How are **power, co-composing,** and **curriculum** *experienced* differently in the role of the post-secondary institution pedagogist?

Karen Liska, Alejandra Sánchez Álvarez, Lesley Henderson & Narda Nelson

Anna Tsing asks: "How does a gathering become a 'Happening,' that is, greater than a sum of its parts?" (p. 27, 2015). Tsing's question came to mind as we considered **"who is a post-secondary institution (PSI) pedagogist?"** and **"what is the role of the PSI faculty pedagogist?"** In it, we found an invitation to examine and practice responsibilities attached to this role—in particular, rethinking and reimagining the "how" of creating conditions *with others* for something otherwise to emerge, a living something, greater than the sum of developmental parts so often promoted through dominant approaches to early childhood education (ECE). We orient our practices within a common worlds (Taylor, 2013; Taylor & Pacini-Ketchabaw, 2019; Common Worlds Research Collective, 2020) pedagogical framework to thinking beyond our human-centered relationships, to our relationships with nonhuman others, including materials, animals, plants, and other living beings. We live in this world composed of complex interrelations, also referred to as a more-than-human world. Putting Tsing's question into conversation with our collective speculations about our role gave rise to new considerations of who and what a PSI pedagogist is and does.

Turning these questions over, we discussed some of the complex challenges PSI pedagogists face. We are responsible for bringing ideas and actions to conversation in ECE that are not predefined or that "teach" fixed positions that continue along the path of colonizing students' and educators' ideas or actions within the established ways of doing that post-secondary systems tend to maintain. Rather, we take seriously the call to open up new conversations that promote and orient encounters that help *all* who converse, to collectively revisit, rethink, and reorient our beliefs and practices as if we were living *democratic inclusion* (Biesta, 2009). We believe it is here that we have a collaborative and ethical obligation to consider how post-secondary institutional ways might make possible *living well with others* (Haraway, 2016; Government of British Columbia, 2019).

Thinking and rethinking our role through questions elicited more questions as our conversation deepened. We recalled, discussed, and challenged moments from our practice where something otherwise felt possible with students, educators, children, and families...

The time practicum students were invited into an ECE class, beyond the script of extraction and the imposition of "higher ed" expectations;

The time an educator's comment of "not even knowing what assignment a practicum student was trying to fulfill by being in her centre" shone a light on systemic power imbalance and ways of doing that could change;

The time an assignment reified more than the developmental canon ECE so often upholds;

The time an unexpected encounter with a flourish of lively forest caterpillars evoked considerations beyond our human selves…

This process of weaving questions and moments together brought with it the realization that we are always connecting, noticing, thinking, dialoguing, making meaning, offering, engaging, inviting, and interpreting with others, both human and more-than-human, which includes our relations with others, materials, technologies, weather, and other planetary forces, animals, plants, and living beings. Giving ourselves over to more happenings and considerations does something different in PSI practice: Space is opened to cocreate beyond dominant norms and expectations with students, educators, children, families, and the more-than-human in moments that are not planned, expected, or prescribed as part of a predefined agenda. New forms of thinking, being, and doing are able to emerge within the context of living well together, co-composing and existing collectively.

The three terms **power, co-composing**, **and curriculum** emerged as we continued to engage through a generative back and forth discussion about our role in creating change. We have been thinking about these terms and their implications alongside the particular pedagogical commitments which are expressed as part of intentions proposed by the Early Childhood Pedagogy Network to actively engage with problematizing discourses of power, neoliberalism, and humancentrism and creatively inventing other pedagogical possibilities (Land, Vintimilla, Pacini-Ketchabaw, & Angus, 2020). In light of this collective pedagogical commitment, we feel the need to make a conscious choice and ask ourselves: What would it mean to take seriously our imperfections, partiality, and inadequacies of our interventions and look to affirm them as *conditions* of new possibility with others (human and more-than-human)?

Together we co-composed an image of an entangled root system of fungi, a rhizome of thought, which held three key pieces for us to think with in our work as PSI pedagogists:
1. What does it mean to co-compose?
2. How do we live pedagogy and what is pedagogy for?
3. How do we notice and experience living well with humans and more-than-human others without erasing our inherent, entangled, and implicit histories and interdependencies?
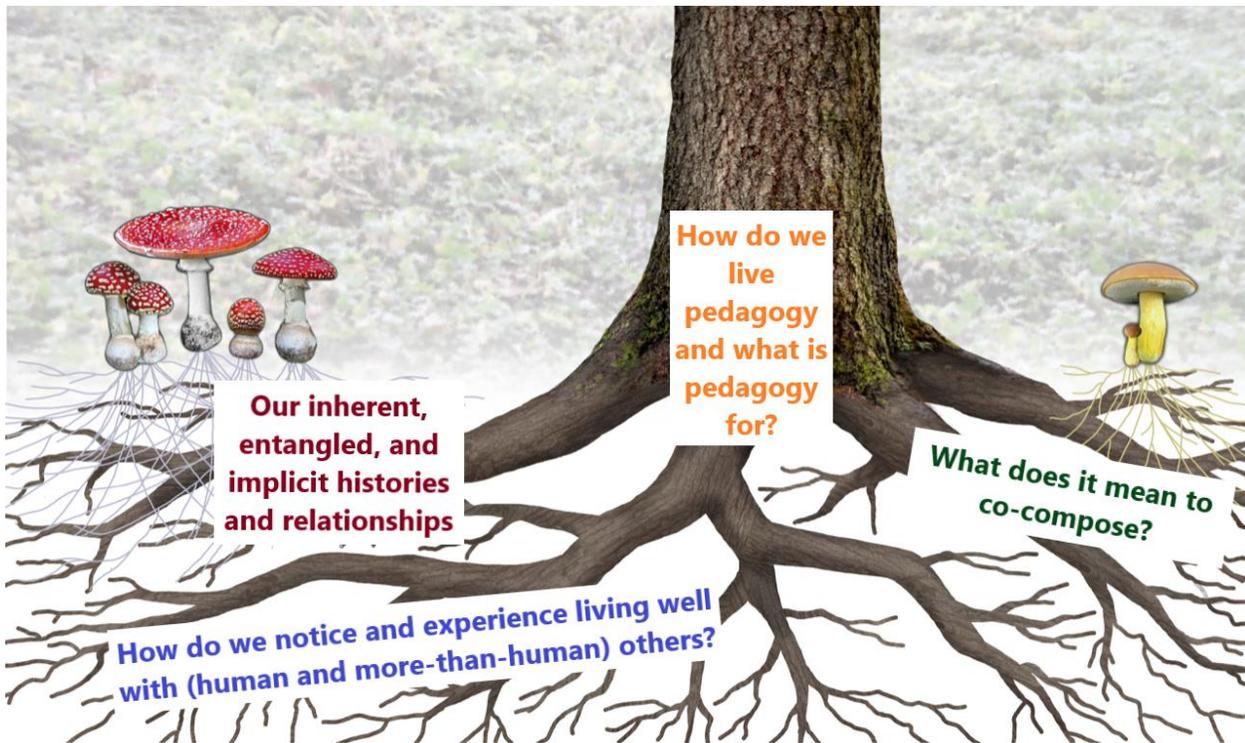
(Image credit: Shannon Guichon, 2020)

Thinking with these inquiries in a way that foregrounds the collective—and processes beyond instrumentalism and control—we must continuously ask ourselves: *How are we living our pedagogical beliefs and practices?*

These questions carry new meanings and complexities as we continue the conversation, turning over and under, following new twists and turns as we attempt—in some partial way—to answer the questions at hand: *Who are the PSI pedagogists in BC? What is their role?*

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