

English summaries

Hanna Sjögren: The political-ethical potential of human-animal relations in teacher educators' conversations about sustainable development

Recent political discussions in Sweden concerning mandatory vegetarian school meals highlight the importance of investigating relations involving human and non-human animals in educational practices. Education is a politically important arena for dealing with issues of sustainable development, and the details of these human and non-human relations can tell us more about who gets to be included in the strive for sustainability. In education, questions about different knowledges and their validity are negotiated in the intersections of global and national educational objectives as well as the everyday practices of schools. However, the challenge of thinking about what education does for more sustainable futures remains: Which futures are imagined and created through education? Who is considered important in the making of such futures? The ways in which these futures are imagined raise significant questions regarding ethics, responsibility, norms, and politics. An investigation of the quest for sustainability within the educational sphere can contribute to problematizing the anthropocentric presumptions occurring in the majority of conventional educational sciences. The ecological and political crises addressed by sustainability initiatives require approaches that avoid recreating a potentially problematic division between nature and culture, human and animal, subject and object, and teacher and student.

In this article, I discuss the possibilities and limitations of including the non-human world in educational sciences from a feminist posthumanities perspective, with the help of analytical tools commonly used in educational philosophy. In my analysis, I focus on human-animal relations displayed in focus group conversations with Swedish teacher educators from various educational and disciplinary backgrounds. The multifaceted position of teacher educators is central to this study. The teacher educator is located at the intersections of school practices, university education, educational reforms, and their own research. Teacher educators are uniquely positioned to reflect on who future teachers should be, and what they should know. Based on

the focus group interviews, I analyse examples where sustainability can be understood as a knowledge area crafted in the relations between the human and the non-human. The empirical examples show how the relationships between the teacher educators and various non-human animals can be a critical starting point for investigating the delimitations and possibilities in education for sustainable development. I discuss the political-ethical implications that arise when the relations are made in certain ways, and not in others, as these negotiations affect who is valued in education.

By analysing focus group conversations, I identify and provide examples of two mechanisms – *individuality* and *the present referent* – which are significant in crafting possibilities within sustainability education. These mechanisms illuminate whose life becomes important through education. My analysis shows how some relations create momentary possibilities of responding to a radically different Other. However, there are few signs which indicate that these relations include absent animals and the lives of animal collectives. In conclusion, these relations have consequences for who gets to be included or excluded in education for sustainability. Further development of theoretical and analytical tools can be valuable for investigating these political-ethical relations in education.

Lotta Johansson: Voices and movement: The focus group interview as a post-qualitative method

Taking inspiration from some important concepts of a Deleuzian philosophy like ‘becoming’, ‘desiring machines’ (Deleuze & Guattari 1984; 2012) and ‘voices-without-organ’ (Mazzei, 2013), this article aims to “think” the focus group interview with Deleuze. Taking departure in Jackson & Mazzei’s (2012) methodology of “plugging in”, this attempt should be seen as a methodological and theoretical assemblage, which suggests the article to act within a post-qualitative context. The focus group interview is commonly used in education research, partly since it offers space for processes to take place within the interview (see for example Kreuger & Casey, 2009). However, while the focus group as a method offers possibilities to regard it differently methodologically it also contains features associated with traditional qualitative methods; for example its departure in the image of the stable, rational and coherent subject. Both Deleuze and the post-qualitative methods challenge this image, in favour of the decentered subject. According to Deleuze’s & Guattari’s philosophies (1984), the subject is the result of the desire, not the opposite (as the psychoanalysts would claim). Seen from this perspective, the subjects do not really exist, but instead there are subjectivities and lines

of becoming which are created towards the different. Taking inspiration from this, Mazzei (2013) has constructed the concept 'voice-without-organ' (based in Deleuzes and Guattaris (2012) body-without-organ) that detaches the voice from the subject, making it possible to regard the voice not as a representation of the subject, but rather as a flow of desire. Another concept of significance in this article is Karen Barad's (2007) onto-epistemology, which contains similar features as Deleuze's ontology of immanence. The onto-epistemology directs attention towards the intertwinement of the ontology and the epistemology; it means that the being cannot be separated from the knowing, something that is often presupposed in traditional research. Rather, they condition each other. An important concept in understanding this is the transcendental empiricism, a type of method which directs attention towards in the conditions that makes experience possible (Bryant, 2008). The transcendental empiricism is thus not concerned with the experience as such, but instead the plane of immanence that produces it.

In this article, these Deleuzian thoughts are seen as being compatible with a post-qualitative perspective, since it challenges both the quantitative features (still) attendant in qualitative methods (numbers, measurements and so on, see for example Lather & St. Pierre 2013) and the emphasis put on the experience of the subject, for example in phenomenological research. The article aims, foremost theoretically but also empirically, to discuss these post-qualitative potentials in the focus group interview with inspiration in Deleuze's philosophy. The study that partly exemplifies these reasoning's takes departure in 'the not-yet-seen/said/thought' as a tool for critical thinking, in contrast to the traditional experience-oriented pedagogy with roots in Dewey amongst other progressive pedagogues. A number of focus group interviews have been conducted with students in their final year at high school in which they have been given the possibility to talk about the future, or rather; about the time beyond the present, and the not-yet-seen/said/thought. This Deleuzian inspiration can in relation to the focus group interview be useful in planning and conducting the interview, for example in phrasing the questions and deciding the role of the facilitator, but foremost in the phase of the analysis. As this article argues, the focus group interview as a method constructs possibilities for movement to take place within the interview, which challenges the stable subject that traditionally used methods departure in, and thus also the attention towards often fixed positions and manifested knowledge. As the empirical examples show, through the voices, the desiring machines plug in to each other and they produce assemblages with new functions and lines of becoming. The voices are seen as actualizations on the plane of immanence, created when the ontology breaks through and becomes experience. Thus, to analyze the focus group interview

is a quest to map the plane of immanence, through its actualizations and desiring machines, in order to identify the conditions for actualizations in accordance with the transcendental empiricism. This article claims that the focus group interview offers a methodological possibility for this; not only as it sets conditions to produce new knowledge, but it can also be used as a tool for studying how new knowledge can be created through the mapping of this plane of immanence.

Erica Hagström: A pedagogical relationship between human and horse. Towards an exploration of the in-between from a philosophy of pedagogy perspective.

What happens if the starting point for a discussion about pedagogical issues isn't assuming sameness, but difference (See also Todd, 2008)? Departing from a specific relationship between human and horse, I advocate for thinking otherwise about pedagogical relationships: a thinking departing from difference, and instead problematizing differences.

My horse is not a means, but a friend and what we practise is meeting in a pedagogical relationship. He follows me, but not anyone. I follow him, but not all the time. Sometimes, his choice of path is even better; for instance, he turns away from a marsh or from a cloud of mosquitoes. His sensibility is stronger than mine. Thanks to his sensibility I recently removed the bridle from his mouth and the reins from my hands, and I started to ride only with a rope around his brisket. It hangs there like a collar. I can push the rope under his neck, but he can easily change direction or run as fast as he would like.

The theoretical framework is within the field of philosophy of education, and more precisely in the area where relational perspectives come into the fore. This article is developed within the research milieu *Philosophical Studies of Pedagogical Relations*.

The overarching aim is to explore philosophically where the pedagogical relationship arises in a specific relationship between human and horse. Starting by describing the phenomena as they appear in my experience, I then explore the meanings by relating to texts in which concepts relevant to the aim emerge. The questions are: Where does the pedagogical relationship arise? Which dimensions emerge? How can this specific human-horse-relationship contribute with a slightly different perspective for the understanding of pedagogical relationships?

Regarding the structures of power in organising human-horse relationships, the most salient is the anthropocentric perspective in which man is the measure of all things. Posthumanist theory calls 'man' as a neutral category into

question, as does Irigaray. In relation to Irigaray, as well as Lévinas, Merleau-Ponty, Buber and, to some extent, related readings from them, I highlight relational dimensions such as subjectivity, corporeality and reciprocity.

In relation to Buber, the notion of I-Thou emerges as a way for describing the spacing. The spacing may open when I listen to my horse in I-Thou. The possibility to play with the tact arises. To speak this primary word differs not only in how I relate to him, but also in whom I become in this relationship.

A reflection upon the phenomena departing from Lévinas allows for acknowledging and signifying difference and otherness. This humbleness opens the spacing. But as soon as I express that I know what the other is, the potential spacing of the pedagogical relationship is shut.

Merleau-Ponty's theory of the body offers an understanding of embodied communication. I do not end where my skin ends, nor do I start in the middle. I begin and end between us, in the spacing. The habit to move together with his being becomes a perceptual habit of how I acquire the world. Moving on two legs is one thing; on four is something completely different. The circulating tact is based on embodied movement, openings and closures of directions. It is not about knowing, but about letting trust circulate.

As does Merleau-Ponty, Irigaray departs from inhabiting space through or bodies, but adds that we inhabit space differently departing from our sexual differences. Her project consists of expressing an imagery in which the female difference is signified. Within the patriarchal symbolic order, the female has been usurped by the male, expressed as monosexual.

The reading of this human-horse relationship as reciprocal between the leading and the following, points on and on towards a possible dissolution of the asymmetry in the pedagogical relationship, which opens up for a deepening of the spacing. The spacing is a potential place for the arising of the pedagogical relationship. It is a space escaping every attempt of definition or stable description. The spacing is unknowable, unpredictable, and indescribable. Some dimensions emerge such as corporeality, reciprocity, and subjectivity. Tact is a phenomenon taking place in the spacing. The tact of the spacing arises when human and horse interplay.

Asking about difference offers something else other than a rating of intelligence and animality. Since the other is infinitely other, I can't even start trying to say how the other is to be signified. When I try to tell you what you are, I have already shut down the door to the spacing. The only thing I can try to signify is who I become in relation to the other, in the relation to our relation, to the opening of the spacing. The acts of listening and signifying bear the possibility of a transformative relationship to the patriarchal and anthropocentric order.

The pedagogical relationship arises in the spacing. It arises when being listening before *the space for wonder*, just when it is about to open, when the tact circulates, when I transcend the difference and encounter the other in an intertwining. The pedagogical relationship arises before the spacing, where I am vulnerable and open to someone who is not me – in moments, in situations where I become something more. In the spacing, one plus one is not two; there, one plus one is something completely different, impossible to count out beforehand.

Ann Merete Otterstad & Nina Rossholt: Affective mattering's; Bodies and box in movements.

This article departs from a critical strand regarding the category “child” used in childhood studies and research concerning children. Still it seems that research about children often reflects children as autonomous, universal and as a learning child (Taylor & Blaise, 2014). To go beyond such a construction we are experimenting with posthuman/new materialist theories and methodologies challenging perceptions of the child as an autonomous universal learning child. Such a theoretical standpoint encourages researchers to get beyond humanistic, anthropocentric theories. Passages around movements and bodies give us as researcher's potentials to study bodily movements, such as ‘more-than – the human’ body. To illustrate such a standpoint we have selected a few circulating concepts that allow us to think otherwise about the subject/child, which suggest that we elaborate around bodies in movements entangled with materials. Hence, affective theories open for analyzing our research data material differently. For Deleuze the body might be anything; an animal, a body with tunes, a brain, or an idea; linguistic, a social body, en collective body (Deleuze, 1988, p.127). Since we affectively are doing analysis of four digital photos we are specifically concerned about our researcher's ontology; entangling our research bodies and senses in-between and through the materials at hand. When the child/subject is under questioning the researcher's ontological position is also challenged. Coming from two different research disciplines, early childhood pedagogy and sociology, we bring in, as researchers, different involvements, expectations and awareness in our sensing and relations with the data material. In light of the concepts of affect, becoming, events in bodily moment/event we are attentive to experimental research opportunities. As such, bodies, objects and movements become the researchers' field of interest (Koro-Ljungberg & Maclure, 2013). The events become our shared entanglements.

We have installed ourselves intra-actively with photos making some agential-cuts (Hultman & Lenz Taguchi, 2010). According to Barad (2007) it is the agential cuts that defines the borders for what might become the data material and not. Agential cuts gives the researchers possibilities seldom thought of, here as connecting bodies with a box in space and place. It is the affective events, the new entanglement in and with bodies and box that is our experimentations. In-between events are affectively activated when bodies and materials (box) physically reach each other with a certain energy and speed. Our analysis is blurring and imbricates moments, filled of multiple perspectives of wonder and uncertainty (MacLure, 2013b). The researchers and the research events are always already becoming different (Lather & St.Pierre, 2013).

We have also been inspired to explore how manipulated digital photos of body in movement, as entities, are affecting the researcher's gazes. However, since it is photos that are the data materials the eye appears as the information channel. In and through our experimentations we challenge the eye/seeing as dominant updating network. Building on Braidotti's (2006) bodies as figuration and re-configuration, make us wonder of what might be in motions through how we see/look/feel/think/do photos of bodies in motions. It might not be any linearity/chronological storytelling about the child that is at work in the analysis. Our challenge has been not to

continue to look/see what we already always have been seeing. As such, we will say that our data has been ourselves, with materials, here photos of body and box, in and with in-between events and always becoming figurations and re-configurations passages (Braidotti, 2006).

Our experimentation has gone beyond research project often assumed as "right/legitimised" research approaches. Rather, we do think that using multiple perspectives, working with a diversity of theoretical resources opens to differences, perhaps, rather than reaching at a singular point of commonality. Our research, however, celebrates post-anthropocentric analysis and perspectives including perspective that nearly transform bodies to nothing. Here the virtual and actual are activated through experimenting with what might under the surface of the photos as skin, dispositions, shadows and light – as layers of layers - of re- thinking. Our research has been circulating and experimenting with new/different ways of making sense of data materials. We ask; what might affective theories bring into early childhood research? Through our analysis we are decentering the subject and research producing knowledge about children. We argue for research as always becoming by challenging here and now for the future. Revisiting the digital manipulated photos over and over again made us think otherwise about early childhood research.

Johan Dahlbeck: Swedish preschool between universal morals and relational ontology

This article deals with a practical problem. The problem is practical insofar as it is actualized in a Swedish policy document aiming to aid preschool teachers and preschool managers in their continuous evaluation and development of preschool practices (Skolverket, 2012). This problem may be broadly described in terms of an appeal to very different notions of subjectivity. To be more precise, within this document there is a perceivable tension between two radically different ways of understanding how human subjectivity is believed to be conditioned and constituted. This tension is interesting to study as it seems to indicate a tension on a more general level, in the context of Swedish educational research as well as in Swedish educational policy at large.

On the one hand, the Swedish education system is, by tradition, grounded in a notion of subjectivity as being more or less stable and immutable. Subjectivity, in this sense, is taken to be something always already existing – a kind of trans-historical ability that all humans have access to simply by virtue of being humans (Biesta, 1999). While this ability may be further refined and cultivated through education it is nevertheless treated as a stable instrument through which one may interpret, understand and evaluate the external world adequately. This understanding of subjectivity is firmly rooted in a humanist tradition of thought that makes for the ethical foundation of the Swedish preschool insofar as central humanist values such as the inviolability of human life and the freedom and integrity of the individual are appealed to as foundational values in the curriculum of the Swedish preschool (Skolverket, 2011). These values are intimately connected with the notion of universal human rights and a precondition for the functionality of such values appears to be that what is specifically human may be identified and distinguished from the rest of the world and that, what is more important, the human mind is being granted a unique ontological independence (Melamed, 2011).

Parallel to this stable and trans-historical notion of subjectivity, another – competing – notion turns up in the policy document looked at. This competing notion may be described in terms of a relational understanding of subjectivity. Rather than assuming that subjectivity originates in the metaphysical core of the human mind, this relational notion construes subjectivity as the result of concrete encounters between different individuals and between individuals and things. Subjectivity, from this perspective, is taken to be an effect of actual events and it cannot be made sense of independent from these events, which is why this notion of subjectivity is understood to be changeable as well as inherently unstable.

In order to understand the problematic implications of this tension between different conceptions of subjectivity, the present article looks into

some of the philosophical conditions of the two traditions of thought. Since the first conception entails that subjectivity is stable and autonomous and that it therefore allows for stable ethical evaluations it appears reasonable to approach this by way of the concept of moral universalism. This is so since the values of universal human rights – values that make for the ethical foundation of Swedish education at large – may be understood in terms of a form of moral universalism conditioned by a specific understanding of what it is to be human and of how being human is related to the external world in general. I then ground the second – competing – notion of subjectivity in a relational ontology. This would be an ontology comparable to what Manuel De Landa (2005) labels a flat ontology insofar as it challenges the hierarchical order that moral universalism appears to need to function smoothly. I then turn to the tension between these two traditions of thought as it is manifested in the policy document studied. This leads me to formulate some possible problems with formulating policy based on very different theoretical assumptions about the nature of the world. To sum up I then discuss some practical consequences of this internal inconsistency as well as suggest a continued discussion about how to conceive of the theoretical foundation of Swedish preschool policy – one that does not shy away from the discursive struggle between competing epistemes.

Kristina Holmber & Marie-Helene Zimmerman: *Cyborgs and Rhizome in Preschool Music Activities. Post Humanist Concepts in Motion*

This article is a result of a growing interest in posthumanist theories where human as well as non-human actors are given agency in different intra-active constellations.

The aim is to apply posthuman theory to specific teaching situations in preschool music activities and to develop methodological tools capable of handling an enlarged subject, where materiality is given agency. Thereby, the intention is to radicalize established scientific research methods and approaches.

The posthuman perspective handled in this text emanates from ideas developed by, among others Deleuze, Guattari, Braidotti, Wolfe och Haraway (Wolfe, 2010; Colebrook, 2010; Braidotti, 2013; Deleuze, 1995; Deleuze & Guattari, 1988; Haraway, 2008). Different combinations of nomadic subjectivity is investigated, where a flow of events continuously are creating changeable cyborg subjects in a rhizomatic world of becoming. As we as researchers have our background in poststructuralist and social constructionist theories this has brought us to new and interesting challenges where materiality and immanence have emerged and have become essential parts of the analytical work.

Posthumanism is approaching complexity, and how humans belong together with the global and shared world. A non-hierarchic attitude is included that also could be understood as a post-anthropocentrism, where the human literally spoken has to step down from the pedestal and admit that different forms of life and materiality belong in a joint ontological and epistemological contexture (Wolfe, 2010; Braidotti, 2013). Resembling ideas are also presented by others, for example in theories of the modern society where humans' prominent position increasingly is regarded as challenged (Beck, 1992; Giddens, 1996; 1997). Both theories of modernity and posthumanism have abandon a belief in human superiority, which together attest an interesting displacement according to perspectives on the human, an approach that promotes the circumstances humans has to relate to in the present/current society.

The above mentioned gives us a perspective where a non-hierarchic world is emerging, an immanent world where actuality and virtuality exists together (Colebrook, 2002; Deleuze, 1995). In this posthuman world new thinking-practices has to be created where non-hierarchical ideas can be implemented (Wolfe, 2010). Departing from the central concepts *Rhizome*, *Intensity*, *Life*, *Hope* and *Lines of Flight* this article has an ambition to build an onto-epistemological and methodological framework capable of investigating relations in preschool music activities where materiality, in this case the tablet computer, is central.

The empirical material has been produced through video documentation of music activities in a preschool during spring 2013. The material has been thoroughly analysed whereon different cyborg relations and cyborg subjects, that continuously are created and recreated, have been possible to identified.

The results are shown as different Entrances of the Rhizome: *Entrance-The Song*, *Entrance-Master's Entry* and *Entrance-The Ipad-man*. Here nomadic subjects shown both as human and non-human subjects and as cyborgs are identified (Braidotti, 2013; Deleuze & Guattari, 1995; Haraway, 2008). In the entrances stories about the becoming of the subjects are told, while the meaning of the subjects according to the music activity are focused in the discussion.

According to the major contribution of the article we would place theory and methodology development in the foreground as it handles materiality and humans in different combinations related to an empirical material, in this case video documented pedagogical activities. The results show that posthumanist theory and methodology opens up and widens our frames of understanding according to identities and knowledge in preschool music activities. In a broader perspective we could also imagine a potential concerning the methodology to be used in other scientific areas dealing with the understanding of the human in late modernity.