "response-ability" (Haraway, 2016, p. 28) for the places and histories we inhabit and those the children of the 21st century inherit? Through an interdisciplinary literature review disrupting binary and stewardship logic it will be shown that a relational, situated, and pedagogical common worlds framing is imperative for investigating *otherwise* in an effort to reconfigure and rearticulate curriculum and pedagogies responsive to 21st century precarities. Building on knowledge acquired, an exhibition *(Re)situating Everyday Pedagogies in the Making* will attend and attune to our uneven, interconnected, and entangled common worlding relations in an effort to (re)situate, unfold, theorize, and weave lively common worlding pedagogies responsive to the messy conditions and politics of 21st century early childhood education.

Keywords: Common worlds, early childhood education, (re)situating pedagogies, nature/culture divides, environmental stewardship

Table of Contents

Supervisory Committee ii

Abstract iii

Table of Contents iv

Acknowledgements vi

Chapter 1: Introduction 1

Disrupting Developmentalisms: A Shift to Common Worlding 1

Threading Together Personal Connections: (Re)situating my Pedagogies 4

Weaving Curricular Connections: Pedagogical Shifts within Government Documents 6

Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada 6

British Columbia Early Learning Framework 7

Structure of this Capstone Project 8

Chapter 2: Literature Review 10

Posthumanisms and Feminist New Materialisms Framings 10

Common Worlds Theoretical Framework 12

Nature/Culture Underpinnings within Early Childhood Education 13

Common Worlding Pedagogies, Moving beyond Binaries and Stewardship Logic 16

Engagement with Collective and Relational Pedagogies 20

Relations *with* Place 20

Relations *with* Other Species 24

Relations *with* Materials 28

Summary 31

Chapter 3: (Re)situating *Everyday* Pedagogies in the Making 33

Exhibition Catalogue 34

A Diffractive Look at (Re)situating Pedagogical Practice 37

Future Implications 40

(Re)beginning 43

References 44

Appendix 62

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This capstone project would not have been possible without the children, families, and educators, at the University of Victoria Child Care Services, Arbutus Place. Your openness to (re)think, (re)imagine, and investigate otherwise within everyday more-than-human entangled encounters reveals a thought provoking and hopeful look at what potentialities might emerge when we (re)situate everyday pedagogies within a common worlding frame. Collectively thinking and learning *with* you enlivens my work as an educator.

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writing and passionate (some might say heated) political conversations taught me to “look for what is *actually* going on the world”, and mom and dad—you encouraged me to embrace all aspects of learning - exploration, question, joy, change, hope, and challenge, these early learnings from each of you have shaped this capstone and have had a profound influence in how I encounter each day.

Chapter 1: Introduction

Many scientists believe that we are living in a new epoch in geological time, the Anthropocene, a time marked by catastrophic ecological changes in the earth's systems caused by the significant impact and actions of humans (Crutzen, 2002; Steffen et al., 2007; Zalasiewicz et al., 2017). As a result of the acceleration of carbon dioxide emissions, global warming, destruction of habitats, acidification of the oceans, and the pervasive extraction of natural resources children of the 21st century are inheriting extreme biodiversity loss, human induced climate change, displacement of human and multispecies beings, rapid advancements in technologies, ongoing violences of colonization, and pandemics brought about by zoonoses (Government of Canada, 2020a; Grandcolas & Justine, 2020; Ticken, 2019; Truth and Reconciliation Commission of Canada, 2015). Early childhood education is implicated in these troubling realities and educational approaches solely grounded in humanistic narratives of development and progress are no longer an option, it is time to *think* and *do* differently (Common Worlds Research Collective, 2020; Pacini-Ketchabaw & Taylor, 2015). These are not hopeless times, but they are times where transformative change is needed (Moss, 2014; Pacini-Ketchabaw & Moss, 2020).

Disrupting Developmentalisms: A Shift to Common Worlding

Dominant approaches to early childhood education are frequently steeped in Euro-Western developmental practices which often reinforce nature/culture, subject/object, and self/Other binaries, thereby placing children, and at times a particular universalized child, at the centre of educational endeavours over all Others (Burman, 2016: Cannella, 1997; Dahlberg et al., 2013). These static, linear, and normative conceptions of ability and competence witness children's growth through a succession of predictable, and measurable, developmental

trajectories (Piaget, 1952; Vygotsky, 1978), that result in a standardization of educational practices upholding a particular social, cultural, economic, and political childhood (Land et al., 2020; Moss & Urban, 2020; Pacini-Ketchabaw et al., 2015). Pacini-Ketchabaw et al. (2015) have suggested that, "these developmental theories stem from the same 'progress and development' thinking that drove European colonization and precipitated the human-caused ecological crisis we now face…" (p. 2). These normative conceptions of development reinforce dominant Euro-Western world views and therefore flatten and marginalize relational ways of knowing and be(com)ing (Burman 2016; Common World Research Collective, 2020; Land et al., 2020; Silova, 2020). In these precarious times, it is crucial early childhood educators resist these notions of individualistic, linear, and market-based pedagogies (Land et al., 2020; Moss, 2014, Moss & Urban, 2020; Pacini-Ketchabaw et al., 2015; Vintimilla & Pacini-Ketchabaw, 2020), and explore the relational multiplicities of entangled interactions of human and more-than-human.

In response to these uncertain times, it is necessary for educators to create potentialities in educational pedagogies that are ethically responsive to the places and time we find ourselves, especially if we are to cultivate ways of living well together in difference (Haraway, 2008, 2016; Taylor & Guigni, 2012) for all inhabitants. The adoption of a common worlding theoretical framing (Taylor, 2013; Taylor & Guigni, 2012) with(in) early childhood settings, has the potential to care(fully) connect, attune, and attend to the places and inhabitants we encounter as an act of hopeful response and engagement within these troubling realities. Affrica Taylor's (2013) book, *Refiguring the Natures of Childhood*, was the first major publication to re-situate childhood within the entangled and messy worlds of human and more-than human. In a podcast discussing the book, Taylor contended:

> [T]his Western notion of the nature/culture divide, I see it as the driving premise of this current age of human-precipitated ecological crisis…So I argue in the book that re-situating childhood in the imperfect, messy, damaged but also possibly recuperative common worlds, in which children actually grow up, will be much more realistic…we'll be helping them to learn how to live as well as possible together with all of these others with all of their differences (Pacini-Ketchabaw, 2020, para. 24).

Borrowing from Latour's (2004) articulation, common worlds are the messy, mixed-up, uneven, and imperfect worlds co-shaped through heterogenous relations with all matter—living and inert, technologies, materials, natural systems, and landforms (Common World Research Collective, 2021; Taylor 2013; Taylor & Pacini-Ketchabaw, 2015). A common worlding theoretical frame works to disrupt humanistic and developmental approaches by decentering the child and locating childhood within "naturecultures" (Haraway, 2003, p.12) where learning emerges through collective agency and complex interdependent relations with more-than-human in situated places and times entangled with past, present, and possible futures.

This shifting of focus draws attention to our interconnected, situated, and collective common worlds (Latour, 2004; Taylor, 2013), and a recognition that learning does not happen in isolation. What if we shift the anthropocentric gaze commonly taken up in early childhood education to think with common worlding, *with* more-than-human, as part of an assemblage we learn *with*, as active participants in the co-shaping of our relational understandings of the world in which we are enmeshed? How does this shift in perception change our engagement and pedagogies *with* children, the places we inhabit, the materials we encounter, and the other beings we find ourselves entangled *within* everyday encounters? How does this shift in gaze create possibilities for learning and living differently, with a shared "response-ability" (Haraway, 2016,

p. 28) for the places and histories we inhabit and those the children of the 21st century will inherit?

Threading Together Personal Connections: (Re)situating my Pedagogies

> It matters what matters we use to think other matters with; it matters what stories we tell to tell other stories with; it matters what knots knot knots, what thoughts think thoughts, what descriptions describe descriptions, what ties tie ties. It matters what stories make worlds, what worlds make stories (Haraway, 2016, p. 35).

As I begin to explore this capstone, I find it necessary to situate how my place and views of the world have been informed, a reminder that my stories and experiences will always be incomplete and partial due to my location and privilege. Haraway's quote at the beginning of this subsection stands as a constant reminder that matters matter, that learning to do differently means remembering how stories are formed, how I am implicated in matters of mattering. As a settler early childhood educator, of second-generation Lebanese and French descent, I am schooled through a primarily Euro-Western lens, with a degree focused on developmental psychology and a diploma grounded in the Highscope approach.

I am an uninvited guest living and working on the unceded territory of the Lekwungen peoples. I acknowledge with respect and gratitude the Songhees, Esquimalt, and WSÁNEĆ peoples whose relationships with the land continue to this day. I also acknowledge that Haro Woods and the University of Victoria Child Care Services, the places where my shift to a common worlds theoretical framing began, are located on Chekonein Family Lands. As a settler educator, I carry a specific responsibility to learn and teach with humility about the history and current impacts of colonization, as well as an obligation to live and learn gently on the Land.

The threads involved in shifting my anthropocentric gaze have been an uneven and imperfect relational process. I was first introduced to the *Early Childhood Pedagogies Collaboratory* (2021), the common worlds theoretical framing, and the *Common Worlds Research Collective* (2021) by the pedagogists who work with us in the centre. The Early Childhood Pedagogies Collaboratory (2021) is an, "…experimental space where educators and pedagogues trace and experiment with the contours, conditions, and complexities of early childhood education pedagogies in the 21st century" (para 1). While the Common Worlds Research Collective is an interdisciplinary gathering of researchers and educators who approach children's lives as enmeshed and inseparably entangled within human and more-than-human relations—the common worlds. Threading together the work of the Collaboratory within the common worlds theoretical framing, and the work of the Research Collective challenged the Euro-Western developmental and anthropocentric frames in which I had been trained and added new threads to my practice that worked to decentre the child in an effort to support a collective and relational learning process brought into being through the everyday encounters I typically took for granted.

(Re)situating my thinking within a common worlding frame untied me from the uncomfortable role of educator as key knowledge holder in the classroom (Vintimilla, 2018) while at the same time forced me to grapple with the implications of being part of a hierarchical system embedded in neoliberal and settler colonial enterprises. Engaging with experimental pedagogies woven within a common worlds theoretical framing created space to reimagine how knowing-be(com)ing-doing *with* children and *with* more-than-human is made and remade in situated pedagogical practices and with greater attentiveness to our enmeshed and interdependent

existences. My attempt to *do* differently means care(fully) attuning and attending to the stories of all matters in our relations, while recognizing that all matters have not always mattered the same.

Weaving Curricular Connections: Pedagogical Shifts within Government Documents

While a common worlds theoretical framing is beginning to be recognized as an approach responsive to the conditions and politics of our time, progress and development narratives are still pervasive in many Euro-Western early childhood educational settings. However, it appears a shift towards relational and collective pedagogical practices are beginning to surface in government documents. As a settler early childhood educator, working with children under five years of age, I draw attention to the report, Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada (2015), along with the recently revised British Columbia Early Learning Framework (BC ELF) (Government of British Columbia, 2019a).

Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada

Recognizing the role settlers and educational institutions have played in the ongoing colonization of Indigenous peoples it is imperative educators respond to calls of action as laid out by the Truth and Reconciliation Commission of Canada's (2015) report, which states, "…policies and programs must change. The way we educate our children and ourselves must change. The way we do business must change. Thinking must change. The way we talk to, and about, each other must change…" (pp. 316-317).

Indigenous knowledges have rejected ideas of human exceptionalism and have acknowledged agency, relations, and reciprocity between more-than-human for millennia (Harris & Wasilewski, 2004; Peltier, 2017; Restoule & Chaw-win-is, 2017; Rowan, 2015; Tallbear,

2017; Watts, 2013). Recognizing the gaps in Euro-Western onto-epistemological ways calls on educators to pay attention to the social and ecological inequalities if we are to reconcile with Indigenous peoples and lands (Farr Darling & Taylor, 2014; Truth and Reconciliation Commission of Canada, 2015). Understanding Indigenous knowledges of kinship is not something we as settler educators can appropriate, but perhaps it is something we can learn from. Care(full) engagement in a situated and relational curriculum, with humility and a respectful cultivation of cultural awareness (Ball, 2008; BC Aboriginal Child Care Society, n.d.), may begin to redress the racism and injustices that continue to exist, as well as a way to live and learn gently on the Land. The anthropocentric ways we think, design programs, create policy, and educate children must change and early childhood educators have an important role to play in response to these calls to action.

British Columbia Early Learning Framework

The recently revised BC ELF (2019a) takes a holistic rhizomatic (Deleuze & Guattari, 1987) process approach to learning by bringing together and supporting relationships with children, adults, materials, places, and histories. It accomplishes this by reinforcing the necessity of inclusive spaces that strive to create socially just pedagogy that resists colonization and contributes to reconciliation through the recognition of Indigenous worldviews and values. The BC ELF has received attention for its non-prescriptive approach, its call to reimagine the role of the educator in these times, and its ability to disrupt dominant anthropocentric theories (Nxumalo, 2018). While not directly prescribing to a common worlds framing, the language put forth in the framework is relational and inclusive of more-than-human. For example, the BC ELF (2019a) has made several references throughout the document to *common worlds* stating:

> …we collectively share this world with all creatures, plants, trees, and non-living entities and landforms…Education is among many disciplines faced with the question of how to respond to the environmental crisis, to consider our interdependence with the natural world, and to generate dialogue about our collective responsibility…Common world pedagogies embrace the complexities of human/non-human relationships and seek to engage in dialogues that produce new ways of relating (pp. 21-29).

The BC ELF acts as an invitation to consider the interdependencies of human and more-than-human in response to the current environmental crisis' by weaving common worlding into everyday localized curriculum contexts and practices.

Structure of this Capstone Project

In Chapter 1, the literature has suggested that dominant Euro-Western developmental, individualistic, linear, and capitalist approaches to education are not responsive or ethically responsible to 21st century inheritances. It has been revealed a shift in education's anthropocentric gaze is needed to support a common worlding theoretical approach in early childhood education and a (re)situating of pedagogies. I have provided a narrative into how I have become entangled with(in) common worlding frames and outlined two government documents that support a shift in practice, Honouring the Truth, Reconciling for the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada (2015), and the recently revised, British Columbia Early Learning Framework (Government of British Columbia, 2019a).

In Chapter 2, I explore literature that supports a shift in education's anthropocentric gaze and a (re)situating of early childhood educational pedagogies with(in) a common worlding approach through the investigation and disruption of nature/culture binaries and stewardship

practices. I conclude the chapter with an interdisciplinary weaving of shifted theoretical perspectives and an engagement in relational and situated pedagogies found within everyday lively encounters.

In Chapter 3, I introduce my capstone project, *Common Worlding: (Re)situating Everyday Pedagogies in the Making*, in the form of (re)situated everyday pedagogies in the making along with an exhibition catalogue. Shaped by knowledges gained from the literature review and weaved through (re)situated and lively pedagogies, the exhibit engages attendees in the shifting of education's anthropocentric gaze to explore the relational, situated and collective common worlds. This final chapter also provides a look at, "new patterns of engagement" (Barad, 2010, p. 243) in the experimentation of (re)situated pedagogies as well as future implications responsive to the conditions and politics of our times.

Chapter 2: Literature Review

In this chapter, I explore relevant literature that supports a shift in education's anthropocentric gaze and a (re)situating of early childhood educational pedagogies with(in) a common worlding frame (Taylor & Giugni, 2012; Taylor, 2013; Taylor et al., 2013). To begin, a brief synopsis of orientations commonly found under the gatherings of posthumanisms and feminist new materialisms will be reviewed as they apply to common worlds positioning. This review will lead to a discussion of the common worlds theoretical framework as well as how these framings disrupt nature/culture binaries while challenging stewardship pedagogies dominant within Euro-Western educational practices. To conclude, I explore literature that has engaged in relational and situated pedagogies *with* place, other beings, and materials in everyday lively encounters with the intention of investigating *otherwise* in an effort to reconfigure and rearticulate curriculum and pedagogies responsive to 21st century realities.

Posthumanisms and Feminist New Materialisms Framings

Posthumanism has been described as an emergent transdisciplinary field composed of a lively gathering of diverse theories, approaches, and concepts—such as science and technology studies, posthuman philosophy, environmental humanities, affect theory, animal studies, and more (Taylor & Hughes, 2016). While distinct, each approach acknowledges the interconnection and interdependence of human and more-than-human. Through a recognition of relationality and co-existence, posthumanisms approaches work to decentre the human in an effort to recognize the complexity and multiplicity of entanglements, while at the same time drawing attention to the plurality of human experience (Braidotti, 2013; Ferrando, 2019; Wolfe, 2010).

Resisting the Euro-western, patriarchal, and colonial underpinnings that drive humanism's inclination to consider it as a certainty over others, human and more-than-human,

posthumanisms works to disrupt hierarchal binary logics in the hopes of justice void of mastery, exploitation, and violence (Braidotti, 2013; Ferrando, 2019; Haraway, 2003; Murris, 2016; Snaza, 2013; Ulmer 2017). Feminist philosopher Rosi Braidotti (2013) contended that posthumanism's intent is not to castoff the human, but rather poses, "an amazing opportunity to decide together what and who we are capable of becoming…it is a chance to identify opportunities for resistance and empowerment on a planetary scale" (p. 195).

Often entangled within posthumanisms framings, feminist new materialisms build on the linguistic turn to re-imagine matter as an agentic and lively force in the formation of discourse, recognizing human and more-than-human entanglements as enmeshed in an ecology of relations (Lenz-Taguchi, 2010; Taylor & Hughes, 2016). Physicist and feminist theorist Karen Barad's (2007) notion of intra-action highlights an ontological understanding of how human and matter are relationally entangled. It is suggested that intra-action is the dynamic agentic relations that emerge in-between human and more-than-human entanglements, intertwined through past, present, and future spaces and times. Agency therefore does not pre-exist individually, but it is an enactment, it emerges from entangled relations in intra-action, the doing, re-configuring, and co-shaping (Barad, 2007).

In understanding the performative agentic nature found in-between intra-actions of entanglements of human and matter we come to acknowledge knowing-be(com)ing (onto-epistemological) as inseparable, materialdiscursive, and mutually generative (Barad, 2007). Knowing and be(com)ing takes place through our entanglements and reminds us we are in mutually response-able relations in all of our doings. Therefore, an ethics of care witnessed through a feminist new materialisms orientation, as well as a posthumanism framing, requires us to pay attention to the vibrant, co-constitutive, and differential becomings present in entangled

relations (Barad, 2007; Bennett; 2010; Taylor & Hughes, 2016). As Barad (2007) argues, "ethics is therefore not about right response to a radically exteriorized other, but about responsibility and accountability for the lively relationalities of becoming of which we are a part" (p.112).

Kim Tallbear (2017), citizen of the Sisseston-Wahpeton Oyate in South Dakota and feminist scholar, has emphasized, "now that theorists in a range of fields are seeking to dismantle those [humanist] hierarchies, we should remember that not everyone needs to summon a new analytical framework or needs to renew a commitment to the validity of things" (p. 193). When discussing posthumanisms orientations it is imperative we acknowledge that these inseparable ways of knowing-be(com)ing *with* the world are not new. Indigenous knowledges, African cosmologies, and Asian philosophies reject ideas of human exceptionalism and recognize agency, intra-action, and relations between more-than-human (Common World Research Collective, 2020).

Common Worlds Theoretical Framework

Drawing from environmental humanities, ecological and posthuman philosophies, feminist science studies, post-developmental studies, and non-Western worldviews and histories, the common worlds theoretical framework engages in an interdisciplinary approach that is relational, emplaced, and pedagogical (Taylor, 2013; Taylor & Giugni, 2012). The framework reconceptualizes inclusion beyond dominant Euro-Western socio-cultural milieus to entangle a collective of human and more-than-human within early childhood settings (Taylor, 2013; Taylor & Giugni, 2012). Following Latour's (2004) assertion, the common worlds are the dynamic, messy, uneven, and imperfect heterogenous worlds children inherit, coexist, co-shape, and co-care for with more-than-human—living and inert, technologies, materials, natural systems, and land (Common World Research Collective, 2021; Taylor 2013; Taylor & Giugni, 2012; Taylor

& Pacini-Ketchabaw, 2015; 2019). Reframing childhood as collective and entangled within and between all relations works to disrupt hierarchal notions thereby decentring the child and situating them within complex interdependent ecological systems (Gibson et al., 2015; Taylor & Pacini-Ketchabaw, 2015; 2019).

Drawing on the work of feminist geography scholar Doreen Massey (2005), a common worlds orientation understands place as dynamic, relational, and decisively political. It is the "throwntogetherness" (p.141), an event emerging within human and more-than-human encounters occurring in situated places and times threaded with histories, cultures, stories, and differential power structures. These relational ontologies create space to reimagine agency as scattered and co-constituted through diverse collective common worlds. (Barad, 2007; Latour, 2004; Plumwood, 2002). In acknowledging common worlds as porous, continually being made and remade through entangled encounters, the framework gives way to a process ecofeminist and science scholar Donna Haraway (2016) has described as sympoiesis, a recognition that nothing makes itself but rather a complex and responsive process of "making-with" (p. 58), "worlding-with" (p.58), and "becoming-with" (p.60) exists.

Nature/Culture Underpinnings within Early Childhood Education

As children inherit an ecologically damaged world it is imperative educators understand and rethink the problematic implications of nature/culture binary logics commonly found within Euro-Western early childhood educational pedagogies (Argent et al., 2017; Pacini-Ketchabaw et al., 2016; Rautio, 2013) Common worlds framings draw our attention to two accounts of nature/culture binaries, human exceptionalism and pro-nature approaches. The first stems from the time of Enlightenment and focuses on the belief of human exceptionalism that positions humans with intelligence and intentional agency above all Others (Braidotti, 2020; Common

Worlds Research Collective, 2020; Gibson et al., 2015; Taylor, 2013; 2017a; 2017b). In this account, nature is viewed as passive, a resource for humans to exploit, manage, improve upon, and fix—a backdrop to human agency and progress.

In this perspective children, aligned with nature, are brought into the adult world of reason (culture) through education (Taylor, 2017a). This view is further intensified by current neoliberal holds on education which fuel consumption and economic growth with the environment firmly placed as a resource (Moss, 2014; Pacini-Ketchabaw & Moss, 2020). A clarification here is necessary to recognize that human exceptionalism has not been granted to all humans equally, human is not a neutral category. Dominant Eurocentric frames of superiority typically include masculine, white, heterosexual, able-bodied persons thereby excluding sexualized, naturalized and racialized others (Braidotti, 2020; Lloro-Bidart, 2018; Nxumalo, 2019; Plumwood, 1993).

The second version of the nature/culture divide emerges from Romantic notions of nature put forth by Rousseau in the mid-eighteenth century. In Rousseau's book, *Emile: Or treatise on education* (1762/2003) he advised that nature should be children's main teacher suggesting, "everything is good as it comes from the hands of the Author of Nature; but everything degenerates in the hands of man" (p.1). In this reversal, exceptionalism has been placed on the purity and innocence of nature, which includes childhood, animals, and the unspoiled wilderness, while everything that is corrupt is born out of human culture. Taylor (2013; 2017a) contended that Rousseau's romantic joining of children with nature has had immense appeal in pro-nature educational movements as seen through the development of Fröebel's first kindergarten design all the way to the current manifestations of European and Scandinavian forest and nature kindergartens.

Within North America, these pro-nature educational practices have grown out of romantic Transcendentalist thinking (e.g., Thoreau, Emerson, Muir) of wild and instinctual nature that inspired Wilson's (1984) biophilia hypothesis, a declaration that we are born with a biologically innate propensity for a connection to the natural world (Taylor, 2013). The hypothesis asserts, "that much of the human search for a coherent and fulfilling existence is intimately dependent upon our relationship to nature" (Kellert & Wilson, 1993, p.43). Within the field of early childhood education this has led to the belief that children's cognitive, emotional, physical, and mental development will suffer without direct opportunities to experience nature (Kahn & Kellert, 2002; Müller & Liben, 2017). This can be witnessed through the back-to-nature movement which suggests healthy development has been compromised as children are spending less time in natural settings (Cox et al., 2017; Louv, 2008). From the pro-nature perspective these experiences in nature not only prove to be vital for human health and development but also have the potential to lend themselves to future environmental stewardship engagements (Derr & Chawla, 2012; Russ & Krasny, 2017; Sobel 2008).

For example, Sobel (2017) suggested that immersive, "opportunities for nature play and learning need to be an integral part of cultivating adult environmental behaviour…they [children] need to get wet and dirty in order to fall in love with the Earth" (p. 24-25). These pro-nature approaches have the potential to perpetuate nature/culture divides by perceiving nature as a pure and innocent backdrop to children's health and well-being, while at the same time propagating heroic stewardship beliefs based on a particular human's exceptionalism and agency (Nelson et. al., 2018; Taylor, 2017a).

The nature/culture binary logics discussed above fail to consider the co-constitutive becoming *with* of human and more-than-human relations, and in doing so not only reinforce a

separation of nature and culture within educational practices but also reinforce self/Other, and a whole host of other bifurcations, with their focus on a particular human's exceptionalism and neoliberal individualism (Braidotti, 2020; Plumwood, 1993; Silova, 2020; Taylor, 2013, 2017). Nature/culture divides undermine relational onto-epistemological ways and naturalize hierarchical structures, therefore privileging some and not others while perpetuating cultural, racial, and environmental injustices and ongoing violence (Davis & Todd, 2017; Nelson et. al., 2018; Nxumalo, 2020; Plumwood, 1993). Through an understanding of these complex and interrelated dualisms we are provoked to ask, as Haraway (2018) strongly proposes, "what counts as nature, for whom, and at what cost?" (p.104). While common worlds theoretical framings resist these nature/culture binaries by situating children within messy, uneven, relational, interdependent, and collective agentic ecological systems these are difficult, yet necessary, pedagogical shifts for those schooled in Western thinking (Pacini-Ketchabaw et al., 2016; Taylor, 2013; 2017a).

Common Worlding Pedagogies, Moving beyond Binaries and Stewardship Logic

Vintimilla (n.d.) has described pedagogy as a generative, interdisciplinary, and active body of knowledge that creates a collective space that goes beyond the individual. Drawing on the writing of Calaprice (2016), Vintimilla has suggested that pedagogy must be responsive to our times, provoking a living and experimental curriculum that has the potential to activate different intentions. By moving beyond pedagogy as an exclusively human endeavor and situating childhood within the inseparable and messy common worlds, this theoretical framing creates a new understanding of how learning unfolds that includes space for pedagogical possibilities that are responsive to 21st century inheritances and inclusive of all, human and more-than-human (Taylor, 2013; 2017b).

Through the adoption of Haraway's (2003) articulation of naturecultures, which contends that through an entanglement of worlds everything is both simultaneously cultural and natural, common worlding pedagogies call on early childhood education to make a pedagogical shift from learning about or in nature to a learning *with*. Moving away from educational practices that typically separate children from entangled worldly relations resulting in hierarchical relationships requires a refocusing on the interdependent, inescapable complexity of intra-active relations with(in) all encounters (Barad, 2007) to create situated, collective, relational, and material↔discursive common worlds (Latour, 2004; Talyor, 2013). Barad (2007) has explained, "practices of knowing and being are not isolable; they are mutually implicated. We don't obtain knowledge by standing outside the world; we know because we are of the world" (p.185). This complex, interdependent, collective, and often asymmetrical way of knowing and be(com)ing cultivates pedagogical focus. (Taylor, 2013, 2017a, 2017b).

Common worlding pedagogical practices unfold through these entangled, non-linear, heterogeneous, assemblages of natureculture collectives in situated places of cultural, historical, and political throwntogetherness (Taylor, 2013). The pedagogical intention of the framework is guided by the ethical and political practice of, "learning how to live together with difference (human and more-than-human) in ways that allow all to flourish…" (Taylor & Giugni, 2012, p. 117). While these pedagogies cannot be found in ready-made curriculum plans the framework does suggest three principles that support a collective pedagogical approach. First, a common worlding pedagogy requires one to attend and attune (Rautio, 2017) to the enmeshed heterogenous relations of child—more-than-human encounters and the inevitable challenges of co-existing in asymmetrical power relations (Taylor, 2013). It is suggested that through a process

of supporting children to attend and attune to all common worlding encounters they will honour difference while also being encouraged to respond through a practice of relational ethics.

The second principle requires attending to children's relations as situated and emplaced in vibrant, non-innocent, "spacio-temporal" (Massey, 2005, p. 103) places that emerge through assemblages of human and more-than-human, with agency exerted by all (Duhn, 2012). Recognizing agency within all matter shifts Euro-Western thought of children (active subjects) learning about nature (passive objects) to a common worlding pedagogy that locates children within interdependent relations and a process of collective learning or becoming worldly *with* (Taylor, 2013; 2017b).

The final pedagogical principle involves a collective inquiry method that embraces mobilizing the curiosity of educators and children in a process of learning *with* a multitude of human and more-than-human others in their situated everyday encounters with place. Taylor (2013) has suggested that a collective everyday inquiry method would cultivate an opportunity for children to not only pay attention to connections but also, "…to be curious about the differences of others in these common worlds, and to work on the challenges and opportunities thrown up by these relations of difference" (p. 124).

Weaving the above principles through pedagogical practices incites children and educators to pay attention to the multitude of ways human and more-than-human are interdependently entangled in the process of worlding *with* in everyday encounters. Attending to these complex and layered ways of how common worlds are shaped and re-shaped requires children and educators to engage in a slowed down process of being present and collectively thinking *with* to construct common accounts of the world (Stengers, 2014). These pedagogies

require attunement to more-than-human agencies, and an understanding that we not only affect but are affected by the world (Latour, 2004; Taylor 2017b).

Common worlding pedagogies based on a model of collaboration creates space to attune and think *with* children and more-than-human as a hopeful, ethical, everyday kind of response to being collectively in the world, rather than attempting to manage or save the world (Taylor, 2017b; Kummen et al., 2020). These relational logics challenge stewardship pedagogies grounded in human exceptionalism, neoliberalism, and romantic notions of pure, untouched, and pristine nature settings that uphold nature/culture binaries by positioning humans (including children) as the only protagonists and saviours of the natural (separated) world.

Stewardship pedagogies commonly grounded within nature/culture binaries continue to undermine relational ways of knowing-be(com)ing-doing and thereby reinforcing hierarchal structures and perpetuating violence and cultural erasures. While acknowledging the heterogeneity of Indigenous knowledges, it must be continually made clear that many Indigenous world views have rejected ideas of human exceptionalism and have acknowledged agency, care, kinship, interdependency, and reciprocity with Land for millennia (Cajete, 2017; Tallbear 2017; Todd, 2017; Nxumalo 2019). Michi Saagiig Nishnaabeg scholar, Leanne Betasamosake Simpson (2016) tells of an “ecology of intimacy” (para. 24), a web of connectivity grounded in love of land, families, and language, a reciprocal and deeply respectful web of human and more-than-human relations, void of hierarchies. However, settler colonial logic places a particular human as superior and land as a resource for extraction, exploitation, and managing, thereby perpetuating colonial violence over Indigenous people and their kin (Land) (Nxumalo, 2019).

While Indigenous knowledges cannot be assimilated or appropriated by settler educators and children, these Knowledges can provide insight to shift towards relational curriculum

practices that acknowledge these living Indigenous Lands in which they are located (Nxumalo, 2020). Common worlding pedagogies work to reimagine place, agency, and self in the damaged world by respectfully "staying with the trouble", by "learning to be truly present…as mortal critters entwined in myriad unfinished configurations of places, times, matters, meanings" (Haraway, 2016, p.1). In early childhood education, Nxumalo and Pacini-Ketchabaw (2017) insist that staying with the trouble, "entails continually questioning our responses and accountabilities and remaining curious about the ethical implications of certain acts of caring" (p. 1416) as a modest process of relational and situated learning.

Engagement with Collective and Relational Pedagogies

What follows is an exploration of writings that draw attention to the everyday messy, entangled, uneven, and imperfect common worlds we inhabit and co-constitute with more-than-human. Engaging with the interdisciplinary approach taken up within common worlds theoretical framings and common worlding pedagogies, the following subsections examine a gathering of writings from varying disciplines to explore how relational, emplaced, and collective inquiry pedagogies can be made and re-made with(in) early childhood education practices. Following the work of the Common Worlds Research Collective (2021) this section of the literature review has been divided into three parts: relations *with* place; other beings; and materials. While the writings have been separated you will notice boundaries become easily blurred within the entangled relations of humans, place, other beings, and materials.

Relations with Place

Place is the dynamic, relational, and decisively political throwntogetherness that emerges within human and more-than-human encounters (Massey, 2005). Witnessed as a pedagogical contact zone, place is always entangled *with(in)* these relations and requires us to pay attention to

the generative frictions and reciprocally transformative affects of interdependent interactions (Haraway, 2008). Situating early childhood pedagogies within the specificities of unequal place relations calls on educators to attune, ethically respond, and learn *with* the multitude of stories, histories, and silences with(in) place (Hamm & Boucher, 2018; Land et al., 2019; Nxumalo, 2016a; Nxumalo & Cedillo, 2017; Tuck & McKenzie, 2015).

Paying attention to marginalized Indigenous place stories and more-than-human relationalities, Nxumalo, a citizen of eSwatini and Canada as well as a pedagoista, along with Villanueva, an enrolled member of Mexica Kalpulli Tlatpapaloti and Miakan/Garza Coahuiltecan Band of Texas, (2019), have thought with the relational affects emerging from children's embodied encounters *with* a polluted creek in Austin, Texas. The researchers considered what affective potentialities might be provoked when children are situated within the inherited results of settler colonial worlds and human induced environmental damage. Through the disruption of anthropocentric colonial ways of commonly knowing water in early childhood education (Pacini-Ketchabaw & Clarke, 2016), Nxumalo and Villanueva suggested affective reverberations combined with non-anthropocentric and emplaced Indigenous knowledges act as a way of attunement to more-than-human and is a necessary action in learning within ecologically damaged colonial places.

Nxumalo and Villanueva worked to unsettle linear approaches to teaching while foregrounding learning *with* more-than-human and paying attention to, the often marginalized, Indigenous ways of knowing and being. Through the sharing of a Coahuiltecan water song and creation story, teaching relational ontologies and gratitude through an ethics of respect towards water, it was found three orientations generated a shift in child—water relations: decentering the developing child; stimulating decolonial cartographies; and 'refiguring Indigenous presences'

(Nxumalo, 2016b). While summoning relational affect can be a powerful force to unsettle anthropocentric and colonial practices in teaching and learning, Nxumalo and Villanueva have reminded settler educators and researchers that they must be cautious, acting responsibly, and carefully not to appropriate or continue settler colonial dispossession

Environmental humanities scholars, van Dooren and Rose (2012), have also examined relational place stories embedded within extensive histories of settler colonization. Through a notion of place as co-constituted through the entangled intra-actions of human and more-than-human, stories, and locations, the researchers have drawn attention to the storying of place by Little Penguins, and Flying Foxes in Sydney, Australia. Drawing on the work of Plumwood (2002), van Dooren and Rose recognize more-than-human as "narrative subjects" (p. 175) who construct stories and experiences of the world as they interact and become *with* meaningful places. Little Penguins and Flying Foxes have called Sydney home for centuries, developing special relationships with specific places for living and breeding while also adapting to European settlements, a growing city population, and extreme environmental challenges. These places of connection for Little Penguins and Flying Foxes hold intergenerational memories and while at times human and more-than-human entanglements can be challenging they are mutually integral to the places they call home.

Through the sharing of Little Penguin and Flying Fox stories, van Dooren and Rose (2012) have called for an ethics of conviviality, an attentiveness to the presence and ways of being of another, an inclusiveness of difference, and a disruption of Western dualisms. An ethics of conviviality is emplaced, invigorated, and embodied within a multitude of mixed up materialdiscursive place making. van Dooren and Rose (2012) have asked us to unsettle our humancentric ways of being and consider, "are we able to engage meaningfully with very

different ways of knowing and living in a place?" (p. 18), particularly in this time of the Anthropocene.

Like Flying Foxes and Little Penguins, weather is an intra-active force co-shaping stories and place weaving non-linear past, present, and future connections into mutual and, at times uneven, becomings. Feminist environmental humanities scholars, Neimanis and Hamilton (2018) have shared a narrative vividly telling the story of the uneven effects of climate change born out of colonization, in this case all those affected by the king tides of Cook's River. They have written, "weathering describes socially, culturally, politically and materially differentiated bodies in relation to the materiality of place, across a thickness of historical, geological and climatological time" (p. 80-81). They have expressed weathering as a practice, a call to notice, attune, and responsively respond to the "weather-worlds" (p.81) we have created.

Drawing on the notion that we cannot dissociate ourselves from weather (Neimanis & Walker, 2014), Rooney (2016) suggested that coming to know ourselves as part of the weather world creates space to understand weather as always entangled within our more-than-human relations and inseparable from place encounters. Drawing attention to climate related challenges children of the 21st century will inherit, Rooney (2019) examined the temporal aspects of children's kinship and entangled encounters with weather and the varying affects on children's relations with place in Canberra, Australia. Positioning weather as an intra-active agentic force in children's encounters created possibilities to learn *with* weather, while brining attention to children's affective and multisensory interconnected relations beyond present realities in the hope of understanding the times and measure of human-induced climate change.

Through a multitude of encounters occurring during a slow process of walking that allowed children to pay attention, linger, and dwell in curiosity, Rooney's (2019) narratives

brought attention to the embodied connections that invite children to attune to walking with weather. Rooney suggested these co-mingling moments of changing times and life worlds assert children's inseparability from the places and environments they encounter, while foregrounding their embeddedness in the world, and asking them to disrupt the messy Euro-Western nature/culture entanglements in which they find themselves. Thinking with Haraway (2016), Rooney has suggested that slow everyday walking with weather and children offers a "timeplace for learning to stay with the trouble" (p. 2), a space for attuning to the diverse times of our more-than-human relations, attending to the everyday moments of more-than-human entanglements, and grappling with the curiosities and wonder needed to respond to climate challenges that lie ahead.

Relations with Other Species

Pedagogies responsive to relations *with* other species require us to move beyond ideas of human exceptionalism and reimagine our place and agency within multispecies entanglements and interactions if we are to cultivate ways of ethically flourishing well together (Common Worlds Research Collective, 2021; Taylor & Pacini-Ketchabaw, 2019). Thinking with feminist science study scholar Isabelle Stengers' (2010) concept of "reciprocal capture" (p. 36), we are reminded that lifeways do not happen in isolation but are interwoven within emerging relations in a process of co-becoming, a "symbiotic agreement" (p.36). It is because of these entangled and emerging multispecies co-becomings that van Dooren et al. (2016) provoke us to cultivate arts of attentiveness, "remind[ing] us that knowing and living are deeply entangled and that paying attention can and should be the basis for crafting better possibilities for shared life" (p. 17).

Taylor and Pacini-Ketchabaw (2017) are attentive to the messy, entangled, and mutually affecting child-raccoon and child-kangaroo relations taking place on the ground within settler colonial anthropocentrically damaged places in an effort to resituate children into ecological systems and foster new ways of response(ably) relating. Drawing on Lorimer's (2014) work surrounding "affective and thus ethical logics" (p.196), Taylor and Pacini-Ketchabaw were interested in the everyday awkwardness of child-multispecies relations marked by an inquisitive mix of affects and were thereby provoked, "to consider a new multispecies ethic of place, agency, and belonging in our common worlds" (2017, p.132). The researchers adopted a common worlding ethnography which allowed them to follow the situated imperfect relations of children and multispecies encounters as they emerged over time within the damaged and material↔discursive life worlds we all inherit and inhabit.

Taylor and Pacini-Ketchabaw (2017) have attested that the affective ethical logics happening in awkward child-multispecies encounters are not static, they are situated and dependent on ecological histories and affective qualities of all involved, human and more-than-human. In raccoon-child cohabitations, at a child care centre in British Columbia, the raccoons unflinching curiosity, human-like actions, and general disruptiveness created the most affect by disrupting nature-culture divides and challenging the ontological divide through cohabitation and interactions with(in) the racoon-child-educator relations. In Canberra, Australia, exploring similarity and difference in interspecies child-kangaroo relations affected children and moved them to explore, mimic, and embody kangarooness as they regularly encountered the equally curious resident kangaroos. Upon discovery of a decomposing kangaroo body the children were forced to examine the inevitable implications of life and death in multispecies relations. While variation exists in these cohabitations and embodiments, Taylor and Pacini-Ketchabaw (2017)

provoke educators to attune to the awkward affects of child-multispecies entanglements as a way to disrupt anthropocentric binary tendencies that have resulted in settler colonial legacies and ecologically challenging times in an effort to respond, think, and do differently within entanglements with other beings.

Plant ecologist and enrolled member of the Citizen Potawatomi Nation Robin Wall Kimmerer (2013, 2017) has suggested that a grammar of animacy may be one way to create space to live responsibly in the world, a way of calling into question our exploitation of Land while offering moral concern and democracy among all species. She has shared how the language of animacy present in Potawatomi worldviews recognizes all beings—plants, animals, rocks, water, drum, spirit beings, and more—as animate kin, teachers, and holders of knowledge. Kimmerer draws attention to how the English language separates humans from things, dissolving us of moral responsibility and therefore challenges us to disrupt pronouns that regulate more-than-humans to inanimate 'its'. Kimmerer (2017) has asked, "can we unlearn the language of objectification and throw off colonized thought?" (para. 19).

Blaise and Hamm (2019) have adopted a language of animacy in their writing style to tell the lively stories of affect in their multispecies ethnographic walking inquiries with preschoolers with(in) Wurundjeri Country, now known as Australia. In an effort to decentre the child and recognize more-than-human agency the researchers shifted their focus from solely matters of fact to pay attention to matters of concern (Latour, 2004; Blaise et al., 2017). Inspired by Rose's (2017) dynamic stories of shimmer woven within passionate immersion, Blaise and Hamm enact a process of learning *with*, paying attention, and becoming accountable to entangled multispecies worlds. Using nonlinear narratives and acknowledging the political doing of storytelling, the researchers share the lively story of creek-egretta-child-yabbie relations, inviting readers to be in

relation with the multispecies protagonists as subjects in situated stories dissolved of hierarchy and human exceptionalism. Blaise and Hamm have encouraged educators to ask, how can we enact language of animacy and passionate immersion within stories of matter of concern to acknowledge naturecultures in everyday practice while at the same time cultivating political and responsible encounters with more-than-human?

Acknowledging people all over the world have fostered connections with plants for millennia, anthropologist Natasha Myers (2020) has avowed a need to disrupt colonial ways of thinking about the plant world. She has described plants as photosynthetic world makers that, "know how to compose liveable, breathable, nourishing worlds" (para 15) thereby, "teach[ing] us the most nuanced lessons about matter and *mattering*" (para 14, emphasis in original). Myers has suggested we need to move beyond our human-centered ways and recognize our intertangled relations, to conspire, become allies and learn *with* and from plant beings. Aspiring to grow liveable worlds with social justice for all, plants and people, Myers (2017, 2020; Young, 2020) has proposed we move away from the techno-science fixes of the Anthropocene and instead work to cultivate a "Planthroposcene" (2017, p.299), an acknowledgement of plant agency, a process of making space for plants, and a recognition of a collectively that is simultaneously both plants and people. In thinking with the politics of a garden, Myers (2020a, 2017) has suggested the need to forget what we think a garden might be, disrupt the mastery of design, and support growth of plants wherever they might seed. She has asked, "what is a given garden designed for? And what interbeing relations does a garden propagate?" (pp. 297-298).

Early childhood educators, Wapenaar and DeSchutter (2018), along with a group of children 3-4 years of age, followed plant's weavings as they grappled with the messiness of a newly obtained community garden plot alive with the thickness of plant life frequently known as

weeds. They worked to disrupt and trouble colonial shapings and expectations of garden life, (Nxumalo, 2016a), instead paying attention to the plurality of possibilities and an inviting of multiple perspectives. Children, plants, seeds, insects, educators, wind, and more intra-acted (Barad, 2007) in an assemblage of an, "entangled process of coming to know [that] speaks to the imaginary and involves layers of touching, hearing, seeing, drawing, talking, writing, and storying garden" (Wapenaar & DeSchutter, 2018, p. 81), a relational process of becoming garden (Haraway, 2003).

Relations with Materials

Barad (2012) wrote, "matter is substance in its iterative intra-active becoming - not a thing, but a doing, a congealing of agency" (p. 80). Pedagogies responsive to relations *with* materials ask educators to think with matter as entangled places of encounter, places where materials invite, converse, and participate while setting ideas and questions into motion (Cabral, 2018; Pacini-Ketchabaw et al., 2017). Materials in this way are agentic and generative, they are matter we think *with*, an event, a movement with histories and stories. Relations *with* materials disrupt notions of binary logic and provoke us to think, engage, ask questions, care, explore, work against, and draw attention to new events or to previous ones in new ways—materials affect us as we affect materials (Bennet, 2010; Common World Research Collective 2021; Kind, 2014; Pacini-Ketchabaw et al., 2017). Thinking with the agentic and generative nature of material relations, artist and alterista Sylvia Kind (2014) has asked, "how might a shift in perspective on materiality…change how we interact with materials, with young children, and with other educators? And how might such shifts in perspective change the nature of our engagement with society and the environment?" (pp. 867-868).

Clay, tiny plastic animals, charcoal, wooden blocks, and so much more fill early childhood classroom shelves with the intention of contributing to the development of children's emotional, social, physical, creative, cognitive, sensory, and representational awareness and growth (Bredekamp & Copple, 1997; Pacini-Ketchabaw et al., 2017), and often with little thought given to consumption and its resulting waste flows. Canada produces huge amounts of solid waste materials —recyclables, organics, and garbage—most of which ends up in landfills. Current techno-science management techniques, such as the 3 R's, contribute to increased air and water pollution while also causing huge land disturbances through the extraction and processing of resources needed to create and then replace materials discarded (Canada's Waste Flows, n.d; Government of Canada, 2018; Hird 2013). Pollution and extraction born out of consumption and waste perpetuate ongoing acts of colonialism (Klein, 2013; Liboiron, 2017; Wilkes & Hird, 2019).

Drawing attention to these messy, uneven, and imperfect worlds of material and early childhood works to disrupt dominant narratives in early childhood classrooms and forces one to look beyond passive materials to in-between the interdependent, relational collective (Pacini-Ketchabaw et al., 2017). This is not to say materials should not be a vibrant matter in early childhood settings, but rather incites educators to consider Kind's (2014) questions posed at the beginning of this subsection. An inviting of materials into a conversation *with* situates these encounters, calling us to attend and attune to these complex interconnected relations.

Odegard (2019) has cautioned not to oversimplify recycled materials and instead emphasizes connections between materials, children, and environment. Thinking with Manning's (2013) concept of objectiles and Bennett's (2010) theory of vibrant matter, Odegard (2019) examined aesthetic explorations between children and recycled materials at a ReMida (Vecchi,

2010). She acknowledges tension exists due to the colossal volume of materials resulting from consumption and discard weaved into the excitement of visiting a place with such variety of materials. She wondered if this paradox incites children to recognize responsibility while becoming innovative in new ways. Using a visual and sensory ethnographic method, Odegard observed how children-material entanglements explored, listened, and responded carefully to the multisensory affective propositions offered. Material's agency prompted children's curiosity, opened up possibilities and new imaginings, and invited them into encounters and investigation—a constituting and strengthening the of material's vibrant matter. Thinking *with* materials created space for children to slow down and be attentive in their explorations and experimentations, Odegard described this as being in dialogue with the recycled materials, an opportunity to sense matter in a different way. She suggested this is the moment of transformation from object to objectile, a wondering about the *doing* of materials. Odegard (2019) contended that getting to know these materials could not only extend their lifetime but also provides opportunities to engage with the ethics of consumption, discard, and care, creating potentialities for new ways of learning, making recycled matter matter.

Plastic has revolutionized and transformed our way of life which has come at a great cost to many ecological systems and while we think recycling may be taking care of all of that plastic only 9% of it in Canada is actually recycled (10000 Changes, 2020). In an effort to wonder how to ethically live in a world full of plastic, MacAlpine et al. (n.d.; 2020), members of the Climate Action Childhood Network (n.d.), engaged in a year-long investigation to consider what it might mean to reconfigure children's relationship with plastic waste through an intentional process of thinking and being *with*. As outlined in their *Living with Plastics: Toxicity Accumulating* manifesto (n.d.), they engaged in a sensorial, affective, and slowed down exploration of

pedagogies of excess which involved hundreds of bottles filled with everyday plastic items and carefully curated throughout a toddler classroom. The researchers suggested these pedagogies make visible the intra-active nature within entangled and embodied plastic—child relations, while also drawing attention to the ubiquitous amount of plastic and its weavings through social-political life. MacAlpine et al. (n.d.; 2020) contend that keeping plastic in sight created opportunities to disrupt both 21st century capitalist production and consumption, as well as neoliberal stewardship pedagogies grounded within the 3R's, and commonly found in early childhood education practices.

Summary

The preceding review has shown that there is a lively and diverse body of literature and knowledge that supports a shift in education's anthropocentric gaze. Woven through an interdisciplinary approach, it has been shown that a common worlds theoretical framing can create such a shift by reconceptualizing inclusion beyond Euro-Western socio-cultural milieus to entangle a collective of human and more-than-human within early childhood settings (Taylor, 2013; Taylor & Giugni, 2012).

Common Worlds theoretical orientations reframe and destabilize Euro-Western educational practices bound up in binary logic and stewardship tactics grounded within human exceptionalism, neoliberal individualism, and romantic notions while making visible the importance of attending, attuning, and learning/becoming *with* a multitude of more-than-human entangled relations (Haraway, 2016, Taylor 2017b). It has been revealed these theoretical framings are not new, relational onto-epistemological ways are prominent in many Indigenous knowledges, African cosmologies, and Asian philosophies (Common World Research Collective, 2020). While Euro-Western educational practices cannot appropriate or tokenize

these relational ontologies, a common worlding frame creates space to call into question how we attend to difference, recognizing that all matters have not always mattered the same.

While these pedagogical practices cannot be found in ready-made curriculum packages, the preceding literature offered an interdisciplinary gathering of writings that explored how relational, emplaced, and collective inquiry can be shaped and (re)shaped within early childhood educational pedagogies. The entangled, interdisciplinary, common worlding literature review has revealed it is with the intention of investigating and wondering *otherwise* that potentiality and possibility to reconfigure and rearticulate curriculum and pedagogies responsive to 21st century realities become possible, with the resounding hope that all may live well and flourish within difference.

Chapter 3: Common Worlding: (Re)situating *Everyday* Pedagogies in the Making

The interdisciplinary, interconnected, and relational literature review has provided the necessary knowledge to support a shift in the anthropocentric gaze commonly taken up in early childhood education to think *with* common worlding, *with* more-than-human, as part of an assemblage we learn *with*, as active, and at times uneven, participants in the co-shaping of our relational understandings of the worlds we are enmeshed. This shift in gaze creates possibilities for learning and living differently, with a shared response-ability for the places and histories we inhabit and those the children of the 21st century will inherit. (Re)situating pedagogies within a common worlding frame is challenging for those of us educated and immersed in Euro-Western onto-epistemological ways but is an imperative response to the places and times we find ourselves. This chapter will share a description of my exhibition project *Common Worlding: (Re)situating Everyday Pedagogies in the Making* and will conclude with a diffractive look into the experimentation of (re)situated pedagogies as well as future implications responsive to the conditions and politics of our times.

Exhibiting Common Worlding: (Re)situating Everyday Pedagogies in the Making

As COVID-19 infiltrated communities and protocols around limited gatherings became more stringent, it was apparent that my hope of creating an exhibition in the A. Wilfred Johns Gallery, on the University of Victoria campus, was not a possibility at this time. While I remain hopeful an exhibition in the gallery space will be possible once restrictions loosen what I share now is a modified presentation of my project. At the core of the exhibition sits a series of three *(Re)situating Everyday Pedagogies in the Making* that will be exhibited on the Early Childhood Pedagogies Collaboratory (2021) website (https://www.earlychildhoodcollaboratory.net). In

addition to these everyday pedagogies in the making, I share a full exhibition catalogue which emulates the future exhibit in its entirety.

Exhibition Catalogue

While the complete exhibition catalogue (see Appendix) threads together photographs and short narratives what follows is a review of the overall structure of the document.

Territory Acknowledgement. Recognizing the role settlers and educational institutions have played in the ongoing acts of colonization (Truth and Reconciliation Commission of Canada, 2015; Government of Canada, 2019) the exhibition catalogue begins with a Land Acknowledgement honouring the Lək̓ʷəŋən peoples and acknowledging with respect and gratitude the Songhees, Esquimalt, and WSÁNEĆ peoples whose kinships with the Land continues to this day. It will be noted that my work as a settler educator is not complete by simply acknowledging territory but requires continual work to become accountable to the complexities of living, learning, and teaching on stolen Lands.

Conditions and Politics of our Times. Drawing on knowledge acquired in Chapter 1, this portion of the exhibition catalogue pulls readers attention to the inheritances bestowed on children of the 21st century - extreme biodiversity loss, human induced climate change, ongoing acts of colonization, displacement of human and multispecies beings, and pandemics brought about by zoonoses (Government of Canada, 2020a; Grandcolas & Justine, 2020; Steffen et al., 2007; Ticken, 2019; Truth and Reconciliation Commission of Canada, 2015). Exhibit goers and readers are reminded that early childhood education is implicated in these troubling realities and it is imperative educational approaches disrupt Euro-Western developmental, individualistic, linear, neoliberal, and market-based pedagogies to support pedagogical approaches that are ethically responsive to 21st century inheritances (Burman, 2016: Cannella, 1997; Dahlberg et al.,

2013; Land et al., 2020; Moss, 2014, Pacini-Ketchabaw et al., 2015; Vintimilla & Pacini-Ketchabaw, 2020).

It is here common worlding is first introduced through the series of questions posed at the beginning of this capstone project: What if we shift the anthropocentric gaze commonly taken up in early childhood education to think with common worlding, with more-than-human, as part of an assemblage we learn *with*, as active participants in the co-shaping of our relational understandings of the world in which we are enmeshed? How does this shift in perception change our engagement and pedagogies *with* children, the places we inhabit, the materials we encounter, and the other beings we find entangled *with(in)* everyday encounters? How does this shift in gaze create possibilities for learning and living differently, with a shared "response-ability" (Haraway, 2016, p. 28) for the places and histories we inhabit and those the children of the 21st century will inherit?

Common Worlding. The common worlding theoretical frame is an interdisciplinary approach that is relational, emplaced, and pedagogical in reconceptualizing inclusion beyond dominant Euro-Western socio-cultural milieus to entangle a collective of human and more-than-human within early childhood education (Taylor, 2013; Taylor & Giugni, 2012). Acknowledging relational onto-epistemological ways are prominent in many Indigenous knowledges, African cosmologies, and Asian philosophies (Common Worlds Research Collective, 2020), this segment describes the common worlds as the messy, mixed up, uneven, and hopeful worlds co-shaped through heterogenous relations with all matter—living and inert, technologies, materials, natural systems, and landforms (Common World Research Collective, 2021; Latour, 2004; Taylor, 2013; Taylor & Pacini-Ketchabaw, 2015). Through the disruption of binary and stewardship logic the exhibit suggests that by moving beyond pedagogy as an exclusively human endeavor and

situating childhood within the inseparable and messy common worlds, this theoretical framing creates a new understanding of how learning unfolds that includes space for pedagogical possibilities responsive to 21st century inheritances and inclusive of all, human and more-than-human (Taylor, 2013; 2017b).

(Re)situating Everyday Pedagogies in the Making. Weaving together the work of the Early Childhood Pedagogies Collaboratory (2021) within the common worlds theoretical framing, three separate *(Re)situating Everyday Pedagogies in the Making* lie at the heart of this exhibition catalogue. These experimental pedagogies in the making attend and attune to our everyday relations *with* place, other beings, and materials in an effort to (re)situate, unfold, theorize, and weave lively common worlding pedagogies responsive to the messy conditions and politics of 21st century early childhood education.

While recognizing these pedagogies cannot be found in ready-made curriculum plans, this piece of the exhibition invites readers to refocus on the interdependent, inescapable complexity of intra-active agentic relations with(in) all encounters (Barad, 2007) to create situated, collective, relational, and material↔discursive common worlds (Latour, 2004; Taylor, 2013; 2017b). These pedagogies in the making invite us to (re)situate our pedagogical approach from learning or thinking about to learning, thinking, becoming, and worlding *with* a multitude of human and more-than-human others in our everyday encounters. For example, *Pedagogies of Diplomatic Proposals* invites educators to ask, how might crafting diplomatic proposals foreground how we come to know and respond to the complexities of our everyday interconnected circumstances (see Appendix)?

In meeting the requirements of the *Early Childhood Pedagogies Collaboratory, Pedagogies in the Making* website, each pedagogy exhibited in the catalogue and on the site is a

maximum of 250 words and accompanied by one photograph. Each pedagogy appearing on the website has undergone a review process by a member of the Early Childhood Pedagogies Collaboratory.

Provoking a (Re)situating of Everyday Pedagogies in the Making. (Re)situating pedagogies within a common worlding frame is challenging for those of us educated and immersed in Euro-Western onto-epistemological ways but is an imperative response to the places and times we find ourselves. Acknowledging that common worlding pedagogical practices are relational, situated, and collectively explored through everyday lively encounters reminds us that the *(Re)situating Everyday Pedagogies in the Making* exhibition is not a 'how to' but rather serves as a space of potentialities to rethink and reimagine how pedagogies are made and remade in everyday encounters. *(Re)situating Everyday Pedagogies in the Making* acts as an opportunity to explore, unlearn, and experiment with the intention of investigating and wondering *otherwise*, to create space to reconceptualize and rearticulate curriculum and pedagogies responsive to 21st century inheritances, with the resounding hope that all may live well and flourish within difference. Therefore, the final pedagogy creates space for readers to engage with *Curious Pedagogies* through a series of questions that cultivate an opportunity to experiment with relational, (re)situated, and collective pedagogies of their own making. For example, what if we shift our anthropocentric gaze and look for relation and entanglement instead of outcome and growth?

A Diffractive Look at (Re)situating Pedagogical Practice

As I write this capstone, submerged within a global pandemic possibly caused by climate change and habitat loss (Braidotti, 2020; Neill, 2021; Tollefson, 2020), it becomes even more clear that we, human and more-than-human, inherit and inhabit in very disproportionate ways the

troubling realities brought forth by the Anthropocene. Dominant pedagogical approaches to early childhood education frequently steeped in Euro-Western linear, individual, normative conceptions of ability perpetuate these realities by upholding binary logic in the name of progress and development (Common Worlds Research Collective, 2020; Land et al., 2020; Moss, 2014, Pacini-Ketchabaw et al., 2015; Taylor 2013). Educational approaches positioned within this humanistic logic dismiss relational ways of knowing-be(com)ing-doing thereby naturalizing hierarchical structures, privileging some, while continuing to maintain cultural, racial, and environmental injustices and violence (Davis & Todd, 2017; Nelson et. al., 2018; Nxumalo, 2020; Plumwood, 1993). The interdisciplinary readings, podcasts, news articles, webinars, and Twitter feeds I have become immersed within throughout the process of writing this capstone have continually revealed the necessity of dislodging early childhood education from it's Euro-Western humanistic habits to situate childhood within the messy, uneven, entangled, non-innocent, heterogenous, and relational common worlds.

Reconceptualizing our work within a common worlding frame is not an easy task for those of us educated and enmeshed within Euro-Western onto-epistemological ways as it requires us to grapple with the implications of being part of a hierarchical system embedded in neoliberal and settler colonial enterprises. Throughout the capstone it has been revealed that we must shift education's anthropocentric gaze and acknowledge the entangled, interdependent complexity of intra-active agentic relations with(in) all our encounters (Barad, 2007) to create situated, collective, relational, and material↔discursive common worlds (Latour, 2004; Talyor, 2013; 2017b), with a realization that learning does not happen in isolation. It is by thinking with the complexities of these worldly relations that we come to, "…recognize that we are just one amongst many players that shape and re-make our common worlds, and that we share mutual

vulnerabilities and life and death responsibilities for these worlds" (Taylor, 2017a, p.72). Recognizing a co-constituted and collective process of learning and becoming ***with*** a whole host of human and more-than-human creates space to (re)configure a pedagogy that is attuned and responsive to the places and times we find ourselves.

Haraway (2018) has written diffraction patterns are a record, "… of interaction, interference, reinforcement, difference" (p. 273). Drawing on the writings of Haraway, Instone (1999) has further explained, "[d]iffraction involves a critical shift of vision creating multiple, interfering patterns, that fit and don't fit at the same time—the original is mutated by messy and active interactions" (p. 372). The exhibition project *Common Worlding:(Re)situating Everyday Pedagogies in the Making,* acts as a place of interference while the common worlding theoretical frame and pedagogical processes described throughout this capstone creates an opening for educators to (re)visualise and (re)configure current educational approaches. Through a common worlding frame these pedagogies provoke readers to resituate childhood (and themselves) within complex interdependent ecological systems while reimagining agency as scattered and co-constituted through diverse and entangled worlds (Common Worlds Research Collective, 2021; Gibson et al., 2015; Taylor & Pacini-Ketchabaw, 2015; 2019).

It has been shown these pedagogies are porous, dynamic, experimental, relational, collective, emplaced, and cannot be found in ready-made curriculum plans. They ask us to unsettle our habitual, static, and linear educational practices to instead attend, attune, and learn *with* a multiplicity of entangled human and more-than-human relations found *within* the throwntogetherness of everyday encounters (Haraway, 2003, 2016; Taylor, 2013, 2017b). *(Re)situating Everyday Pedagogies in the Making* challenges us to 'unlearn' (Lather & St. Pierre, 2013) and engage in a practice of not knowing (Myers, 2018) whilst doing the difficult and

messy work of staying with the trouble (Haraway, 2016), so that we may, “grapple with the dilemmas and tensions that inevitably arise when we co-habitat with difference” (Taylor, 2013, p. 83). In an effort to do otherwise these everyday pedagogies in the making incite us to (re)envision and (re)situate early childhood pedagogical approaches with the hope of creating liveable worlds for all, human and more-than-human.

Future Implications

While the notion of the Anthropocene has been discussed throughout the physical and social sciences, education grounded within humanistic and developmental approaches have been slow to join the conversation (Taylor, 2017a, 2017b; Taylor et al., 2020). Despite limited attention from educational realms, the Common Worlds Research Collective (2021) has spent the last decade entangled within empirical research focused on the collective learning happening within children’s everyday common worlding relations *with* place, other beings, and materials. Even with emerging common worlds research, there is much work to do at the policy and practice levels.

Policy. In the last few years early childhood education has seen an influx in federal (Government of Canada, 2018, 2020b, 2020c) and provincial (Government of British Columbia, 2020a, 2020b, 2020c) funding and initiatives. While this investment in high quality, inclusive, and accessible childcare is necessary for children, families, and educators, it is often done under the premise of economic growth and market-based services with little attention paid to curriculum and pedagogical practice (Early Childhood Pedagogies Collaboratory, 2020; Dahlberg et. al., 2013; Moss 2019; Vintimilla & Pacini-Ketchabaw, 2020). Although some attention to curriculum and pedagogy can be seen in the Government of British Columbia’s (B.C.) creation of the BC ELF (Government of British Columbia, 2019a) and the Early

Childhood Pedagogy Network (2021), as well the recent adoption of the UN Declaration on the Rights of Indigenous Peoples into B.C. law (Government of British Columbia, 2019b), early childhood education still remains largely entangled within Euro-Western developmental, linear, individual approaches. These humanistic ways of knowing-be(com)ing-doing privilege some and marginalize others, doing little to create the shift in pedagogical practice needed to open up possibilities and potentialities for all to live well together.

While unraveling the neoliberal market-based pedagogies prominent within our current systems will require a complete shift in our government's anthropocentric gaze, perhaps a good place to start is within postsecondary education programs. Curriculum and Instruction departments could require students to engage in a course that explores the multiplicities of entangled interactions of children and more-than-human, drawing attention to the situated, relational, and collective learning approaches needed to disrupt dangerous binary and stewardship logics. Ulmer (2017) has written, "justice is a more-than-human endeavor" (p. 833). Perhaps post-secondary education departments need to ask, how might opportunities for preservice teachers to engage in collective and relational forms of learning and pedagogy lead to a shift in education's anthropocentric gaze and a hopeful response to the troubling inheritances of 21st century children and more-than-human? What are education's response-abilities to collective common worlds in light of ongoing injustice and violence for so many, human and more-than-human? How might early childhood education create possibilities and potentialities for all to flourish by attending and attuning to the multiplicity of entanglements present in collective learning encounters?

Everyday Practice. Shifting our anthropocentric gaze to engage in a common worlding frame is challenging for educators enmeshed within Euro-Western developmental linear teaching

practices. This shift requires a constant troubling along with a willingness to continually ask the unanswerable question, “what does it mean to live well with others?” (Vintimilla & Pacini-Ketchabaw, 2020, p.10). Drawing on the literature review and my experience in (re)situating everyday pedagogies in the making, I would encourage educators to situate themselves within the times and places they are located and ask, how might attending and attuning during slowed down moments of meeting create ruptures in the habitual ways we notice place, other beings, and materials *with(in)* everyday entangled encounters? How does this attentive noticing disrupt binary and stewardship logic, pay attention to more-than-human agency, and give way to a pedagogy of learning *with* the world we co-shape? How might documents not directly woven into policy and practice, like the BC ELF (2019a) and the TRC (2015), be taken up in culturally, politically, and environmentally localized ways to create collective, situated, and relational common worlding curriculum? In British Columbia, early childhood educators thinking and experimenting with the challenging questions of how to live well together in the conditions of our times may find support through the recently funded Early Childhood Pedagogy Network (2021) and their situated and co-constructed inquiry and curriculum offerings.

For nearly a decade my work as an early childhood educator has been interwoven with(in) the messy, uneven, and hopeful processes of common worlding. Writing this capstone while working within a global pandemic has highlighted that reconceptualizing my pedagogical practices within a common worlding frame is rich with stumblings, requires a continuous interrupting, and an ongoing (re)situating of everyday pedagogies. Thinking, writing, and working during the conditions and politics of this time has left me to wonder what potentialities and possibilities might be provoked by asking:

- How might children and educators invite local communities into a collective process of common worlding? How might creating a local 'commons' of common worlding pedagogical inquiry shift the anthropocentric gaze we often find ourselves knotted so that we might engage in a process of learning and becoming *with*, not just in education but as a community that attends and attunes to the interdependencies and entanglements of worlding?
- How might we, children and educators, engage with common worlding pedagogies on stolen/colonized land in a way that care(fully) and with humility refigures presences (Nxumalo, 2016b), without appropriating knowledge or perpetuating ongoing acts of extraction/colonization?

(Re)beginning

(Re)situating everyday pedagogies in the making through a common worlding frame is messy, uneven and forces us to grapple with the interdependent and inescapable complexities of learning and becoming *with*. Taylor (2017b) has drawn our attention to the convalescent power of the small, low-key, everyday, on the ground type of response, while Haraway (2016) has reminded us that, "it matters what matters we use to think other matters with; it matters what stories we tell to tell other stories with…" (p. 35). Common worlding creates possibilities to unsettle dominant stories giving way to reimagine potentialities for all to flourish within difference.

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Appendix

COMMON WORLDING:

(RE)SITUATING *EVERYDAY* PEDAGOGIES IN THE MAKING

TERRITORY ACKNOWLEDGEMENT

I acknowledge with respect the Lkwungen peoples on whose territory I live and learn, and the Songhees, Esquimalt, and WSÁNEĆ peoples whose historical relationships with the Land continue to this day. I also acknowledge with deep gratitude the Chekonein Family Lands, where Haro Woods and the University of Victoria Child Care Services currently stand and much of my work as a settler educator takes place.

Recognizing the role educational institutions have played in the ongoing acts of colonization I understand that my work is not made complete by simply acknowledging territory. As a settler early childhood educator, I carry a specific responsibility to continually work to become accountable to the complexities of living and thinking in settler colonial spaces, to listen and teach with humility about the history and impacts of colonization, as well as an obligation to live and learn gently on the Land.

ABOUT THIS PROJECT

Eco-feminist Val Plumwood (2002) proposed *(re)situating* as a response to the *"...hyper-separation of human identity from nature" (p.8)*. Acknowledging interdependencies and interconnection, she insisted the task requires simultaneously, *"(re)situating humans in ecological terms and non-humans in ethical terms"* (pp. 8-9).

Common Worlding: (Re)situating Everyday Pedagogies in the Making emerges in response to what many scientists are calling the Anthropocene, catastrophic ecological changes in the earth's systems caused by the significant actions of humans. Education steeped in humanistic narratives of progress and development are implicated in these troubling realities. How might a shift in education's anthropocentric gaze create possibilities for learning and living differently?

Bringing together a common worlds theoretical framing, the work of the Early Childhood Pedagogies Collaboratory (2021), and lively moments of encounter *with* children—educators—place—other beings—materials, this exhibit acts as an opportunity to explore, unlearn, and experiment with the intention of investigating otherwise. To create space to reconceptualize and rearticulate curriculum and pedagogies responsive to 21st century inheritances, with the resounding hope that all may flourish within difference, human and more-than human.

Appreciations

Common Worlding: (Re)situating Everyday Pedagogies in the Making would not have been possible without the children, families, and educators at the University of Victoria Child Care Services, Arbutus Place. Your openness to (re)think, (re)imagine, and investigate otherwise within our everyday more-than-human entangled encounters reveals a thought provoking and hopeful look at what potentialities might emerge when we (re)situate everyday pedagogies within a common worlding frame. Collectively thinking and learning *with* you enlivens my work as an educator.

The Early Childhood Pedagogies Collaboratory (2021) and the Common Worlds Research Collective (2021) have been instrumental in my thinking throughout this project. The work of the members continuously inspire, challenge, and incite experimentation in my practice that is responsive to the complexities of 21st century early childhood education. I am grateful to the Early Childhood Pedagogies Collaboratory for adding the *(Re)situating Everyday Pedagogies in the Making* portion of this catalogue to their website and I graciously thank the reviewers who spent time thinking with my writings.

More information about the:

Early Childhood Pedagogies Collaboratory

Common Worlds Research Collective

CONDITIONS AND POLITICS OF OUR TIMES

"[W]hat do we think is going on in our world at this time?
What are the main issues of the day?
Because education should be engaging with these issues, with the conditions of the time"
(Peter Moss, in Pacini-Ketchabaw & Moss, 2020, p. 101).

Many scientists believe we are living in a new epoch in geological time, the Anthropocene, a time marked by catastrophic ecological changes in the earth's systems caused by the significant impact and actions of humans (Crutzen, 2002; Steffen et al., 2007). As a result of the acceleration of carbon dioxide emissions, global warming, destruction of habitats, acidification of the oceans, and the pervasive extraction of natural resources children of the 21st century are inheriting, in very disproportionate ways, extreme biodiversity loss, human-induced climate change, displacement of human and multispecies beings, ongoing violences of colonization, and pandemics brought about by zoonoses (Government of Canada, 2020; Ticken, 2019; Truth and Reconciliation Commission of Canada, 2015).

Early childhood education is implicated in these troubling realities and educational approaches solely grounded in humanistic narratives of progress and development are no longer an option, it is time to *think* and *do* differently
(Common Worlds Research Collective, 2020).

Dominant approaches to early childhood education are frequently steeped in Euro-Western practices that witness children's growth through a succession of predictable and measurable developmental trajectories (Piaget, 1952). This results in a standardization of educational practices that upholds a very particular social, cultural, economic, and political childhood (Burman, 2016; Dahlberg et al., 2013; Land et al., 2020; Moss & Urban, 2020; Pacini-Ketchabaw et al., 2015). These normative conceptions of progress and development perpetuate dangerous binary logic (nature/culture; subject/object; self/Other) and have the potential to marginalize relational ways of knowing and be(com)ing prominent in many non-Western worldviews, such as Indigenous knowledges, African cosmologies, and Asian philosophies (Common Worlds Research Collective, 2020). In in these precarious times, it is crucial early childhood educators create potentialities in pedagogical practice that are ethically responsive to the places and times we find ourselves, to cultivate ways of living well together in difference (Haraway, 2016; Taylor & Guigni, 2012), for all inhabitants, human and more-than-human.

6

"It matters what matters we use to think other matters with;
it matters what stories we tell to tell other stories with;
it matters what knots knot knots, what thoughts think thoughts, what descriptions describe descriptions, what ties tie ties.
It matters what stories make worlds, what worlds make stories"
(Haraway, 2016, p. 35).

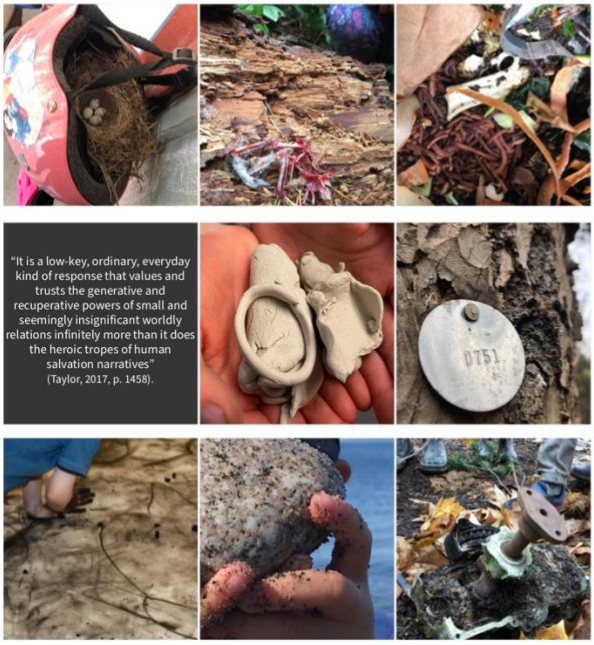
7

What if...

What if we shift the anthropocentric gaze commonly taken up in early childhood education to think with common worlding, *with* more-than-human, as part of an assemblage we learn *with*, as active participants in the co-shaping of our relational understandings of the world in which we are enmeshed?

How might this shift in perception change our engagement and pedagogies *with* children, the places we inhabit, the materials we encounter, and the other beings we find ourselves entangled with?

How does this shift in gaze create possibilities for learning and living differently, with a shared "response-ability" (Haraway, 2016, p. 28) for the places and histories we inhabit and those the children of the 21st century will inherit?



COMMON WORLDING

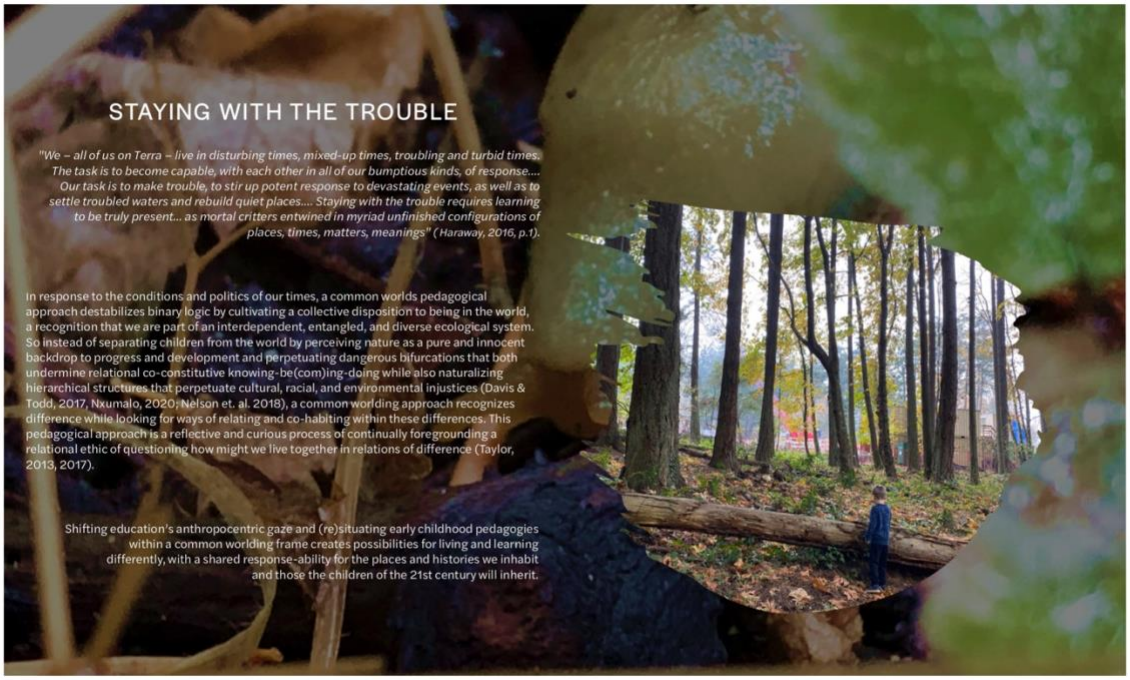
A common worlds framing brings an interdisciplinary approach to early childhood education that is relational, emplaced, and pedagogical. The framework reconceptualizes inclusion beyond dominant Euro-Western socio-cultural milieus to entangle a collective of human and more-than-human within early childhood spaces (Taylor, 2013; Taylor & Giugni, 2012). Borrowing from Latour's (2004) articulation, the common worlds are the dynamic, messy, uneven, and imperfect heterogenous worlds children inherit, coexist, co-shape, and co-care for with more-than-human—living and inert, technologies, materials, natural systems, and land (Common World Research Collective, 2021; Taylor 2013; Taylor & Giugni, 2012).

"Either pedagogy – like all the human sciences – is remade, reconstructed and updated based on the new conditions of the times, or it loses its nature, its function, its proper capacity to correspond to the times it lives in"
(Malaguzzi, 1969, in Pacini-Ketchabaw & Moss, 2020, p. 106).

Common worlding moves pedagogy beyond an exclusively human endeavor by decentering the child and locating childhood within complex "naturecultures" (Haraway, 2003, p.12), where learning emerges through collective agency and complex interdependent relations with more-than-human, in situated places entangled within past, present, and possible futures. Shifting away from educational practices that typically maintain children as active subjects learning about nature as passive objects creates space to reimagine agency as scattered and co-constituted through diverse collective and relational common worlds, a complex process of collectively thinking and becoming *with* the world (Haraway, 2016; Stengers, 2014; Taylor, 2013, 2017). In understanding this performative agentic nature found in-between intra-actions of entangled encounters we come to acknowledge knowing-be(com)ing-doing as inseparable.

"We don't obtain knowledge by standing outside the world; we know because we are of the world"
(Barad, 2007, p.185).

Common worlding pedagogies call on children and educators to engage in a slowed down process of attending and attuning (Rautio, 2017) to the enmeshed heterogenous relations of child—more-than-human encounters and the inevitable challenges of co-existing within asymmetrical power relations (Taylor, 2013). These pedagogies necessitate a situated and collective inquiry method, mobilizing a curious process of learning *with* while foregrounding attention and ethical response to both connection and difference within these encounters. Common worlding pedagogies require attunement to more-than-human agencies and subjectivities, and an understanding that we not only affect but are affected by the world (Latour, 2004; Taylor 2013, 2017).



(RE)SITUATING EVERYDAY PEDAGOGIES IN THE MAKING

(Re)situating pedagogies within a common worlding frame, is challenging for those of us educated and immersed in Euro-Western developmental onto-epistemological ways, but is an imperative response to the places and times we find ourselves. This shift requires a constant troubling, along with a willingness to continually ask the unanswerable question, "what does it mean to live well with others?" (Vintimilla & Pacini-Ketchabaw, 2020, p. 10).

(Re)situating Everyday Pedagogies in the Making is an entangling of the common worlds theoretical framing, the experimental work of the Early Childhood Pedagogies Collaboratory (2021), and the non-linear, lively moments of encounter *with* children—educators—place—other beings—materials as we grapple with a growing municipality's sewage wastewater. These pedagogies cannot be found in ready-made curriculum plans, they are situated, collective, porous, provisional, and expansive. They invite educators to refocus on the interdependent, and inescapable complexity of relations within all encounters, while imperfectly tracing the messy attempts to attend, attune, unfold, refold, theorize, and (re)situate pedagogical approaches within a process of learning ***with*** a multitude of human and more-than-human in everyday moments of meeting.

"We think about an encounter as a moment of meeting, where things and forces and human and nonhuman beings come together in spaces of difference. In this meeting we decide how to respond—whether to follow, join with, intervene, provoke, perhaps work against. Something is set in motion in the encounter. An encounter emphasizes the collective and the relational, not individual experience" (Pacini-Ketchabaw, Kind, Kocher, 2017, p. 34).

PEDAGOGIES OF ENTANGLED DIALOGUE

"Dialogue is a method for opening conversations so that they are inclusive and responsive" (Rose, 2015, p. 128).

As the municipality prepares for construction of wastewater attenuation tanks, we are invited into an unexpected exchange when deep core sampling in the forest exposes ancient Clay formations. A lively dialogue of disrupted timescales commences. Hands and Clay talk of being saturated with heavy rains as a sticky grittiness moves between. Clay divulges microscopic bacteria, infiltrating the air and filling olfactory sensors with an earthly smell. Sloshing squelching sounds emerge as feet and Clay move together until a boisterous exchange between boots, bodies, and Clay erupts into laughter, and some tears, as they become fully engulfed, collectively slipping and falling. Clay tells stories of extractive capitalism, both in the forest for attenuation tanks and in Medicine Hat where we order clay for use in the centre. Clay asks that, "we embrace noisy and unruly processes capable of finding dialogue...equally with the world itself" (Rose, 2015, p. 131).

These dialogues require us to attend to the situated, lively, uneven, embodied, affective, and agentic human and more-than-human relations that co-shape worlds. Pedagogies of entangled dialogues transpire as a space open to encounter—a space of unknown, challenge, risk, surprise, question, care, change, and action (Pacini-Ketchabaw et al., 2017; Rose 2015). It is through this dialogue that we become human *in connection with* more-than-human, a continuous negotiating of flourishing relations (Rose, 2015). These pedagogies compel us to wonder, how might entangled dialogues *with* vibrant materials—such as clay—change how we attend to extractive consumption practices materializing in early childhood settings?

PEDAGOGIES OF DIPLOMATIC PROPOSALS

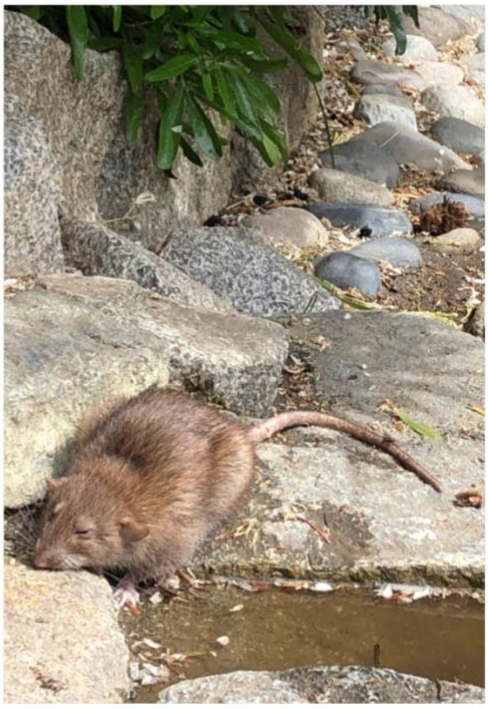
We witnessed a rat violently shaking, dying on the sidewalk (Nelson, 2018). Curiosity, sadness, compassion, and questions filled that moment and the months to come. Stengers (2008) writes, "poisoning is easy but nurturing is a craft..." (p. 38). *We suspected rodenticides were the culprit, an ingestible poison commonly used within the municipality to kill those considered pests.*

vanDooren (2019) proposes, "diplomacy [as] the subtle art of working-with-and-against another to produce mutually liveable worlds" (p. 158), as part of the messy, creative work involved in demanding recognition of more-than-human subjectivities, if new ways of response-ability and attentiveness are to emerge, offering potentiality for attuned and enriched ways of cohabitating.

Rats move behind the shed as construction disrupts burrows. Some centres choose live traps and relocation, but we apprehensively create a safe passage from the playground to the ravine, knowing rats hold family bonds. Giving space when they are on the move and quickly clearing food waste from the ground so they may stay their course is one, sometimes accepted, proposal within this entangled meshwork of relations. One day we notice a rat sluggish on the rocks, eyes partially closed, breathing laboured, clearly dying.

How might crafting diplomatic proposals foreground how we come to know and respond to the complexities of our everyday interconnected circumstances?

Such proposals are asymmetrical, drawing attention to our differing challenges, asking us to collectively think with more-than-human to create common accounts of the worlds (Stengers, 2005, 2014). They create cracks in our habitual subject/object ways of knowing and provoke us to consider the entangled intra-active becomings *with* of child/educator—rat/more-than-human (Haraway, 2016; Taylor & Pacini-Ketchabaw, 2018; vanDoreen, 2019). Pedagogies of diplomatic proposals require us to pay attention to the multiplicities of entangled human and more-than-human subjectivities to collectively think *with* in the hopes of cultivating livable worlds for all.



PEDAGOGIES OF SHADOWY RELATIONS

Pedagogies of shadowy relations think with Plumwood's (2008) notion of shadow places, those often hidden away places of economic and ecological support, "all those places that produce or are affected by the commodities [we] consume...the places that take our pollution and dangerous waste, exhaust their fertility or destroy Indigenous or nonhuman populations...", (pp. 146-147). Shadow places are often disassociated from our everyday dwellings—those of attachment, the places we care and assume responsibility for—they are the places that uphold our nice clean ways of living while disregarding agency and relations of earthly others.

A sewage "stink" infiltrates the forest. Odours intensify as chainsaws sever, backhoes excavate, concrete is poured, and tanks are put into place. Faces scrinch, noses get pinched, and screams of "let's get out of here, it's disgusting" fill the air. But this is not something we can run from, a 5,000m3 concrete attenuation tank is being installed in the forest to stop our wastewater from overflowing along the coastline during heavy rains (CRD, n.d.). Construction of the tanks combined with the olfactory encounter of ***our*** *own waste calls on us to dwell in this shadow place, to attune to the complex shadowy relations we bring to our everyday human and more-than-human entanglements. We are summoned to confront the very uneven effects of our consumption, commodification, urban sprawl, and pollution through the smells of expelled human waste, food scraps, and chemicals from homes and industries. We are reminded we are settlers on unceded Lekwungen territories, uninvited guests on Chekonein Family Lands, and implicated in the dispossession of this Land.*

These pedagogies disrupt romantic notions of children in nature and unsettle nature/culture divides while reminding us we are part of an interconnected ecosystem (Taylor, 2013, Common Worlds Research Collective, 2020). They reveal we are not innocent, but implicated and deeply enmeshed in the destruction, marginalization, and degradation of those human and more-than-human inhabiting shadow places through our habitual capitalist production and consumptive ways of living. These pedagogies expose injustice while inviting us into the grimy process of learning *with*, to take seriously how we might become accountable to entanglements of shadowy relations found within everyday place encounters, inevitably connecting us to shadow places, and drawing attention to interdependent ecologies. Such pedagogies demand cultivation of "... a multiple place consciousness" (Plumwood, 2008, p. 147) grounded in an ethics of care, knowledge, and responsibility beyond the places we dwell. Pedagogies of shadowy relations ask that we disrupt singular notions of place that exist for our benefit and instead demand attunement to what may not be readily seen, often goes unnoticed or sits along the edge of our everyday place encounters. These pedagogies of shadowy relations require a collective and active engagement with place that foregrounds injustice resulting from ***our*** living well, while cultivating care(full), generative, and responsive approaches to those interconnected and multiple place relations hidden away, suppressed or perhaps wafting through the air.

CURIOUS PEDAGOGIES

"For it is only when we exercise curiosity to find out more about where we are, and who and what is there with us, that we find hitherto unknown dimensions to our common worlds" (Taylor & Giugni, 2012, p. 110).

Curious pedagogies unfold within the framework of common worlding, they call on us to disrupt habitual ways of teaching and learning while inciting us to engage in a relational, emplaced, and collective inquiry method (Taylor, 2013). Such pedagogies sit within the uncomfortable **questions** thrown-up in our encounters with difference and they demand as Haraway (2008) proposes, "caring means becoming subject to the unsettling obligation of curiosity, which requires knowing more at the end of the day than at the beginning" (p. 36). These pedagogies are porous, experimental, political, unpredictable, and cannot be found in ready-made curriculum plans. However, they are intentional in their openness to care(full) encounters while taking seriously more-than-human subjectivities, collective agency, and an entangled and accountable process of learning and being curious *with*. Curious pedagogies are not innocent, they have the potential to objectify, marginalize, and overlook, therefore these pedagogies require a continual and care(full) (re)situating of ecological, ethical, and political 'response-ability' (Haraway, 2016, p. 28).

The conditions and politics of 21st century inheritances require early childhood educators to seek out new modes of inquiry, novel curiosities. Curious pedagogies invite those of us entrenched within Euro-Western, linear, developmental, individual, market-based approaches to do the difficult work of (re)situating pedagogies within the messy, uneven, collective, emplaced, and relational common worlds in the hopes of cultivating liveable worlds for all, human and more-than-human. They mobilize us to question curiously...

What knowledges inform our current pedagogical practices? Whose knowledges are absent, erased or normalized?

What if we shift education's anthropocentric gaze and look for relation and entanglement instead of outcome and growth? How might reconceptualizing childhood, and learning, as relational, emplaced, and collective disrupt the humanistic notions known to perpetuate cultural, racial, and environmental injustices?

How might we become accountable to a multiplicity of entangled relations by attending and attuning (Rautio, 2017) to our everyday, low-key, on the ground relations (Taylor, 2017)— *with* children, places, materials, and other beings? How might a process of collectively learning, thinking and becoming *with* (Haraway, 2016; Stengers, 2014; Taylor, 2013) act as a hopeful, ethical, and recuperative response to the conditions and politics of our times?

What *Common Worlding: (Re)situating Everyday Pedagogies in the Making* might emerge within pedagogical practices that continually foreground the generative, yet unanswerable question, "what does it mean to live well with others?" (Vintimilla & Pacini-Ketchabaw, 2020, p.10). How might this question create ruptures in our habitual ways of knowing-be(com)ing-doing and allow for entangled encounters that provoke, "a way of seeing and thinking the world differently...to think otherwise" (O'Sullivan, 2006, p.1) pedagogies in the making?

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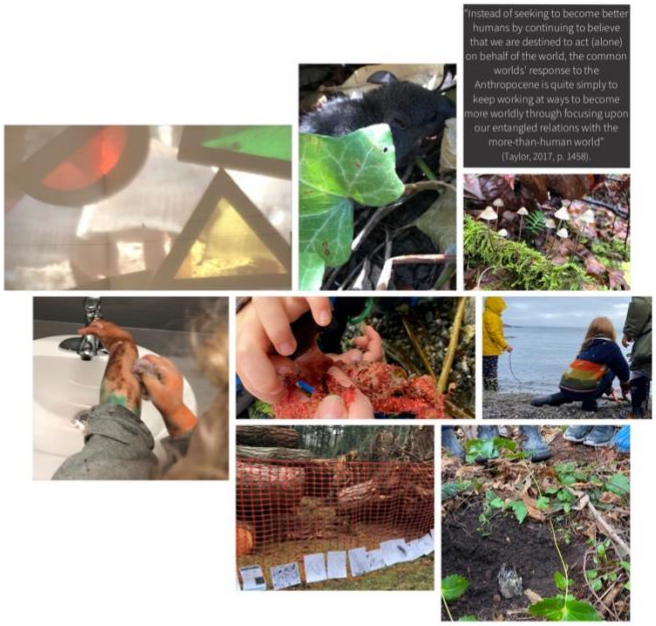

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